HARPER'S DICTIONARY

OF

CLASSICAL LITERATURE

AND

ANTIQUITIES

EDITED BY

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MIHI · AVXILIVM · CONSILIVMQVE · PETENTI

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PIETATIS · AMORIS · VENERATIONIS · TESTIMONIVM

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PREFACE

THE purpose of the present volume is to give the student, in a concise and intelligible form, the essential facts concerning those questions that oftenest arise in the study of the life, the literature, the religion, and the art of classical antiquity. Its further purpose is to indicate the sources whence a fuller and more critical knowledge of these subjects can be most readily and most accurately gained.

Until very recently, the study of classical literature was, in all our universities, inseparably linked with the conception of a liberal education. Holding firmly to the dignified traditions of the past, it was accepted as an undisputed fact that the highest type of scholarship, the type best fitted to sustain the supreme test of æsthetic perfection and to be stamped with the final *cachet* that confers distinction, was unattainable if severed from the direct influence and inspiration of the great Hellenic masters whose intellectual activity was imbued with a noble passion for ideal beauty and ideal truth. Of late, the tremendous pressure of material interests from without, and the national eagerness for immediate and tangible results, have bred a new and more utilitarian theory of the academic function; so that the study of ancient life and thought has been deposed from its old supremacy and has been made to take its place beside those subjects of investigation that derive their interest mainly from the appeal which they can make to tastes and motives that are essentially commercial and mechanical.

This revolution in pædagogic theory, with the resulting revolution in the ordering of our university curricula, while it sprang from a false impression of what liberal study really means, and while it is fraught with especial evil to a community such as ours, already far too eager in the pursuit of all material ends, has nevertheless, by way of compensation, not been without a stimulating effect upon the methods and the aims of classical study. It has, to be sure, impaired the value of the university degree that once was everywhere accepted as being the hall-mark of the cultivated gentleman. It has broken down forever the intellectual sympathy that once existed as a powerful bond between all university men—a sympathy based upon absolute identity of training, and one which made them a potent influence in the diffusion of sanity and serenity of thought. It has lowered the whole tone of university life and imported into the academic shades the standards of value, the aims, and the ambitions of the workshop and the counting-room. Yet, nevertheless, the very changes that have narrowed the sphere of classical study and restricted its power for good by releasing from its refining influence the very persons who are most in need of it, have still, within its sphere, compelled it to develop a new and vigorous life, by enabling it to gain in perfection and completeness what it has lost in universality.

The teachers of the classics, under this new system, which takes nothing for granted and ascribes no preëminent value to the study and investigation of the past, have been forced to rouse themselves to a demonstration of that value even from the standpoint of the modern iconoclast. In so doing they have very wisely laid more stress than heretofore upon the intimate relation of the present to the past; they have laboured to bring out the essential modernity of the life of Greece and Rome; and they have dwelt as never before upon the points of resemblance rather than upon the points of difference that exist. Classical teaching has, therefore, gained immensely in vividness and vitality, and its topics of investigation have been at once enlarged and correlated. It is no longer sufficient to dwell upon the linguistic and literary obligations of the modern world to Greece and Rome. It is as necessary as it is entirely possible to show that the religious and the ethical problems of the past are those that still occupy the thought of educated men; that the political and social dangers that confronted the Republics of Hellas and Rome are precisely those that are brooding over the nations of to-day; and that in sociology and economics the student is but a tyro, who has not profoundly studied the *Culturgeschichte* of the two great nations.

Hence it comes about that the study of the classics and of ancient life is to-day far more comprehensive in its scope, far broader in its purpose, far more consciously important in its relation to the whole field of human knowledge, and far more elaborate in its critical apparatus than it ever was before. The classical teacher feels that he must, in studying any side of his subject, avail himself of every possible aid that can be drawn from the investigations of his fellow-specialists in order to give interest and life and richness to his own instruction. If he turn to language, he must draw upon the labours of the epigraphist, the numismatist, the palaeographer; if he deal with art, he must explain its inspiration by the testimony of literature and the history of contemporary life; if he investigate history, he must know the whole intellectual and social environment of the people.

Nor is the appreciation of these things confined to the teacher and the investigator. The younger student of the classics is also becoming more and more alive to the true significance of his work, as with every year more is required of him in the way of special equipment and general information. Even the undergraduate classical courses in our universities and colleges now touch upon many sides of study, and are no longer restricted to the mere reading of ancient authors and the formal study of their language. An early familiarity with the conditions of ancient life is expected and required; some knowledge of art and archæology is a further requisite; and at least a moderate acquaintance with the best and most obvious sources of information is asked of all. It is, therefore, evident that to aid the student in his work, as that work must be pursued under these comparatively new conditions, some manual is needed that shall give him in a simple and intelligible form the most important facts, condensed and summarized and set forth not as isolated bits of information, but in their necessary connection with one another. The present volume is intended as a contribution towards this end.

The information which is given in its articles, arranged under a single alphabet, may be classified under the following general heads:

(1) Biography.—The Dictionary includes articles on all the important personages of classical antiquity in every sphere of effort, whether military, literary,

political, or artistic. The greatest of the Christian Fathers have been added to the list, both because of the general interest of their relation to the history of the Later Empire, and because to the student of language their writings are of marked importance in the study of plebeian Latin and the development of the later dialects of Greek. Among the biographies which the Dictionary contains will be found also those of the great classical scholars and philologists of later times, and extending into our own century, since these represent distinct stages in the development of classical study, and their lives, when taken collectively, give a suggestive outline of the history of Classical Philology. The names of living scholars, for obvious reasons, have been excluded from the list.

(2) Mythology.—All the mythological personages whose names appear and reappear in the pages of the Greek and Roman writers are the subjects of separate articles which carefully distinguish the Hellenic myths from those that are essentially Italic, while the relation between them is indicated and the subsequent blending of the two described. In the case of the most famous of the myths the explanatory speculations of the latest schools of comparative mythologists are given, though with caution; and the use of the myths themselves in literature is touched upon, with especial reference to their appearance in the prose and verse of the English classics. A separate general article on Mythology describes briefly the development of the different schools that have endeavoured to explain the folk-lore and religious tradition of the ancients.

(3) Geography.—The names of all countries, provinces, states, cities, and other localities that are mentioned by the most read of the classical writers will be found as separate titles, with a treatment proportionate to the historical importance of the subject and its interest to the student. Numerous maps and diagrams illustrate the geographical information given in the text. The very interesting ethnic questions that arise in this department of the work—as, for example, in the articles *Aegyptus*, *Etruria*, *Scythia*—are briefly noted, with a statement of the views of recent ethnologists and anthropologists, and with bibliographical references to the original sources of information and discussion.

(4) History.—The principal political events of Greek and Roman history form the subjects of special articles when these topics do not fall under geographical and biographical titles; and even when they do, they are also given as separate captions with cross-references to direct the student to the proper place of treatment.

(5) Literature.—The articles on the great writers of Greek and Roman literature will, it is hoped, be found to be especially complete; and their best-known and most widely read works are noted likewise under distinct titles with cross-references to the leading articles. A very large number of general articles deal also with special phases of literary production, detailing, for example, the history of the Epic, of Lyric Poetry, of Dramatic Literature, of Parody, of the Epigram, of Jokes, of Rhyme, of Satire, of the Anthologies, of the Cento, of the ancient Novel and Romance, of the Alexandrian Canon, of celebrated editions of the classics, of important Codices, of the Renaissance, of Lexicography, of Grammar, and of Rhetoric and Oratory. Everywhere the effect of ancient literature upon the literature of modern times has been noted with particular reference to such of the great modern masterpieces as have derived their suggestion and inspiration directly from the works of Greek and Roman writers. It is believed that this de-

partment of the Dictionary will prove especially attractive to those students who are interested in the study of Comparative Literature; and that it will give to all a fuller sense of the essential unity of man's recorded thought.

(6) Antiquities.—A large portion of the work is devoted to the discussion of subjects relating to the Amusements, Art, Costume, Domestic Life, Law, Music, Numismatics, Philosophy, Religion, and Science of the ancients—a department, in fact, upon which the greatest labour has been expended, as it is the sphere in which the greatest additions to our knowledge of antiquity have been made within the past half-century. It is, indeed, the progress in the field of archæology that has most completely made the older works of reference seem antiquated for the purposes of the modern student. A wealth of new material has of late been presented for scientific investigation. The work of discovery, pursued with increasing intelligence and enthusiasm, has brought to light fresh treasures of ancient art and ornament, and has made plain and in every way intelligible much that before was doubtful and obscure. The investigations of Schliemann, Humann, Dörpfeld, Flinders Petrie, Lanciani, Homolle, and others would alone have made the past three decades a new and brilliant era in the history of classical archæology, even had their discoveries not been supplemented and illustrated by the labours of scholars less known, perhaps, but not less able. Epigraphy, too, in the last fifty years has experienced a marked development. It would be easy to name certain inscriptions whose discovery has given an entirely new meaning to the investigation of ancient life and manners, and especially to the study of Greek and Roman law. Moreover, the literary productiveness of the period in its relation to the study of antiquity has been wonderfully rich in giving a lucid and scientific exposition of these discoveries, and in deducing from them the knowledge which they embody or suggest. It is with these facts in mind that the portion of the work which relates to Archæology proper has been prepared, and it has been the purpose of the Editor to leave no important topic unrecorded, or passed over without at least the most essential information. A number of short general articles take up the subjects that are necessary to an understanding of the collateral sources of information, such as those relating to Epigraphy, Palæography, and Text Criticism; while important bits of special information regarding matters to which reference is frequently made in classical teaching, but for whose explanation the student is too often ignorant where to go, will be found under such titles as Cista Ficoroniana, Choragic Monument, Harpy Monument, Duenos Inscription, Graffiti, Monumentum Adulitanum, Monumentum Ancyranum, Palimpsest, Portland Vase, Tabula Bantina, and very many more.

(7) Language.—It has been thought desirable to provide the student, for purposes of ready reference, with some special information concerning the most important linguistic questions that arise in the study of the classics. Considerations of space have prevented the Editor from elaborating this department of the work and from adding many subjects to an already formidable list. What has been given will, he is assured, be a source of satisfaction to those who use the book. The character of the topics coming under this head can be fairly well indicated by mentioning a few of them, such as Alliteration, the African Latinity, Dialects, Grammar, Grimm's Law, the Indo-European Languages, Onomatopoeia, Philology, the Pronunciation of Greek, the Pronunciation of Latin, Rhotacism, the Sermo Plebeius, and Verner's Law. No work of reference in English that

has to do with classical study has ever included information of this character, and it will be therefore, to American students, a feature that is quite unique.

(8) Bibliography.—At the end of all of the most important articles a selected bibliography has been appended, including those works that are most famous, most valuable, and most readily accessible to the student who desires to acquire a more special knowledge of the subjects treated. Where such works exist in the English language, these have received the preference over those in foreign tongues. Unfortunately, it is only within the last few years that English and American scholars have begun to put forth monographs in any way comparable with the treatises in which the French and German classicists have long been accustomed to embody the results of their special investigations. Hence, a large proportion of the references are to books and pamphlets in the Continental languages, including many important "programmes" and university dissertations. In no case has an exhaustive bibliography been attempted, but such a selection has been given as will be of the greatest practical assistance.

(9) Illustrations.—A word should be said of the illustrations, of which the Dictionary contains some fifteen hundred. Their insertion has necessarily drawn heavily upon the space at the Editor's disposal; yet he feels that the gain in interest and in intelligibility which they secure far more than compensates for the enhanced brevity which they entail upon the printed text. In the case of material objects, a picture is usually far more intelligible than whole paragraphs of verbal description whose place, in truth, they very efficiently supply. Their sources are in most cases indicated; and the fact that the greater number of them reproduce exactly objects that have come down to us from antiquity gives them an especial interest and value. In some cases, for the clearer comprehension of the original form, restorations by archæologists of distinction, such as Dörpfeld, Bühlmann, Brune, Hoffmann, Wagner, Benvenuti, and Lanciani, have been inserted, and now and then the ideal creations of modern sculptors and painters, such as Canova, Thorwaldsen, Alma-Tadema, and Jalabert, have received a place, as giving a more vivid perception of the essential meaning of a theme.

From what has now been said, it will be evident that the work is, in fact, a Classical Encyclopædia. Were the title not too ambitious, it might perhaps be more correctly described as a Dictionary of Classical Philology, using that term in the sense which it conveys in Germany. It does, indeed, aim to give in a single volume the substance of all the information that it has hitherto been necessary to seek among many books and in many places. The massing of all this material in a single volume and under a single alphabetical arrangement would in itself be an immense gain in convenience to the student who has heretofore been obliged to refer to half a dozen dictionaries for the elucidation of the questions that arise in his daily work; but the advantages of such a consolidation extend far beyond any mere question of convenience. It enables all the topics to be treated in a way that shall show their natural relation to one another and that makes impossible a sense of detachment and isolation. Thus, History illustrates Literature, and Literature explains History; while Art, and Language, and Science are shown in their proper relations to the whole study of ancient life and thought. It has everywhere been the purpose of the Editor to make this intimate connection fully apparent, and every important article in each department refers directly and continually to all the others that in any way have any bearing upon the same subject.

The general articles, such as those on Epigraphy, History, Libraries, Museums, Music, Palæography, Philology, Philosophy, Painting, Sculpture, Numismatics, Religion, and Text Criticism, are meant to give the reader in each case a conspectus of the whole field in an outline which the special articles will enable him to fill in with a more elaborate detail. It is this method of treatment that has made possible the inclusion of so many classes of topics in a volume of moderate size; for each article serves to explain many others, and thus avoids a tedious and unnecessary repetition.

As may be readily understood, the most difficult question confronting the Editor was the question of proportion. It is unlikely that any two scholars could be found to agree upon the relative importance of the topics presented; and it is, therefore, here that the Editor must expect to receive the greatest amount of criticism. Hence, it is proper to set forth the general principles that have guided him in his work, so that, whether or not they meet with general approval, they may, at any rate, be recognized as definite and consistent. Having in mind the daily needs of the student, it has been the purpose of the Editor to give the fullest treatment to those questions that most frequently arise in one's ordinary reading of the classics, and that are of the greatest practical importance. Thus, the largest assignment of space has been given to articles that deal with ancient literature in all its phases, inasmuch as it is from and through literature that our clearest knowledge of Greek and Roman thought and life has been derived, and because literature has itself been to all succeeding ages the magnet that drew men's minds to the investigation of the past. Historical questions are also quite fully dealt with; while in the department of antiquities those topics that are most closely related to the every-day life of the Greeks and Romans are the ones that have received the preference. Thus, much space is given to describing the dress, the food, the houses, the amusements, the conveniences, the arts, and the religious faith and rites of the two great peoples; far less is assigned to their governmental regulations; while with regard to the minuter points of law, the different *γραφαί* and *δίκαι* and *leges* that one seldom meets outside of the pages of the legal oratory of the ancients, these have usually been allowed to pass with a concise and simple definition. So in Geography, those places that are linked with some great historical event, or that are to us moderns especially interesting because of their importance in the study of archæology, are described with considerable minuteness; but cities and towns and countries that have no such special associations now, and that are known to us only from some casual mention in the pages of Polybius or Strabo or Pomponius Mela, have been merely touched upon with a note or two upon their situation and their relative importance in antiquity. Hence, while the great city of Rhagae has only some twenty lines assigned to it, the description of the little Campanian town of Pompeii occupies a space of nearly seven pages.

Thus the practical needs and the greater convenience of the learner have been everywhere remembered, and to these ends the Editor has occasionally sacrificed considerations of strict consistency when such consistency would render the use of the work less simple, and would secure nothing more valuable than a pedantic uniformity. For instance, in the matter of arrangement, the names of Romans have been placed under the gentile name or the cognomen, according to the respective familiarity of each in English usage: Marcus Tullius Cicero and Gaius

Iulius Caesar are treated under *Cicero* and *Caesar*, but Publius Terentius Afer and Publius Vergilius Maro under *Terentius* and *Vergilius*. The same considerations have guided the Editor in respect to the forms of words that are Greek. When there exists a corresponding Latin form, and when this form is more familiar to the English and American reader than the Greek, it has been given in the title; while in the case of those words that were never Latinized the original is written. Thus, *Thucydides* and *Menelaüs* and *Epaminondas* have been preferred to *Thoukydides* and *Menelaos* and *Epameinondas;* but *Kakosis* is written instead of *Cacosis*. This discrimination has been carried out according to the best judgment of the Editor, who has always made it a rule to avoid what an English scholar has very cleverly described as "the Scylla of *Thoukydides* and the Charybdis of *Samus*." In the orthography, also, it has seemed preferable to go only so far in the direction of scientific exactness as is exemplified by the best texts used in our schools and universities; and therefore the use of the character J has been discarded in Latin words, while the distinction between V and U has been retained. For the greater convenience of the student, again, the usual *index raisonné* at the end of the volume is omitted, and in its stead the English names of the principal topics treated have been inserted in the body of the work and under the single alphabetical arrangement, so that one who wishes to find an article and does not remember the Greek or the Latin title can turn to it in English in its proper alphabetical place and there find the reference to the proper heading. The abundant cross-references will also greatly facilitate the use of the book, and will prove a valuable guide in turning at once to all the collateral branches of a subject.

In the preparation and development of this elaborate scheme, the Editor has been greatly assisted by the advice and suggestions of many eminent scholars, whose encouragement and counsel have been of the utmost service to him at every stage of the work. Unusual value is given to the Dictionary by a number of articles contributed to it by writers whose names are the highest guarantee of the excellence of their work, as standing in each case for special knowledge based upon original study and investigation. It is proper that these contributors should be here mentioned in detail. Professor FREDERIC D. ALLEN, of Harvard University, has written the article *Twelve Tables;* Dr. ROBERT ARROWSMITH, formerly of Racine College, the article *Camerarius;* Professor SIDNEY G. ASHMORE, of Union University, the article *P. Terentius Afer;* Professor FRANZ BÜCHELER, of the University of Bonn, the article *Umbria;* Professor EDWARD B. CLAPP, of the University of California, the articles *Aeschines*, *Aeschylus*, *Aristoteles*, *Ilium*, *Pronunciation of Greek*, *Syndicus*, *Synegorus*, and *Synthesis;* Dr. FREDERIC TABER COOPER, of the University of the City of New York, the article *Sermo Plebeius;* the Reverend CHARLES T. CRUTTWELL, late of Oxford University, the articles *Quintus Ennius*, *M. Annaeus Seneca*, and *Lucius Annaeus Seneca;* Professor MORTIMER LAMSON EARLE, of Bryn Mawr College, the article *Athenae;* Professor JAMES C. EGBERT, Jr., of Columbia University, the articles *Honores* (so much as relates to the *cursus honorum*), *Nomen* (so much as relates to the Roman name), *Papyrus*, *Princeps*, *Principatus;* Professor K. F. GELDNER, of the University of Berlin, the article *Persia;* Professor BASIL L. GILDERSLEEVE, of the Johns Hopkins University, the article *Pindarus;* Professor ALFRED GUDEMAN, of the University of Pennsylvania, the twenty-one articles on abbreviations given at the beginning of each of the letters of the Greek and Roman alphabets; Dr. ISAAC H. HALL, of

the Metropolitan Museum of Art in New York City, the article *Cyprus;* Professor A. V. Williams Jackson, of Columbia University, the articles *Rhagae* and *Zoroaster;* Professor Francis W. Kelsey, of the University of Michigan, the articles *Gaius Iulius Caesar*, *Titus Lucretius Carus*, and *Roma;* Professor Rodolfo Lanciani, of the University of Rome, the article *Pompeii;* Professor Charles R. Lanman, of Harvard University, the article *India;* Dr. Charlton T. Lewis, of New York, the article *Lexicon;* Professor Ernest Mondell Pease, of the Stanford University, the article *Satira;* Professor Edward Delavan Perry, of Columbia University, the article *Franz Bopp;* Professor Thomas D. Seymour, of Yale University, the article *Homerus;* Professor Munroe Smith, of Columbia University, the articles *Actio*, *Ius*, *Legatus*, *Lex*, *Magistratus*, *Maiestas*, *Pignus*, *Provincia*, *Senatus;* Professor F. B. Tarbell, of the University of Chicago, the articles *Boulé*, *Mycenae*, *Propylaea*, and *Tiryns*, and a number of architectural definitions; Professor A. F. West, of Princeton University, the article *Liberales Artes;* Professor Benjamin Ide Wheeler, of Cornell University, the articles *Grimm's Law* and *Verner's Law;* and Dr. Clarence H. Young, of Columbia University, the article *Demus*.

For the rest of the Dictionary the Editor is himself responsible; and in making this statement it is proper to give some account of the sources upon which he has drawn and of the extent to which they have been used in the preparation of the articles.

The greater part of the biographical and geographical material is based upon Smith's *Greek and Roman Classical Dictionary* as revised and enlarged and published in this country in 1852 by Professor Charles Anthon and Professor Henry Drisler. Very extensive changes have, however, been made in adapting this material to the purpose of the present work. Statements that subsequent investigations have shown to be inadequate or unfounded have been carefully corrected; a more lively turn has been given to much of the description and characterization; such further information as is now available has been incorporated in the articles; reference to the *loci classici* have been supplied; and to the more important articles a good working bibliography of recent publications in English, French, and German bearing upon the subject has been appended. In the case of authors, the sources of our texts are indicated, the principal editions (including the *editiones principes*) are noted with their dates, and a selection of monographs on the life, style, and subject-matter is given. In many cases, however, the original articles have been wholly rejected as unsatisfactory, and these have been entirely rewritten.

The archæological portion of the Dictionary is based in part, but only in part, upon the edition of Smith's *Dictionary of Greek and Roman Antiquities* as revised by Professor Anthon. Such of this material as has been drawn upon has been very carefully corrected and amplified in the light of our present knowledge, and has been provided also with references to the latest archæological publications. Very valuable to the Editor has been Daremberg and Saglio's *Dictionnaire des Antiquités Grecques et Romaines* for the early portion, and so far as their great work has yet appeared. Baumeister's *Denkmäler des klassischen Alterthums* has also been continually at hand for reference and consultation; as has Bouché-Leclercq's *Institutions Romaines*, with Gilbert's *Greek Constitutional Antiquities* in the German original, and lately in the excellent English version of Messrs.

Brooks and Nicklin published in 1895. Especial mention should be made of the third edition of Sir William Smith's *Dictionary of Greek and Roman Antiquities* (London, 1891), upon which the Editor has continually drawn and from which several important articles* have been wholly or in part condensed. Some useful material has been found in Rich's *Dictionary of Roman and Greek Antiquities* (5th ed., London and New York, 1890). The Becker-Göll revisions of *Charikles* and *Gallus* are frequently cited or referred to under titles relating to the private life of the Greeks and Romans, as are also Marquardt's *Privatleben der Römer* (2d ed., Leipzig, 1886); Friedländer's *Darstellung aus der Sittengeschichte Roms* (6th ed., Leipzig, 1888–90); and Ménard's *Vie Privée des Anciens* (Paris, 1880). For ancient art, of especial use have been the works of Winckelmann, Stark, Overbeck, Westropp, Reber, Murray, Newton, Michaelis, Perry, Krause, Helbig, Woltmann and Woermann, Mau, Middleton, Brunn and Fergusson. For the technical and scientific knowledge of the ancients, Blümner's *Technologie und Terminologie* (Leipzig, 1875–87) has, of course, been of the greatest aid. Some of the general articles are mainly drawn from Seyffert's *Lexikon der klassischen Alterthumskunde* (Leipzig, 1882), though it has, of course, been necessary to add largely to the material found in this excellent but in some respects too elementary work. Here and there the Editor has availed himself of the supplementary matter supplied to these articles of Seyffert by Dr. J. E. Sandys in the English edition made by himself and the late Professor Nettleship—additions so admirable as to induce regret that these distinguished scholars did not supply them in all the articles which they translated. Many useful suggestions in this and other departments of the work were derived from Reinach's *Manuel de Philologie Classique* (Paris, 1883–84), a marvel of encyclopædic knowledge and judicious condensation that has now for twelve years been the philological pemmican of all classical scholars. It would be superfluous to mention the immensely valuable monographs contained in Iwan Müller's *Handbuch der klassischen Altertumswissenchaft.* The Pauly-Wissowa *Real-Encyclopädie der klassischen Altertumswissenchaft* began to appear too late to be used to any extent.

For those articles that deal with the literature of Greece and Rome and those that embody miscellaneous and collateral information, so many works in so many languages have been continually consulted as to render any separate mention of them utterly impossible. Suffice it to say that, besides the great standard authorities in each department, the special monographs of French and German scholars have been frequently referred to, as well as such papers of value as are continually appearing in the archæological and philological journals of England, France, Germany, Italy, and the United States. In preparing the bibliography, much use was naturally made of Engelmann-Preuss, of Professor Hübner's *Grundriss zu Vorlesungen über die römische Litteraturgeschichte* (4th ed., Berlin, 1878), and the same scholar's *Bibliographie der klassischen Altertumswissenchaft* (2d ed., Berlin, 1889), besides the well-known works of Professor J. E. B. Mayor, and the Teuffel-Schwabe-Warr *History of Roman Literature* (London, 1891). In preparing the short biographies of mediæval and modern classical scholars and their works, much help was derived from Pökel's *Schriftstellerlexikon* (1882) and from Professor Alfred Gudeman's excellent *Outlines of the History of Classical Philology* (2d ed., Boston and New York, 1894).

* Especially *Amphitheatrum, Athletae, Bacchanalia, Balneae, Circus, Eleusinia, Fratres Arvales, Theatrum, Vas.*

In drawing upon these and all his other sources, the Editor has allowed himself the very greatest freedom. Whatever he has taken he has used in the way best adapted to secure the end he had in view. When material was, in its original form, precisely suited to his purpose he incorporated it without a change. When change for any reason was desirable, he enlarged, condensed, modified, transposed, or paraphrased according to his conception of what was most needed in the given case; and as the greater part of his work was compilation rather than original exposition, he wishes here to express his very great indebtedness to the many books that have been drawn upon. No acknowledgment can be too full or too comprehensive; and if the completed work be found of service to the student of the classics, this result must be very largely credited to the original sources whence so great a portion of the Dictionary is derived.

The illustrations also come from many places. The various "atlases" published in Germany, especially that of Schreiber, have yielded many; and so have Baumeister's *Denkmäler*, Overbeck's *Pompeii*, and Falke's *Hellas und Rom*. Many, however, are from photographs, for some of which the Editor is indebted to the kindness of the friends who are mentioned in the following paragraph. A good many drawings of minor objects have been taken from Rich; and several from Daremberg and Saglio, and from Guhl and Koner's *Life of the Greeks and Romans*,—a work that has likewise proved of service in other departments of this Dictionary.

Some especial mention is due to those who have in many ways aided in the preparation of the book. To Professor Henry Drisler, whose name is still first among American lexicographers of the classical languages, sincere thanks are due for assistance, information, and advice, as well as for the loan of books from his well-stored private library. To his lamented colleague, Professor Augustus C. Merriam, the Editor is indebted for having read a number of the articles in proof, and for many very valuable suggestions. For a like service, acknowledgments are hereby made to Professors Perry, Jackson, and Egbert. Dr. Robert Arrowsmith assumed the task of translating into English the articles contributed to this work by foreign scholars. Professor Rodolfo Lanciani, Professor Francis W. Kelsey, Professor F. B. Tarbell, and Mr. Henry R. Taylor have been especially kind in furnishing for the Editor's use various photographs, drawings, and diagrams not readily obtainable elsewhere. The publishing-house of Herr Oldenbourg, of Munich, has furnished some of the electrotypes used in Baumeister's *Denkmäler*, and Messrs. Estes and Lauriat of Boston have kindly permitted the reproduction of some of the illustrations from their edition of Duruy's *History of Rome*. The house of Herr Gustav Fock, of Leipzig, has aided greatly in the preparation of the bibliographical portion of the book by furnishing valuable data under this head. Finally, the Editor would be indeed ungrateful were he to abstain from a warm expression of personal indebtedness to his publishers, whose patience and consideration during many unavoidable delays have been as generous as their liberality in carrying out the Editor's plan has been unstinted. It is, in fact, in the cultivated and broad-minded publisher of to-day that one finds the modern type of the Augustan Maecenas, but with a vastness of opportunity and a far-reaching influence such as no ancient ever exercised, for the effective encouragement of literature and learning.

In sending forth at last this volume, to whose preparation he has now for

nearly five years devoted every hour that could be spared from other and most arduous duties, the Editor appreciates, far more keenly than when the work began, the enormous difficulties of his task. In bringing together a mass of material requiring at every point so much special knowledge and so much mastery of detail, it is inevitable that what he has done should here and there be open to the charge of inadequacy, of inconsistency, and perhaps of error. Yet it is still his earnest hope that as those most competent to criticise are best able also to appreciate the innumerable perplexities inherent in the undertaking, they will judge his labours as a whole; and that when so regarded, these will be found at least to have done something to promote the comprehensive, intelligent, and sympathetic study of classical antiquity.

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COLUMBIA UNIVERSITY, New York,
August 1st, 1896.

A DICTIONARY

OF

CLASSICAL LITERATURE AND ANTIQUITIES.

A

A, the first letter in both the Greek and Latin alphabets. The principal uses of the letter in abbreviations found in MSS. and inscriptions, or on coins, are given below.

IN GREEK.—Abbreviations of one or even of two letters are of extreme rarity on Greek coins and inscriptions of the pre-Euclidean period; after this time a few instances occur, owing doubtless to Roman influence, their use being chiefly confined to a few Roman proper names, e. g. A=Αὐλός, Αὐρήλιος, Ἀντωνῖνος. With the general introduction of alphabetic numerals, about the beginning of the fifth century B.C., the letter A, *á*, is also used as a numeral for 1 and 1000 (*,a*). Cf. S. Reinach, *Traité d'Épigraphie Grecque* (1885), pp. 220 ff. 225 ff.

IN LATIN.—The Romans made an astonishingly extensive use of abbreviations.* Only a very few out of many thousands recorded in the indexes to the *C. I. L.* (ii. 777, iii. 1185, v. 1201, vii. 342, viii. 1103, ix. 795, x. 1165, xii. 945, xiv. 583) can be given here under each letter. On Roman abbreviations in general, cf. R. Mowat, *Bull. Épigraph.* IV. p. 127 ff. (1884); E. Hübner, in *Iwan* Müller's *Handbuch*, i. 496 ff., 523 ff.; R. Cagnat, *Cours d'Épigraphie Latine* (1889), p. 351 ff.

A = absolvo, written on voting tablets, "I favor acquittal;" hence called *littera salutaris* (Cic. *pro Mur.* vi. 15).

A = antiquo, designates a nay vote in the Roman comitia, in rejection of a proposed change.

A = auditor, or adulescens in some of the MSS. of Cic. *Tusc. Disp.*, to denote one of the interlocutors as opposed to M = Marcus or magister.

A = Aulus, Augustus, Aurelius, Antoninus, Africa, Aprilis, aedilis.

V = Aurelia (inverted letter always used to designate female names).

A = accipiet, actum, aeternus, annus, annona, ara, armatura, argento, auro, as.

A·A = Aquae, Aponi, Auli duo.

AAGG = Augusti duo.

AAAGGG = Augusti tres.

A·A·A·F·F = aere argento auro flando feriundo.

A·B = a balneis (very frequently for *a* or *ab*), amicus bonus.

A·B·M = amico bene merenti.

A·C = aere collato, armorum custos, a colonia, a commentariis.

A·D = ante diem, ager divisus.

A·D·A = agris dandis adsignandis.

A·D·A·I = agris dandis adsignandis iudicandis.

A·E = actum esse.

A·F·P·R = actum fide Publii Rutilii (Cic. *de Orat.* ii. 69, 280).

A·G·T = Augustus.

A·G·IV·C·P = arborum genera quattuor, cetera privata.

A·H·N·P = ad heredem non pertinet.

A·L = actarius legati, [et si qui] alii liberti [erunt], animo libens, Augusti libertus, arca lata.

A·L·F(P) = animo libente fecit (posuit).

A·O·F·C = amico optimo faciundum curavit.

A·P = aedilicia potestate, animo pio, anno provinciae, a populo, arca publica, argentis pondo, ager publicus.

A·P·R = aerarium populi Romani.

A·P·R·C = anno post Romam conditam.

A·Q·ER·PP = aut qui erunt proximi.

A·Q·E·R·P·P·R·L = ad quem ea res pertinet, pertinebit recte licet.

A·Q·P = a quaestionibus praefecti.

A·S = a sacris, a senatu.

A·S·F (F·C) = a solo fecit, faciundum curavit.

A·V = aediles vici, argenti unciae, ave vale.

A·V·C = anno urbis conditae.

Abacænum, an ancient town of Sicily, west of Messana and south of Tyndaris. See Diod. Sic. xiv. 78, 90.

Abactōres, Abigeatōres, or **Abigei** are terms used to signify those guilty of cattle-stealing (*abigeatus*), which the Roman practice distinguished from ordinary *furtum* (q. v.), when the theft was of a sufficiently serious kind. The stealing of a single horse or ox was *abigeatus*, but to steal less than ten sheep or four pigs was only *furtum*. It was an aggravation of the offence to steal the animals from a pen or other enclosure, or for the *abactor* to carry weapons. The punishment was at the discretion of the magistrate, and ranged from banishment and degradation from rank to penal servitude and death. Cf. *Dig.* 47,

* The original name for these abbreviations seems to have been *litterae singulares* or *singulariae* (cf. Gell. xvii. 9, 1). At a later period *notae* became the more common term (cf. Festus, p. 184: *Nota nunc significat signum al in pecoribus, tabulis, libris, litterae singulae vel binae*). Valerius Probus wrote an elaborate work *De Notis*, only a part of which has been preserved. In the *Digests* of Justinian *nota* is displaced by the term *sigla*. The word is of doubtful origin. Most scholars regard it as a syncopated form of *sigillum*; others derive it from *singuli*; Mommsen thinks it a mere corruption from *singulares*.

14, *De Abigeis; Cod.* ix. 37; and Rein, *Das Criminalrecht der Röm.* pp. 323–325 (Leips. 1844).

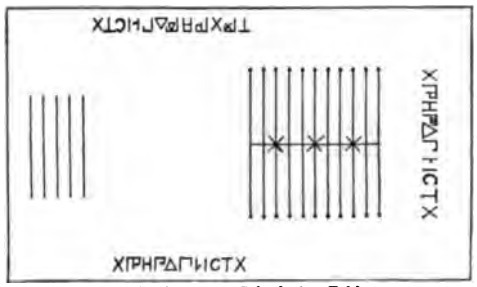
Abactus Venter. See ABORTIO

Abacŭlus (Gr. ἀβακίσκος), diminutive of *abacus* (q. v.), and denoting a tile of marble, glass, etc., used in making ornamental pavements. See MUSIVUM OPUS.

Abăcus (Gr. ἄβαξ, ἀβάκιον). (1) A square plate, especially the stone slab that covers the capital of a column. (2) A dice-board. See DUODECIM SCRIPTA; LATRUNCULI. (3) A mathematician's table strewn with fine sand, on which figures were drawn with a *stilus*. (4) A counting-board, on which sums were worked for private and public accounts. This might be:

(*a*) A tablet with a frame or rim, covered with sand, in which lines or figures could be drawn either with the finger or some pointed instrument; and used in geometry, arithmetic, etc. (Pers. i. 131; *cruditus pulvis*, Cic. *N. D.* ii. 18, 48). The name *arenarius*, applied to the elementary teacher, implies that this sort of abacus was used by school-children.

(*b*) A development of this simple form was the abacus on which ψῆφοι, *calculi*, pebbles or counters, were employed in calculations. It was a board marked off by ridges or grooves (along which balls, counters, or buttons could be moved) into compartments, for the several orders of numbers. We have examples of both Greek and Roman abaci. The Greek abacus figured here is from Salamis, and is of marble, about forty inches long by twenty-eight broad. At a distance of ten inches from one of the sides are marked five parallel lines. At twenty inches' distance from the last of these, eleven others are marked and bisected by a cross



Greek Abacus, or Calculating Table.

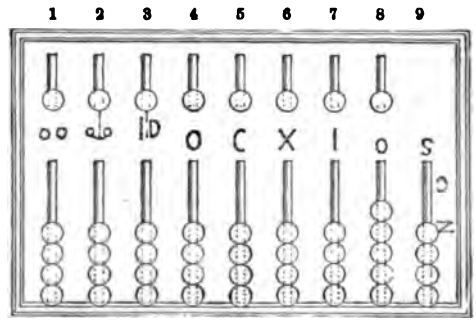
line, the point of whose intersection with the third, sixth, and ninth lines is marked by a star. Along three of the sides is arranged a series of characters in the same order, and so as to be read with equal ease whichever way the abacus is turned: the series on one side having two more characters than the others. These characters (⊢ being known as = drachma) gives the following scale, reckoned from the left of ⊢:

⊢	Γ	Δ	Γ̄	H	Γ̄	X
1	5	10	50	100	500	1000

These characters are of great antiquity. ⊢ is a mutilated E, initial of ἑν; Γ̄ an old form of Π, i. e. πέντε; Δ obviously represents δέκα, and X χίλιοι: while of the three remaining characters, H is for HEKATON, the old way of writing ἑκατόν, Γ̄ is Γ with Δ inscribed, Γ̄, Γ with H. The characters on the right of ⊢ are I = obol, C = ½ obol, T = ¼ obol, X = χαλκοῦς, ⅛ obol. The two additional characters in the left-hand series are Γ̄ = 5000 (Γ with X inscribed), and T = talent (of 6000 drachmas); so that the lowest and highest money units are at the two ends of the scale.

To understand the use of this abacus, the calculator must be supposed sitting before one of its long sides, and putting counters into the spaces between the marked lines. Each space represents an order of numerals, the space on the right hand being intended for units, the next space for tens, the next for hundreds, and so on. The numbers belonging to the first four of each series are put on that side of the bisecting line which is nearest the calculator; those over five are put beyond it. As five spaces out of the ten would be enough for these purposes, it is conjectured that after the progression of drachmas going up to 5000, a fresh progression of talents began (T = 6000 drachmas), going up to the seventh place (1,000,000). Thus the Greek abacus, like the Roman, which was no doubt derived from it, reckoned up to a million. The fractions of the drachma were reckoned on the five lines at the other end of the slab. It is to an abacus of this kind that Polybius refers, when he compares the ups and downs of court favorites to the ψῆφοι on an ἀβάκιον, which, according to the line in which they are placed, may signify either a talent or a chalcus (Polyb. v. 26, § 13). This comparison is elsewhere attributed to Solon (Diog. Laërt. i. 59).

The Roman abacus (figured here from the Kircherian Museum at Rome) was on the same system.



Roman Abacus, or Calculating Table.

It is divided into eight lower and eight higher (somewhat shorter) grooves: there is also a ninth lower groove, without an upper groove to correspond. Four sliding buttons are attached to each lower groove except the eighth, which has five: each upper groove has one button. Between the two sets of grooves the following numbers are marked:

ↀ	CCCIↃↃↃ	CCIↃↃ	CIↃ	C	X	I
1,000,000	100,000	10,000	1000	100	10	1

The units of any other number when not above 4 are marked by moving a corresponding number of buttons along the lower groove upwards, the button in the upper groove = 5. The eighth row was used by reckoning fractions (*aes recurrens*) on the duodecimal system, by ounces, or twelfth of the *as*, and is accordingly marked ○ or ⊖ = uncia: each of its five lower buttons = 1 ounce, and the upper one = 6. Fractions below an ounce were reckoned on the ninth groove, marked:

S	Ↄ	Z or 2
semuncia.	sicilicus.	duella.
½ oz.	¼ oz.	⅙ oz.

See the article LOGISTICA.

(5) The name is also used of a wooden tray or

platter employed in domestic economy. Cf. Plin. *H. N.* xxxvii. § 18 and § 21; Apul. *Met.* ii. 7. (5) A sideboard for vessels, and for offerings to the gods (Boetticher, *Tektonik der Hellenen*, iii. p. 46).

Abacus, sideboard. (Relief in British Museum.)

Abae (Ἄβαι). A city of Phocis, near and to the right of Elatea, towards Opus. The inhabitants had a tradition that their city was founded by Abas, son of Lynceus and Hypermnestra, grandson of Danaus (Paus. 10, 35). It was most probably of Pelasgic origin. Abae was early celebrated for its oracle of Apollo, of greater antiquity than that at Delphi, and hence Apollo is called Abaeus. During the Persian invasion, the army of Xerxes set fire to the temple, and nearly destroyed it; soon after it again gave oracles, though in this dilapidated state, and was consulted for that purpose by an agent of Mardonius (Herod. viii. 134).

Abalienatio. See MANCIPIUM.

Abantes (Ἄβαντες). The ancient inhabitants of Euboea. They are said to have been of Thracian origin, to have first settled in Phocis, where they built Abae (q. v.), and afterwards to have crossed over to Euboea. The Abantes of Euboea assisted in colonizing several of the Ionic cities of Asia Minor.

Abantiădes. A patronymic applied to Perseus (q. v.), Acrisius, and other descendants of Abas (q. v.).

Abantias. (1) Any female descendant of Abas (q. v.), such as Danaë and Atalanta. (2) An ancient name of Euboea. See ABANTES.

Abăris (Ἄβαρις). (1) A Hyperborean priest of Apollo, who came from the country about the Caucasus to Greece, while his native land was visited by a plague. His history is entirely mythical: he is said to have taken no earthly food, and to have ridden on an arrow, the gift of Apollo, through the air. (See Müller, *Dorier*, i. 364.) (2) A city of Egypt, east of the Bubastic mouth of the Nile.

Abas (Ἄβας). (1) Son of Metanira, and changed by Demeter into a lizard, because he mocked the goddess when she had come on her wanderings into the house of his mother, and drank eagerly to quench her thirst. (2) Twelfth king of Argos, son of Lynceus and Hypermnestra, grandson of Danaüs, and father of Acrisius and Proetus. When he informed his father of the death of Danaüs, he was rewarded with the shield of his grandfather, which was sacred to Heré. This shield performed various marvels, and the mere sight of it could subdue a river. (See Serv. *ad* Verg. *Aen.* iii. 286). (3) A Latin chief who assisted Aeneas against Turnus, and was killed by Lausus (Verg. *Aen.* x. 170). (4) A river of Albania emptying into the Caspian Sea. (5) A mountain of Armenia Minor, identified by Mannert with Ararat.

Abbreviations. For abbreviations found in MSS. and inscriptions, and on ancient coins, see the articles on the different letters of the alphabet, and also the article NUMISMATICS.

Abdēra (τὰ Ἄβδηρα). (1) A town of Thrace, near the mouth of the Nestus, which flowed through the town. It was colonized by Timesius of Clazomenae about B.C. 656, and a second time by the inhabitants of Teos in Ionia, who settled there after their own town had been taken by the Persians, B.C. 544. It was the birthplace of Democritus, Hecataeus, Protagoras, Anaxarchus, and other distinguished men; but its inhabitants, notwithstanding, were accounted stupid, and Abderite was a term of reproach. (See Juv. x. 50; Mart. x. 25.) (2) A Punic town of Hispania Baetica, on the sea-coast.

Abderītes (Ἀβδηρίτης) and **Abderīta.** A name generally applied to the "laughing philosopher" Democritus (q. v.), as being a native of Abdera.

Abdērus (Ἄβδηρος). The armour-bearer of Heracles (q. v.), torn in pieces by the mares of Diomedes. The town Abdera was said to have been founded by Heracles in his honour.

Abdicatio. See MAGISTRATUS.

Abecedarii Hymni. Hymns containing as many lines as there are letters in the alphabet, each line beginning with a particular letter. An instance is given by St. Augustine in his *Retractationes*, i. 20. See ACROSTICHA.

Abella or Avella. A town of Campania, not far from Nola, founded by the Chalcidians in Euboea. It was celebrated for its apples, whence Vergil calls it *malifera*.

Abgărus (Ἄβγαρος), **Acbărus** (Ἄκβαρος) or **Augărus.** A name common to many rulers of Edessa, the capital of the district of Osrhoëné in Mesopotamia. Of these rulers one is supposed by Eusebius to have been the author of a letter written to Christ, which he found in a church at Edessa and translated from the Syriac. Eusebius (*Eccles. Hist.* i. 13) gives the text of the letter and also of the alleged reply. A translation of both can be found in McClintock and Strong's *Cyclopaedia of Biblical Literature*, s. v. *Abgarus*.

Abia (Ἀβία). (1) A town of Messenia on the Messenian Gulf, and at one time a member of the Achaean League (q. v.). (2) The nurse of Hyllus, in whose honour Cresphontes changed the name of Iré to Abia.

Abigeatōres. See ABACTORES.

Abigeātus. See ABACTORES.

Abigei. See ABACTORES.

Abīla (τὰ Ἄβιλα). (1) A town of Coele-Syria, afterwards called Claudiopolis, and capital of the tetrarchy of Abilené. It is mentioned in the N. T., *Luke*, iii. 1. (2) A mountain of Africa, opposite Gibraltar (Calpé).

Abisăres (Ἀβισάρης). An Indian king who sent embassies to Alexander the Great, and was by him allowed to retain his kingdom with considerable additions. His realm lay beyond the Hydaspes. See Quint. Curt. viii. 12–14; ix. 1.

Ablegmĭna (ἀπολεγμοί) were the parts of the victim which were offered to the gods in sacrificing. Other names were *porriciae* and *prosecta*. See SACRIFICIUM; VICTIMA.

Ablecti. See EXTRAORDINARII.

Abnöba Mons. The range of hills covered by the Black Forest in Germany. See GERMANIA.

Abolla. A rough, thick cloak resembling the Greek *chlamys* (q. v.), and called by Horace (*Ep.* i. 17, 26) *duplex pannus*. It was of foreign origin,

Abolla. Arch of Septimius Severus.

and at Rome in imperial times was worn indiscriminately as an outer garment (Juv. iv. 76). With the wealthy it was often of purple (Suet. *Ca.* 35); but it seems to have retained its simple appearance when adopted by philosophers. It was thus worn by the Cynics serving alike for day and night clothes (Martial. iv. 53, 5; Hor. *Ep.* i. c., the same as the cucullus Arcadicus, Diog. Laert. vi. 22). The abolla as worn by soldiers is probably to be recognised in the bas-relief from the arch of Septimius Severus.

Abonitichus (Ἀβωνιτίχου τεῖχος). A town of Paphlagonia, the birthplace of an impostor who assumed the character of Asclepius. See Lucian, *Pseud.* 38.

Aborigines. A name given by the Roman writers to the primitive race, who were thought to have blended with the Siculi, and for ritual subsequently by the name of the Latins. The name is supposed to be the Greek equivalent, as indicating an indigenous race. According to tradition, the Trojans originally settled about Mount Velino and Lake Fucinus, according to others on Circeii, and towards Rome. This was Cato's account (Dionys. i. 9). The Aborigines are mentioned by Sallust and Virgil as a race living in primitive simplicity, as a separate tribe in contrast to the Latins, and as a civilized people. This [illegible] the mass of [illegible] the whole [illegible] from [illegible] [illegible] Casci; and the appellation Aborigines was only given them by the later Roman writers. Regarding the historical aborigines of Italy, see ITALIA.

Aborrhas (Ἀβόρρας). A branch of the Euphrates; also written Chaboras, the modern Khabour.

Abortio, Abortus. If we may judge from poets and satirists, it was not an uncommon practice among the Romans to procure abortion (Plaut. *True.* 202; Juv. ii. 32; vi. 368). Cicero (*Clu.* 12) relates a case where a testator, leaving his wife pregnant, endeavours to secure the birth of his son by leaving his wife a handsome bequest if his son become heir, and nothing if he does not. Cicero charges Oppianicus with paying the amount contingently bequeathed to the widow, and procuring abortion in order that Oppianicus's son may succeed to the inheritance. A woman at Miletus, who in similar circumstances procured abortion by the use of drugs, was condemned to death in the time of Cicero's proconsulate. It was probably some such dangers that led to the Lex Cornelia, making it a criminal offence to give love-potions or medicines for abortion (Paul. *Sent.* v. 23, 214). All women who procured abortion were, by a rescript of Severus and Caracalla, condemned to exile.

Of the practice and law in Greece still less is known. Lysias in a speech, or declamation, impeached Antigonus for procuring abortion (κατ' Ἀντιγόνου ἀπολογία, *Frogm.* 10, ed. Bait. and Sauppe). Plato recommended it in certain circumstances in his ideal Republic (*Rep.* v. 9, p. 461 c), and so also Aristotle (*Polit.* iv. [vii.] 16).

Abradatas (Ἀβραδάτας). A king of Susa, who submitted with his army to Cyrus, when he learned that his wife, Panthea, who had been made prisoner by the latter, was treated by him with great kindness and humanity. He was subsequently slain in fighting for Cyrus (Xen. *Cyrop.* v. 6).

Abrincatui. A nation of Gaul, dwelling, according to the common opinion, on the western coast, north of the Liger, or Loire, and whose capital, Ingena, is supposed to coincide with Avranches (Plin. N. H. iv. 18).

Abro. 1. An Athenian archon, whose work on the festivals of the Greeks is lost. 2. A grammarian of Rhodes of the time of Augustus, and a native of Tarsus. 3. An Argive of dissolute and luxurious life, whose name is perpetuated in the proverbial expression Ἄβρων ὑπ' Ἄβρων τῶν· Suidas s. v.

Abrocomas (Ἀβροκόμας). 1. A son of Darius who accompanied Xerxes against Greece, and was slain at Thermopylae. 2. A satrap of Artaxerxes Mnemon, who was sent with an army of 300,000 men to oppose Cyrus in his march from Upper Asia. He halted some days to prevent Cyrus from crossing the Euphrates, but did not arrive in time to the battle of Cunaxa (Xen. *Anab.* i. 3, [illegible]).

Abrogans. See LEX.

Abrotonum [illegible] was founded [illegible] a Ex- [illegible] and [illegible] called [illegible]

Abscinthium [illegible]

Absis. [illegible] a flowing

of any kind. It was applied specially to the joining together of the extremities of a piece of wood, so as to give it the shape of a bow; and hence it came to signify anything of that shape, such as a bow, an arch, or a wheel (Hes. *Op.* 424; Herod. iv. 72.) The next transition of meaning is to anything vaulted (for example, ἡ ὑπουρανία ἀψίς, *the vault of heaven*, Plat. *Phaedr.* 247 B); and in this sense it was adopted in architecture, first, for any building or portion of a building of a circular form, or vaulted (Plin. *Epist.* ii. 17, § 18), and more especially for the circular and vaulted end of a basilica (Paul. Nol. *Ep.* 12). In Christian churches the apse came to mean the end of the choir, where the bishop's throne was placed.

Absolutio. See IUDICIUM.

Abstinendi Beneficium. See HERES.

Absyrtĭdes. Islands at the head of the Adriatic, in the Sinus Flanaticus (Gulf of Quarnero); named, as tradition reported, from Absyrtus the brother of Medea, who, according to one account, was killed here. See ABSYRTUS.

Absyrtus or **Apsyrtus** (Ἄψυρτος). The son of Aeëtes, king of Colchis, whom Medea took with her when she fled with Iason. Being pursued by her father, she murdered her brother, cut his body in pieces, and threw them into the sea, that her father might be detained by gathering the limbs of his child. Tomi, the place where this horror was committed, was believed to have derived its name from τέμνω, "cut." See ARGONAUTAE; MEDEA.

Abus. A river of Britain, now the Humber.

Abūsus. See USUS FRUCTUS.

Abydēnus (Ἀβυδηνός). A pupil of Berosus, who flourished B.C. 268. He wrote in Greek an historical account of the Chaldeans, Babylonians, and Assyrians, some fragments of which have been preserved to us by Eusebius, Cyril, and Syncellus. An important fragment, which clears up some difficulties in Assyrian history, has been discovered in the Armenian translation of the *Chronicon* of Eusebius. See the edition of his fragments by Richter (Leipzig, 1825).

Abȳdos (Ἄβυδος). (1) A town of the Troad on the Hellespont, and a Milesian colony, nearly opposite to Sestos, but a little lower down the stream. The bridge of boats which Xerxes (q. v.) constructed over the Hellespont, B.C. 480, commenced a little higher up than Abydos, and touched the European shore between Sestos and Madytus. (2) A city of Upper Egypt, near the west bank of the Nile; once second only to Thebes, but in Strabo's time (A.D. 14) a small village. It had a temple of Osiris and a Memnonium, both still standing, and an oracle.

Abȳla or **Abĭla.** A mountain in Mauretania forming the eastern extremity of the African coast of the Fretum Gaditanum, or Strait of Gibraltar. This and Mt. Calpé, opposite to it, were called the Columns (or Pillars) of Hercules, from the legend that they were originally a single mountain, and had been torn asunder by Hercules.

Acacius. (1) A disciple of Eusebius, bishop of Caesarea, whom he succeeded in 338 or 340. He was surnamed Μονόφθαλμος (*Luscus*), and wrote a *Life of Eusebius*, not extant; 17 volumes of *Commentaries on Ecclesiastes;* and 6 volumes of *Miscellanies.* Acacius was the leader of the sect called Acacians, who denied the Son to be of the same substance as the Father. (2) A patriarch of Constantinople in 471, who established the superiority of his see over the Eastern bishops. He was a favorite with the Emperor Zeno, who protected him against the Pope. Two letters of his are extant, to Petrus Trullo, and Pope Simplicius. (3) A bishop of Melitené, in Armenia Minor, present at the Council of Ephesus in 431, and who left in the Councils (vol. iii.) a *Homily against Nestorius.* (4) A bishop of Amida, distinguished for piety and charity in having sold church-plate, etc., to redeem 7000 Persian prisoners on the Tigris, in Mesopotamia. His death is commemorated in the Latin Church on April 9th.

Academĭa (Ἀκαδήμεια). (1) A public garden or grove in the suburbs of Athens, about six stadia from the city, named from Academus or Hecademus, who left it to the citizens for gymnastics (Paus. i. 29). It was surrounded with a wall by Hipparchus, adorned with statues, temples, and sepulchres of illustrious men; planted with olive and plane trees, and watered by the Cephissus. The olive-trees, according to Athenian fables, were reared from layers taken from the sacred olive in the Erechtheum, and afforded the oil given as a prize to victors at the Panathenaean festival. Few retreats could be more favorable to philosophy and the Muses. Within this enclosure Plato possessed, as part of his patrimony, a small garden, in which he opened a school for the reception of those inclined to attend his instructions. Hence arose the Academic sect, and hence the term Academy has descended to our times. The appellation *Academia* is frequently used in philosophical writings, especially in Cicero, as indicative of the Academic sect. See PHILOSOPHIA.

Sextus Empiricus enumerates five divisions of the followers of Plato. He makes Plato founder of the first Academy, Arcesilaüs of the second, Carneades of the third, Philo and Charmides of the fourth, Antiochus of the fifth. Cicero recognizes only two Academies, the OLD and NEW, and makes the latter commence as above with Arcesilaus. In enumerating those of the Old Academy, he begins, not with Plato, but Democritus, and gives them in the following order: Democritus, Anaxagoras, Empedocles, Parmenides, Xenophanes, Socrates, Plato, Speusippus, Xenocrates, Polemo, Crates, and Crantor. In the New, or Younger, he mentions Arcesilaüs, Lacydes, Evander, Hegesinus, Carneades, Clitomachus, and Philo (*Acad. Quaest.* iv. 5). If we follow the distinction laid down by Diogenes, and alluded to above, the Old Academy will consist of those followers of Plato who taught the doctrine of their master without mixture or corruption; the MIDDLE will embrace those who, by certain innovations in the manner of philosophizing, in some measure receded from the Platonic system without entirely deserting it; while the NEW will begin with those who relinquished the more obnoxious tenets of Arcesilaüs, and restored, in some measure, the declining reputation of the Platonic school (see PLATO). (2) A villa of Cicero near Puteoli (Pliny, *H. N.* xxxi. 2).

Academĭca or **Academĭcae Quaestiōnes.** A treatise of Cicero, written B.C. 45, originally in two books, named after Catulus and Lucullus, but subsequently in four books. Of the first edition, the second book (*Lucullus*) has come down to us; of the second (*Academica Posteriora*), the first part of

the first book, and fragments exist. The Lucullus contains an account of the teachings of Antiochus and Philo regarding knowledge; the beginning of the second edition, besides some general observations, gives a sketch of the history of philosophy from Socrates to Arcesilaüs. An excellent edition of the *Academica*, in English, is that of Reid (1885).

Acadēmus (Ἀκάδημος). A hero, often identified with Cadmus. According to others (Plut. *Thes.* 32), he was an Athenian, who disclosed to Castor and Pollux the place where Theseus had secreted their sister Helen, after having carried her off from Sparta; and is said to have been highly honored, on this account, by the Lacedaemonians. From him the garden of the Academia, presented to the people of Athens, is thought to have been named. See ACADEMIA.

Acaina (ἄκαινα). A measure of length, equivalent to ten Greek feet. It was originally a pointed stick that finally came, like our *rod, perch*, or *pole*, and like the German *Stange*, to be used as a measuring-rod. See ACNA.

Acalandrus. A river of Magna Graecia, emptying into the bay of Tarentum.

Acalēphé. A shell-fish, belonging to the genus *urtica*, or sea-nettle.

Acamantis. A name given to Cyprus (q. v.). See ACAMAS.

Acămas (Ἀκάμας). (1) A promontory of Cyprus, northwest of Paphos. It is surmounted by two sugar-loaf summits, and the remarkable appearance which it thus presents to navigators as they approach the island on this side, caused them to give the name of Acamantis to the whole island. (2) A son of Theseus and Phaedra. He was deputed to accompany Diomedé, when the latter was sent to Troy to demand Helen. During his stay at Troy he became the father of Munitus by Laodicea, one of the daughters of Priam. He went to the Trojan War, and was one of the warriors enclosed in the wooden horse. He afterwards led a colony from Athens to Cyprus, where he died.

Acanthis (ἀκανθίς), mentioned by Aristotle, Pliny, and Vergil. The *fringilla spinus* of Linnaeus, called "aberdevine" in England.

Acanthus. (1) In architecture, the name given to the broad leaf used to enrich the capital of the Corinthian column (see COLUMNA). (2) In botany, a name given by the ancients to three different plants, (*a*) in Vergil, a prickly tree, supposed to be holly; (*b*) an Egyptian tree, described by Theophrastus as having pods like those of a bean; and (*c*) an herb, mentioned by Dioscorides, and identical with that which now bears its name.

Acapna, sc. *ligna* (in Greek, ξύλα ἄκαπνα). Firewood specially prepared to burn without smoke, and in great request in antiquity, owing to the defects of the chimneys. It was prepared in three ways: (1) by scorching the wood over a fire, this being known as *ligna cocta;* (2) by soaking in water after removing the bark, and then drying; (3) by smearing with oil-lees (*amurca*), and then exposing to the sun. See Martial, xiii. 15.

Acapnon Mel. Honey taken from the hive without smoking out the bees. Cf. Plin. *H. N.* xi. § 45.

Acarnan and **Amphotĕrus.** The sons of Alcmaeon and Callirrhoë. Their mother, hearing of her husband's murder by Phegeus and his sons, prayed Zeus, who loved her, to let her sons grow up into men at once, so as to avenge their father. This done, they slew the sons of Phegeus at Tegea and himself at Psophis, offered up at Delphi the jewels of Harmonia, which they thus acquired, and then founded a kingdom called after the elder of them Acarnania. See ALPHESIBOEA.

Acarnania (Ἀκαρνανία). A western division of Greece, bounded on the north by the Ambracian Gulf, on the west and southwest by the Ionian Sea, on the northeast by Amphilochia, which is sometimes included in Acarnania, and on the east by Aetolia, from which, at a later time, it was separated by the Achelous. The name of Acarnania does not occur in Homer. In the most ancient times the land was inhabited by the Taphii, Teleboae, and Leleges, and subsequently by the Curetes. At a later time a colony from Argos, said to have been led by Acarnan, settled in the country. In the seventh century B.C. the Corinthians founded several towns on the coast. The Acarnanians first emerge from obscurity at the beginning of the Peloponnesian War, B.C. 431. They were then a rude people, living by piracy and robbery, and they always remained behind the rest of the Greeks in civilization and refinement. They were good slingers, and are praised for their fidelity and courage. The different towns formed a league, which met at Stratus, and subsequently at Thyrium or Leucas.

Acastus (Ἄκαστος). The son of Pelias, king of Iolcos, who joined the Argonautic expedition, though against his father's will, as a friend of Iason. At his father's death he celebrated funeral games which were the theme of ancient poets and artists, and in which Peleus was represented as participating. He took part in the Calydonian boar-hunt. But his wife Astydamia fell in love with Peleus (q. v.), and this brought ruin on the wedded pair. His daughter was Laodamia, renowned for her tender love of Protesilaüs (q. v.).

Acătus, dimin. **Acation** (ἄκατος, ἀκάτιον). (1) A small boat (see NAVIS). (2) In the rigging of a ship, ἀκάτια were small sails, probably stay-sails. (3) A drinking-vessel, shaped like a modern sauce-boat.

Acbărus. See ABGARUS.

Accad. See AKKAD.

Acca Larentia. According to the common tradition, the wife of the herdsman Faustulus, and nurse to Romulus and Remus. See FRATRES ARVALES; LARES; ROMULUS.

Accensi. Properly "supernumeraries," from *accenseo.* The word is used in five senses. (1) A century added to the fifth class of citizens in the Servian classification, and described by Livy (i. 43, 7) as *cornicines, tubicinesque.* Lange, who is now generally followed, takes the name *accensi* as used of the whole fifth class. See COMITIA; EXERCITUS. (2) As a military term, *accensi* denotes the reserve soldiers who, at the time when each soldier had to find his own arms, could provide themselves with nothing better than sticks and stones. From their lack of defensive armor they were known as *velati;* and when any of the regular troops were killed or disabled, the *accensi* took their places, and used their armour and weapons (Varro, *L. L.* vii. 56). They were also known as *ferentarii.* Although after B.C. 352, when the state

began to pay its soldiers, the accensi generally secured better weapons, the Column of Trajan shows a soldier armed only with stones. (3) The attendants on the cavalry, who held their spare horses; also the orderlies of the centurions (Varro, *L. L.* v. 82, and Fest. s. v. *Optio*). See CENTURIO. (4) Those attendants upon the magistrates who stood ready to relieve the lictors if necessary. So long as the custom lasted that the two colleagues were preceded by the fasces on alternate days, an accensus attended on the one who did not have the fasces. The duties of these accensi were to summon the people to the Comitia, and to proclaim the third, sixth, and ninth hour of the day in the Comitium. (5) On inscriptions of the time of the Empire mention is made of *accensi relati*, who formed a college of 100 members, charged with the superintendence of the public roads.

Acceptĭlatio is defined to be a release by mutual interrogation between debtor and creditor, by which each party is exonerated from the same contract. In other words, acceptilatio is the form of words by which a creditor releases his debtor from a debt or obligation, and acknowledges he has received that which in fact he has not received. This release of debt by acceptilatio applies only to such debts as have been contracted by *stipulatio* (q. v.), conformably to a rule of Roman law, that only contracts made by words can be put an end to by words. But the astuteness of the Roman lawyers found a mode of complying with the rule, and at the same time extending the acceptilatio to all kinds and to any number of contracts. This was the invention of Gallus Aquilius, who devised a formula for reducing all and every kind of contracts to the stipulatio. This being done, the acceptilatio would immediately apply, inasmuch as the matter was by such formula brought within the general rule of law above mentioned. See NOVATIO.

Accessio. A legal term, by which is expressed the produce or increase of anything, and, at the same time, the notion of such produce or increase becoming the property of him to whom the thing itself belongs. The rule of law was expressed thus: *Accessio cedit principali.* Examples of accessio are contained under the heads of CONFUSIO, etc.

Accipenser. A sturgeon.

Accipĭter. A hawk.

Accĭus, LUCIUS. See ATTIUS, LUCIUS.

Acclamatio. The public expression of approbation or disapprobation, pleasure or displeasure, by loud acclamations. On many occasions, there appear to have been certain forms of acclamations always used by the Romans; as, for instance, at marriages, *Io Hymen, Hymenaee*, or *Talassio* (explained by Livy); at triumphs, *Io triumphe, Io triumphe;* at the conclusion of plays the last actor called out *Plaudite* to the spectators; orators were usually praised by such expressions as *Bene et praeclare, Belle et festive, Non potest melius*, etc. Other instances of *acclamationes* are given by Ferrarius, in his treatise *De Veterum Acclamationibus et Plausu*, in Graevius *Thesaur. Rom. Antiq.* vol. vi. Cf. also Henzen, *Acta Fratr. Arval.* p. 75. Under the Empire, the manifestation of popular applause in the theatre and circus was reduced to a sort of system. When the emperor entered, the whole audience rose and greeted him in a rhythmic formula. Nero selected a band of 5000 knights and citizens, called *Augustani* or *Augustales*, to be trained in a special form of musical salutation (Suet. *Nero*, 20). The name *acclamationes* was also given to the decrees passed by the Senate in honour of the emperor, as being always carried by acclamation. See the articles FUNUS; MATRIMONIUM; TRIUMPHUS.

Accubatio. The act of reclining at table. See CENA.

Accubitio. See CENA.

Accubĭtum. The name of a couch used for reclining upon at meals, and used at the time of the Empire in place of the *triclinium* (q. v.). It seems to have held any number of guests, and to have been lower and more luxurious than the triclinium. The spreads and pillows were called *accubitalia* (Trebell. Poll. *Claud.* 14).

Accusatio. See CRIMEN; IUDEX; IUDICIUM.

Acé (in Hebrew, *Accho*). A Phœnician seaport town, the modern Acre. The Greeks, having changed the original name into Ἀκή, connected with it the fabulous legend of Heracles having been bitten here by a serpent, and of his having cured (ἀκέομαι) the wound by a certain leaf.

Acerra (λιβανωτίς, λιβανωτρίς). The incense-box used in sacrifices; called by Servius *arca thuralis.*

Horace, enumerating the principal articles necessary in a solemn sacrifice to Iuno, mentions "Flowers and a box full of frankincense." In Vergil, Aeneas worships "with corn and with frankincense from the full acerra" (*Aen.* v. 745).

Pliny, enumerating the principal works of Parrhasius of Ephesus, speaks of a picture representing a priest preparing to sacrifice, with a boy standing beside him, and holding the incense-box and a wreath of flowers. This was, no doubt, a very common and favourite subject for artists of every kind. It frequently occurs in bas-reliefs representing sacrifices, and executed on vases, friezes, and other ancient monuments. It occurs three times on the Columna Traiana at Rome, and once on the Arch of Constantine.

Acerra. (Capitoline Museum.)

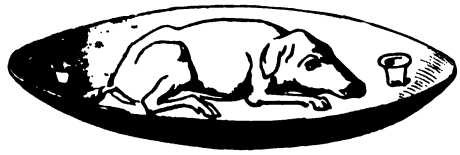
The acerra was also, according to Festus, a small altar placed before the dead, on which perfumes were burned: *Acerra, ara quae ante mortuum poni solebat, in qua odores incendebantur.* There was a law in the Twelve Tables which restricted the use of acerrae at funerals (Cic. *De Leg.* ii. 24).

Acesĭnes. The Chenâb, a river of India, emptying into the Indus. See HYDASPES.

Acesta. See SEGESTA.

Acestes. A mythical king of Sicily, the friend of Aeneas (Verg. *Aen.* v. 757).

Acetabŭlum (ὀξίς, ὀξύβαφον, ἐμβάφιον). A small shallow vessel originally employed to hold vinegar or sauces into which the food was dipped. It was afterwards employed as a receptacle for salad, wine, honey, and in playing one form of the *cottabus* (q. v.). The accompanying illustration



Dish showing two small Acetabula.

from Daremberg and Saglio s. h. v. shows two acetabula placed one on each side of a sucking pig served up in a lanx. The name is also a Roman measure of capacity in liquid as well as dry measure = ὀξύβαφον, and holding one fourth of the hemina and one eighth of the sextarius.

Acētum (ὄξος). Vinegar. The kinds most in repute among the ancients were the Ægyptian and Cnidian. Pliny gives a full account of the medical properties of vinegar. Among other applications, it was employed when leeches had been introduced into the stomach, or adhered to the larynx. Vinegar was also given in long-standing coughs, just as modern practitioners give oxymels in chronic catarrhs, and it appears to have been thought useful in affections of the ear. ACETUM ITALICUM is the proverbial expression for the rude humor of the old Italian, just as *sal Atticum* is used of Greek wit.

Achaea (Ἀχαΐα). (1) The northern coast of the Peloponnesus, originally called Aegialea or Aegialus, i. e. the coast-land, was bounded on the north by the Corinthian Gulf and the Ionian Sea, on the south by Elis and Arcadia, on the west by the Ionian Sea, and on the east by Sicyonia. Respecting its inhabitants, see ACHAEI. (2) A district in Thessaly, which appears to have been the original seat of the Achaei. (3) The Roman province, which included Peloponnesus and northern Greece south of Thessaly. It was formed on the dissolution of the Achaean League (q. v.) in B.C. 146, and hence derived its name.

Achaean League (ACHAICUM FOEDUS: τὸ Ἀχαιικόν). The league or confederation of a number of towns on the northwest coast of Peloponnesus. In speaking of it we must distinguish between two periods. The former, though formed for mutual protection, was mainly of a religious character, whereas the latter was a political confederation to protect the towns against the domination of Macedonia.

(1) *The Early League.*—When the Heraclidae took possession of Peloponnesus, a portion of the Achaeans under Tisamenus turned northwards and took possession of the northern coast of the peninsula, which was called Aegialos: the Ionians, who had hitherto occupied that country, sought refuge in Attica and on the west coast of Asia Minor. The country thus occupied by the Achaeans from whom it derived its name of Achaia contained twelve towns which had been [illegible] together even in the time of their [illegible] Ionians. They were governed by the descendants of Tisamenus [illegible] after the death of King Oxylus, who abolished the kingly rule and established democratic institutions. The time when this happened is not known. In the time of Herodotus [illegible] the twelve towns of which the league consisted were: Pellene, Aegeira, Aegae, Bura, Helicé, Aegion, Rhypes, Patrae, Pharae, Olenos, Dymé, and Tritaea. After the time of Herodotus, Rhypes and Aegae disappear from the number of the confederate towns, as they had decayed and become deserted (Paus. vii. 23, 25; Strab. viii. p. 387), and Leontion and Cerynea stepped into their place (Polyb. ii. 41). Helicé appears to have been their common place of meeting; but this town, together with Bura, was swallowed up by the sea during an earthquake in B.C. 373, whereupon Aegion was chosen as the place of meeting for the confederates (Strab. viii. p. 384). Of the constitution of this league very little is known; but it is clear that the bond which united the different towns was very loose, and less a political than a religious one. The looseness of the connection among the towns in a political point of view is evident from the fact that some of them acted occasionally quite independent of the rest (Thuc. ii. 9). The confederation generally kept aloof from the troubles of other parts of Greece, on which accordingly it exercised no particular influence down to the time when the league was broken up by the Macedonians. But they were nevertheless highly respected by the other Greek states on account of their honesty, sincerity, and wise moderation. Hence after the battle of Leuctra they were chosen to arbitrate between the Thebans and Lacedaemonians (Polyb. ii. 39). Demetrius, Cassander, and Antigonus Gonatas placed garrisons in some of their towns, while in others they favoured the rising of tyrants. The towns were thus separated from one another, and the whole confederation was gradually destroyed.

(2) *The Later League.*—The ancient confederacy had thus ceased to exist for some time when events took place which in some towns roused the ancient spirit of independence. When in B.C. 281 Antigonus Gonatas attempted to drive Ptolemaeus Ceraunus from the throne of Macedonia, the Achaeans availed themselves of the opportunity of shaking off the Macedonian yoke, and renewing the old confederation. The object, however, was no longer a common worship, but a real political union among the towns. The places which first shook off the yoke of the oppressors were Dymé and Patrae, and the alliance concluded between them was speedily joined by the towns of Tritaea and Pharae (Polyb. ii. 41). One town after another expelled the Macedonian garrisons and tyrants; and when in B.C. 276 Aegion, the head of the ancient league, followed the example of the other towns, the foundation of the new confederacy was complete, and the main principles of its constitution were settled, though after some many changes and modifications were introduced. The fundamental laws were that henceforth the confederacy should form one inseparable state; that every town which should join it should have equal rights with the others; and that all members in regard to foreign countries should be regarded as dependent, and be bound [illegible] to obey the federal government [illegible] [illegible] power [illegible] Aegion, for religious [illegible] the seat of the government. A [illegible] of the [illegible] was not a stated and regular [illegible]

to deliberate upon the common affairs of the confederation, and if necessary upon those of any separate town or even of individuals, and to elect the officers of the league. After having thus established a firm union among themselves, the Achaeans zealously exerted themselves in delivering other towns also from their tyrants and oppressors. The league, however, did not acquire any great strength until B.C. 251, when Aratus united Sicyon, his native place, with it, and some years later also gained Corinth for it. Megara, Troezen, and Epidaurus soon followed their example. Afterwards Aratus prevailed upon all the more important towns of Peloponnesus to join the confederacy, and Megalopolis, Argos, Hermioné, Phlius, and others were added to it. In a short time the league thus reached its highest power, for it embraced Athens, Aegina, Salamis, and the whole of Peloponnesus, with the exception of Sparta, Tegea, Orchomenus, Mantinea, and Elis. Greece seemed to revive, and promised to become stronger and more united than ever, but it soon showed that its new power was employed only in self-destruction and its own ruin. The Achaean League might at one time have become a great power, and might have united at least the whole of Peloponnesus into one State; but the original objects of the league were in the course of time so far forgotten that it sought the protection of those against whom it had been formed; and the perpetual discord among its members, the hostility of Sparta, the intrigues of the Romans, and the folly and rashness of the last strategy brought about not only the dissolution and destruction of the confederacy, but the political annihilation of the whole of Greece in the year B.C. 146. (Cf. Schorn, *Gesch. Griechenlands von der Entstehung des aetol. u. achaeischen Bundes*, p. 49 foll. and p. 60 foll.; Drumann, *Ideen zur Gesch. des Verfalls der griech. Staaten;* Thirlwall, *Hist. of Greece*, vol. viii. p. 86 foll.; Hertzberg, *Gesch. Griechenlands unter den Römern*, vol. i. [Halle, 1875].)

Achaei (Ἀχαιοί). One of the chief Hellenic races, and, according to tradition, descended from Achaeus, who was the son of Xuthus and Creüsa, and grandson of Hellen. The Achaei originally dwelt in Thessaly, and from thence migrated to Peloponnesus, the whole of which became subject to them with the exception of Arcadia, and the country afterwards called Achaea. As they were the ruling nation in Peloponnesus in the heroic times, Homer frequently gives the name of Achaei to the collective Greeks. On the conquest of Peloponnesus by the Heraclidae and the Dorians, eighty years after the Trojan war, many of the Achaei under Tisamenus, the son of Orestes, left their country and took possession of the northern coast of Peloponnesus, then inhabited by Ionians, whom they expelled from the country, which was henceforth called Achaea. The expelled Ionians migrated to Attica and Asia Minor. The Achaei settled in twelve cities: Pellené, Aegira, Aegae, Bura, Helicé, Aegium, Rhypae, Patrae, Pharae, Olenus, Dymé, and Tritaea. These twelve cities formed a league for mutual defence and protection. The Achaei had little influence in the affairs of Greece till the time of the successors of Alexander. In B.C. 281, the Achaei, who were then subject to the Macedonians, resolved to renew their ancient league for the purpose of shaking off the Macedonian yoke. This was the origin of the celebrated Achaean League (q. v.), which did not, however, obtain much importance till B.C. 251, when Aratus united to it his native town, Sicyon. The example of Sicyon was followed by Corinth and many other towns in Greece, and the league soon became the chief political power in Greece. At length the Achaei declared war against the Romans, who destroyed the league, and thus put an end to the independence of Greece. Corinth, then the chief town of the league, was taken by the Roman general Mummius, in B.C. 146, and the whole of southern Greece made a Roman province under the name of Achaea (q. v.).

Achaemĕnes. (1) The ancestor of the Persian kings, who founded the family of the Achaemenidae, which was the noblest family of the Pasargadae, the noblest of the Persian tribes. The Roman poets use the adjective Achaemenius in the sense of Persian. (2) Son of Darius I., was governor of Egypt, and commanded the Egyptian fleet in the expedition of Xerxes against Greece, B.C. 480. He was defeated and killed in battle by Inarus the Libyan, 460 (Herod. vii. 97, 236).

Achaemenĭdes, or **Achemenĭdes.** A companion of Odysseus, who left him behind in Sicily when he fled from the Cyclops (Verg. *Aen.* iii. 614).

Achaeus. (1) See ACHAEI. (2) A Greek tragic poet of Eretria, born about B.C. 484, a contemporary of Sophocles, and especially famous in the line of satyric drama. He wrote about forty plays, of which only small fragments are preserved. These have been edited by Urlichs (Bonn, 1834).

Achăné (ἀχάνη). A Persian measure equivalent to 45 Attic μέδιμνοι. According to Hesychius, there was also a Boeotian ἀχάνη equivalent to one Attic μέδιμνος. See MEDIMNUS.

Acharistias Diké (ἀχαριστίας δίκη). See KAKOSIS.

Acharnae (Ἀχαρναί). The principal deme of Attica belonging to the tribe Oeneïs, 60 stadia north of Athens, near the foot of Mt. Parnes. The land was fertile, and the population rough and warlike, furnishing at the commencement of the Peloponnesian War 3000 hoplites, or one-tenth of the whole infantry of the republic. The deme gives the name to one of the plays of Aristophanes (q. v.) (Ἀχαρνεῖς), represented B.C. 425.

Achātes. A companion and friend of Aeneas (q. v.) in his wanderings, and styled by Vergil *fidus Achates*, so that his fidelity has become proverbial (*Aen.* i. 188).

Achātes (ἀχάτης). An agate, a precious stone or gem. Theophrastus describes it as a beautiful and rare stone from the river Achates in Sicily, which sold at a high price; but Pliny tells us that in his time it was no longer in esteem, it being then found in many places, of large size and diversified appearance. The ancients distinguished agates into many species, to each of which they gave a name importing its difference from the common agate, whether it were in colour, figure, or texture. Thus they called the red, *haemachates*, which was sprinkled with spots of jasper, or blood-red chalcedony, and now called "dotted agate." The white they termed *leucachates;* the plain yellowish or wax-coloured, *cerachates.*

Achelŏüs (Ἀχελῷος). The largest river in Greece. It rises in Mt. Pindus, and flows southward, form-

ing the boundary between Acarnania and Aetolia, and falls into the Ionian Sea opposite the islands called Echinades. It is about 130 miles in length. The god of this river is described as the son of Oceanus and Tethys, and as the eldest of his 3000 brothers. He fought with Heracles for Deïanira, but was conquered in the contest. He then took the form of a bull, but was again overcome by Heracles, who deprived him of one of his horns, which, however, he recovered by giving up the horn of Amalthea (q. v.). According to Ovid (*Met.* x. 87), the Naiads changed the horn which Heracles took from Acheloüs into the horn of plenty. Acheloüs was from the earliest times considered to be a great divinity throughout Greece, and was invoked in prayers and sacrifices. Acheloüs was regarded as the representative of all fresh water; hence we find in Vergil *Acheloïa pocula*, that is, water in general. The Sirens are called Acheloiades, as the daughters of Acheloüs.

Achĕron (Ἀχέρων). The name of several rivers, all of which were, at one time, believed to be connected with the lower world. (1) A river in Thesprotia, in Epirus, which flows through the lake Acherusia into the Ionian Sea. (2) A river in southern Italy, in Bruttii, on which Alexander of Epirus perished. (3) The river of the lower world round which the shades hover, and into which the Pyriphlegethon and Cocytus flow. In late writers the name of Acheron is used to designate the whole of the lower world.

Acherontia. (1) A town in Apulia on the summit of Mt. Vultur. (2) A town on the river Acheron, in Bruttii.

Acherusia. See ACHERON (1).

Achillēis (Ἀχιλληΐς). (1) See HOMERUS. (2) See STATIUS.

Achilles (Ἀχιλλεύς). (1) A son of Earth, to whom Heré fled from the pursuits of Zeus, and who persuaded her to return and marry that deity. (2) The teacher of the centaur Chiron (q. v.). (3) The inventor of the ostracism (q. v). (4) A son of Zeus and Lamia, whose beauty was so great that, in the judgment of Pan, he bore away the prize in every contest. This so offended Aphrodité that she inspired Pan with a fruitless passion for the nymph Echo (q. v.), and further gave him a hideous appearance.

(5) The famous son of Peleus, king of Phthiotis in Thessaly, by Thetis, the sea-deity. According to Lycophron, Thetis became the mother of seven male children by Peleus, six of whom she threw into the fire, because they were not of the same nature with herself, and because the treatment she had received was unworthy of her rank as a goddess. The scholiast on Homer, however, states, that Thetis threw her children into the fire in order to ascertain whether they were mortal or not, the goddess supposing that the fire would consume what was mortal in their natures, while she would preserve what was immortal. The scholiast adds that six of her children perished by this harsh experiment, and that she had, in like manner, thrown the seventh, afterwards named Achilles, into the flames, when Peleus, having beheld the deed, rescued his offspring from this perilous situation. Tzetzes assigns a different motive to Thetis in the case of Achilles. He makes her to have been desirous of conferring immortality upon him, and states that with this view she anointed him with ambrosia during the day, and threw him into fire at evening. Peleus, having discovered the goddess in the act of consigning his child to the flames, cried out with alarm, whereupon Thetis, abandoning the object she had in view, left the court of Peleus and rejoined the nymphs of the ocean. Dictys Cretensis makes Peleus to have rescued Achilles from the fire before any part of his body had been injured but the heel. What has thus far been stated in relation to Achilles, with the single exception of the names of his parents, Peleus and Thetis, is directly at variance with the authority of Homer, and must therefore be regarded as a mere post-Homeric fable. Equally at variance with the account given by the bard is the more popular fiction that Thetis plunged her son into the waters of the Styx, and by that immersion rendered the whole of his body invulnerable, except the heel by which she held him. There are several passages in the *Iliad* which plainly show that the poet does not ascribe to Achilles the possession of any peculiar physical defence against danger.

The care of his education and training was intrusted, according to the common authorities, to the centaur Chiron, and to Phoenix, son of Amyntor. Homer specifically mentions Phoenix as his first instructor. Those, however, who pay more regard in this case to the statements of other writers, make Chiron to have had charge of Achilles first, and to have fed him on the marrow of wild animals; according to Libanius, on that of lions. Calchas having predicted, when Achilles had attained the age of nine years, that Troy could not be taken without him, Thetis, well aware that her son, if he joined that expedition, was destined to perish, sent him disguised in female attire to the court of Lycomedes, king of the island of Scyros, for the purpose of being concealed there. At the court of Lycomedes, he received the name of Pyrrha (Πυρρά, Rufa), from his golden locks, and became the father of Neoptolemus by Deïdamia, one of the monarch's daughters. In this state of concealment Achilles remained until discovered by Odysseus, who came to the island in the disguise of a travelling merchant. The chieftain of Ithaca offered, it seems, various articles of female attire for sale, and mingled with them some pieces of armor. On a sudden blast being given with a trumpet, Achilles discovered himself by seizing upon the arms. The young warrior then joined the army against Troy. This account, however, of the concealment of Achilles is contradicted by the express authority of Homer, who represents him as proceeding directly to the Trojan war from the court of his father. (*Il.* ix. 439.) The Greeks, having made good their landing on the shores of Troas, proved so superior to the enemy as to compel them to seek shelter within their walls. No sooner was this done than the Greeks were forced to turn their principal attention to the means of supporting their numerous forces. A part of the army was therefore sent to cultivate the rich vales of the Thracian Chersonesus, then abandoned by their inhabitants on account of the incursions of the barbarians from the interior. But the Grecian army, being weakened by this separation of its force, could no longer deter the Trojans from again taking the field, nor prevent succour and supplies from being sent into the city. Thus the

Priam before Achilles. (Relief by Thorwaldsen, Munich.)

siege was protracted to the length of ten years. During a great part of this time, Achilles was employed in lessening the resources of Priam by the reduction of the tributary cities of Asia Minor. With a fleet he ravaged the coasts of Mysia, made frequent disembarkations of his forces, and succeeded eventually in destroying eleven cities. Among the spoils of one, Achilles obtained the beautiful Briseïs, while, at the taking of Thebé, Chryseïs, the daughter of Chryses, a priest of Apollo at Chrysa, became the prize of Agamemnon. A pestilence shortly after appeared in the Grecian camp, and Calchas, encouraged by the proffered protection of Achilles, ventured to attribute it to Agamemnon's detention of the daughter of Chryses, whom her father had endeavored to ransom, but in vain. The monarch, although deeply offended, was compelled at last to surrender his captive; but, as an act of retaliation, and to testify his resentment, he deprived Achilles of Briseïs. Hence arose "the anger of the son of Peleus," on which is based the action of the *Iliad*. Achilles, on his part, withdrew his forces from the contest, and neither prayers nor entreaties, nor direct offers of reconciliation, couched in the most tempting and flattering terms, could induce him to return to the field. The death of his friend Patroclus, however, by the hand of Hector, roused him at length to action and revenge, and a reconciliation having thereupon taken place between the two Grecian leaders, Briseïs was restored. As the arms of Achilles, having been worn by Patroclus, had become the prize of Hector, Hephaestus, at the request of Thetis, fabricated a suit of impenetrable armour for her son. Arrayed in this, Achilles took the field, and after a great slaughter of the Trojans, and a contest with the god of the Scamander, by whose waters he was nearly overwhelmed, he met Hector, chased him thrice around the walls of Troy, and finally slew him by the aid of Athené. According to Homer, Achilles dragged the corpse of Hector at his chariot-wheels thrice round the tomb of Patroclus, and from the language of the poet he would appear to have done this for several days in succession. Vergil, however, makes Achilles to have dragged the body of Hector twice round the walls of Troy. In this it is probable that the Roman poet followed one of the cyclic or else the tragic writers. The corpse of the Trojan hero was at last yielded up to the tears and supplications of Priam, who had come for that purpose to the tent of Achilles, and a truce was granted the Trojans for the performance of the funeral obsequies. Achilles did not long survive his illustrious opponent. According to the more generally received account, as it is given by the scholiast on Lycophron, and also by Dictys Cretensis and Dares Phrygius, Achilles, having become enamoured of Polyxena, the daughter of Priam, signified to the monarch that he would become his ally on condition of receiving her hand in marriage. Priam consented, and the parties having come for that purpose to the temple of the Thymbraean Apollo, Achilles was treacherously slain by Paris, who had concealed himself there, being wounded by him with an arrow in the heel. The ashes of the hero were mingled in a golden urn with those of his friend Patroclus, and were said to repose at Sigaeum.

(5) ACHILLES TATIUS, a native of Alexandria, commonly assigned to the second or third century A.D., but probably much later. He is author of the novel entitled "The Loves of Leucippé and Clitophon" (Τὰ κατὰ Λευκίππην καὶ Κλειτοφῶντα), an interesting and graceful production, though marred by much licentiousness of phrase and allusion. Few works have been so often imitated. A good edition is that by Jacobs (Leipzig, 1821); and the text with a Latin version is given in the *Erotici Scriptores* of the Didot collection edited by Hirschig (Paris, 1856). Eng. trans. by Smith (London, 1855). See NOVELS AND ROMANCES.

Achillēum. A town near the promontory Sigaeum (q. v.) in the Troad, where Achilles was supposed to have been buried.

Achillĭdes. Pyrrhus (q. v.), son of Achilles.

Achīvi. The Latin equivalent of Achaei (Ἀχαιοί). See ACHAEI.

Achradĭna or **Acradīna.** See SYRACUSAE.

Acidalia. A name applied to Aphrodité from the fountain Acidalius, near Orchomenus, where she was wont to bathe with the Graces.

Acies. See EXERCITUS.

Acilia Calpurnia Lex. See AMBITUS; LEX.

Acilia Lex. See LEX; REPETUNDAE.

Acilius Glabrio. See GLABRIO.

Acinăces (ἀκινάκης). A Persian sword, short, straight, and thus differing from the Roman *sica*, which was curved. It was worn on the right side, whereas the Greeks and Romans wore their swords on the left. A golden acinaces was frequently given to individuals as a mark of honour. The accompanying illustration is from the bas-relief found

Acinaces, or Persian Sword.

at Persepolis. The god Mithras (q. v.) is frequently represented with the acinaces.

Acis (Ἄκις). The son of Faunus and Symaethis, who was beloved by the nymph Galatea, and slain by Polyphemus, who was jealous of his success. His blood, gushing forth from under the rock with which he had been crushed, was changed by Galatea into the river Acis, or Acinius, at the foot of Mt. Aetna—a story perhaps suggested by the fact that the river in question springs out from under a rock. The legend has suggested a number of fine poems in English, among them Gay's *Song of Polypheme* in his *Acis and Galatea;* J. S. Blackie's *Galatea;* Buchanan's *Polyphemé's Passion;* and Procter's *Death of Acis.*

Aciscŭlus. See ASCIA.

Aclis. A kind of dart mentioned by Vergil (*Aen.* vii. 730) as used by the Osci. It had a leathern thong attached to it, so that it might be drawn back again after being thrown.

Acmonĭdes. A name given by Ovid to one of the three Cyclopes (q. v.), called by Vergil Pyracmon, and by other writers Arges.

Acna. See ACTUS.

Acoetes (Ἀκοίτης). A sailor saved by Bacchus for having espoused the cause of the god when the rest of the crew desired to sell him as a slave. The legend will be found narrated under the title DIONYSUS.

Acŏné (ἀκόνη). The whetstone, consisting chiefly of silex and alum.

Acontion (ἀκόντιον). See HASTA.

Acontius (Ἀκόντιος). See CYDIPPÉ.

Acquisitio. A general expression for the acquisition or ownership of property. See IN IURE CESSIO; MANCIPIUM; ACCESSIO; DOMINIUM.

Acrae or **Acra** (Ἄκραι). A town of Sicily, west of Syracuse.

Acraephia (Ἀκραιφία) or **Acraephiae** (Ἀκραιφίαι). A town in Boeotia at Lake Copaïs, in which the Thebans took refuge after their town had been destroyed by Alexander. It contained a temple of Dionysus.

Acrăgas. See AGRIGENTUM.

Acratisma (ἀκράτισμα). The early meal (πρωϊνὸν ἄριστον) of the Greeks, taken immediately on rising, like the first breakfast in France and Germany. It consisted of bread dipped in unmixed wine (ἄκρατος οἶνος), whence the name ἀκράτισμα.

Acratophŏrum (ἀκρατοφόρον). A small vessel for holding wine; a wine-cup. The name is derived from ἄκρᾶτον, "unmixed wine," and φέρω, "to bear." Pollux mentions it in his account of ancient drinking-vessels, and describes it as resting, not on a flat bottom, but on small astragals.

Acrisiōné (Ἀκρισιώνη). Danaë (q. v.), daughter of Acrisius.

Acrisius (Ἀκρίσιος). The son of Abas, king of Argos, by Ocalia, daughter of Mantineus. He was born at the same birth as Proetus, with whom it is said that he quarrelled even in his mother's womb. After many dissensions, Proetus was driven from Argos. Acrisius had Danaë by Eurydicé, daughter of Lacedaemon; and an oracle having declared that he should lose his life by the hand of his grandson, he endeavoured to frustrate the prediction by the imprisonment of his daughter, in order to prevent her becoming a mother. (See DANAË.) His efforts failed of success, and he was eventually killed by Perseus, son of Danaë and Zeus. Acrisius, it seems, had been attracted to Larissa by the reports which had reached him of the prowess of Perseus. At Larissa, Perseus, wishing to show his skill in throwing a quoit, killed an old man who proved to be his grandfather, whom he knew not, and thus the oracle was fulfilled.

Acrītas (Ἀκρεῖτας). A promontory of Messenia in the Peloponnesus, now Cape Gallo.

Acro, HELENIUS. A Roman grammarian of the end of the second century A.D. He wrote commentaries (now lost) on Terence, Horace, and perhaps Persius. The collection of scholia bearing his name dates from the seventh century. See Gräfenhan, *Geschich. d. class. Philol.* iv. pp. 308–313.

Acroāma (ἀκρόαμα). Properly a musical piece, but also a play, dance, or a recitation, such as were common at meals (Suet. *Vesp.* 19; Pliny, *Ep.* vi. 31, 13). The word also denotes the musicians or actors employed to amuse the guests during an entertainment; and is rarely used of an actor on the stage. See Marquardt, *Röm. Altert.* vii. p. 327; and the article ANAGNOSTAE.

Acroamata. (Millingen, *Peintures*, pl. viii.)

Acroāsis (ἀκρόασις). (1) A literary discourse or lecture. The term (itself of Greek origin) is applied by the Latin writers to a discourse or disputation, by some instructor or professor of an art, to a numerous audience. The corresponding Latin term is *auditio.* (2) It also signifies a place or room where literary men met, a lecture-room.

Acroceraunia. See CERAUNII MONTES.

Acrocorinthus (Ἀκροκόρινθος). A high hill overhanging the city of Corinth, on which was erected a citadel, called also by the same name. This situation was so important a one as to be styled by Philip the fetters of Greece. See CORINTHUS.

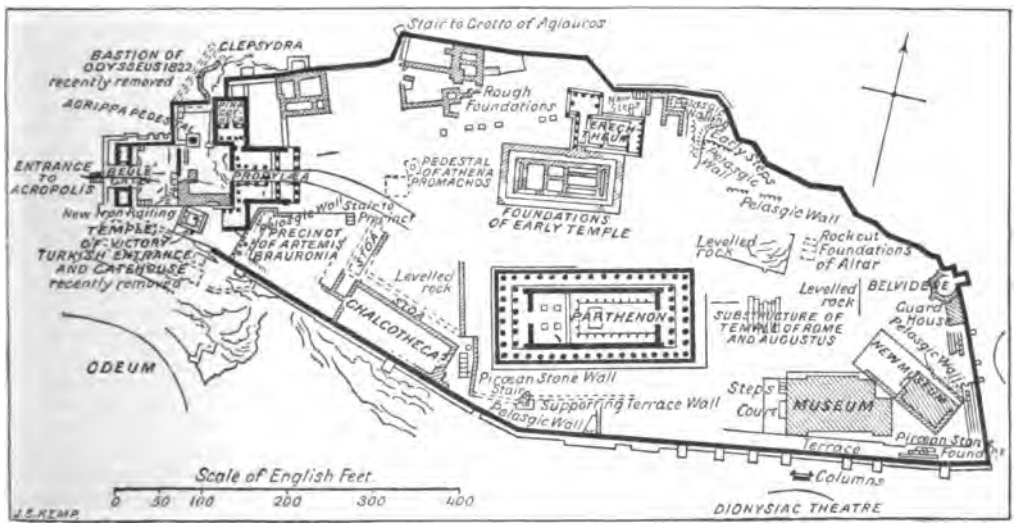
Acrolĭthi (ἀκρόλιθοι). Statues, of which the extremities only (head, feet, and hands) were of stone, and the remaining part of the body of bronze or gilded wood (Vitruv. ii. 8, 11).

Acropodium (ἀκροπόδιον). The base or pedestal of a statue, so called from its supporting the extremities or soles of the feet (ἄκρος, πούς).

Acropŏlis (ἀκρόπολις). In nearly all the cities of Greece, which were usually built upon a hill or

some natural elevation, there was a kind of tower or citadel, reared upon the highest part, to which the name ἀκρόπολις (upper town) was given. At Rome, the Capitolium (q. v.) was analogous in its purposes to the acropolis of Greek cities.

The Acropolis of Athens was situated on a plateau of rock, about 200 feet in height, 1000 in breadth from east to west, and 460 in length from north to south. It was originally called Cecropia, after Cecrops, the ancestor of the Athenians, whose grave and shrine were shown on the spot. On the north side of the Acropolis was the Erechtheum, the common seat of worship of the ancient gods of Athens, Athené Polias, Hephaestus, Poseidon, and Erechtheus himself, who was said to have founded the sanctuary. His house was possibly northeast of the Erechtheum. Pisistratus, like the ancient kings, had his residence on the Acropolis, and may have added the stylobate to the temple of Athené recently identified, south of the Erechtheum. The walls of the fortress proper were destroyed in the Persian wars, 480 and 479 B.C., and restored by Cimon. But the wall surrounding the foot of the hill, called the Pelasgicon or Pelargicon, and supposed to be a relic of the oldest inhabitants, was left in ruins. Cimon also laid the foundation of a new temple of Athené on the south side of the hill. This temple was begun afresh and completed in the most splendid style by Pericles, and called the Parthenon (q. v.). Pericles at the same time adorned the approach to the west side of the Acropolis with the glorious Propylaea, and began to rebuild the Erechtheum in magnificent style. (See ERECHTHEUM; PROPYLAEA.) There were several other sanctuaries on the Acropolis—that, for instance, of Artemis Brauronia, on the southeastern side of the Propylaea; the beautiful little temple of Athené Niké, to the southwest; and the Pandroseum, adjoining the temple of Erechtheus. There were many altars—that of Zeus Hypatos, for example—and countless statues, among them that of Athené Promachos, with votive offerings. Among the numerous grottos in the rock, one on the north side was dedicated to Pan, another to Apollo. See ATHENAE; and Boetticher, *Die Akropolis von Athen*, w. 36 plates (Berlin, 1888).



PLAN OF THE ACROPOLIS IN 1889, INCLUDING RESULTS OF THE EXCAVATIONS BEGUN IN 1885.
(Reduced from plan by Messrs. Penrose and Schultz, *Journal of Hellenic Studies*, 1889, pl. viii.)

Acrostĭcha (ἀκρόστιχα). Acrostics, which were popular alike with the Hebrews, Greeks, and Romans. With the Hebrews, in acrostic poetry, the initial letters of the lines or stanzas are made to run over the letters of the alphabet in their order. Twelve Psalms in the Old Testament are so written, the most remarkable being the 119th. One of the most celebrated acrostics in Greek is that contained in the words Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ, the initial letters of which spell ἰχθύς (fish), whence to the word ἰχθύς a mystical meaning was attached by the early Christians. The Romans borrowed acrostic poetry from the Greeks as early as the time of Ennius, who composed one (Cic. *de Div.* ii. 111). At a later period inscriptional acrostics occur, one of which calls the reader's attention to its character with the line *Inspice, lector, primordia versiculorum* (Wilmanns, 592, 593). The arguments to the Plautine plays are in acrostic lines. When the last letters of the lines spell words, the verse is called *telestic;* when letters in the middle of the lines do so, the verse is *mesostic*. Combinations of acrostic and telestic are found in the *Corp. Inscript. Lat.* v. 1693; of acrostic, mesostic, and telestic, in Flavius Felix (about A.D. 500). See ABECEDARII HYMNI.

Acrostolium. See NAVIS.

Acroterium (ἀκρωτήριον). A word generally used in the plural, and signifying the extremity of anything. (1) In architecture it is the same as *fastigium* (q. v.), the sloping roof of a building, and also for the ornamental front or gable. A more usual meaning is the pedestals placed on the summit of a pediment to receive statues or other ornamental figures. There were three *acroteria*, one over each angle of the pediment. (2) The extremities of the prow of a vessel, which were usually taken from a conquered vessel as a mark of victory. Hence, the act of so doing is expressed by the verb ἀκρωτηριάζειν. (3) The extremities of

a statue, such as the head, feet, hands, wings, etc.

Acrothinion (ἀκροθίνιον). Properly the top of a heap, and hence applied to those parts of the fruits of the earth or of the spoils of war that were offered to the gods.

Acrothōum. A town on the peninsula of Athos in Macedonia. The inhabitants were supposed to live beyond the usual age of man. See Mela, ii. 3.

Acta. (1) The public acts and orders of a Roman magistrate possessing the *ius agendi cum populo*, which, after the expiration of his office, were submitted to the Senate for approval or rejection (Suet. *Iul.* 19, 23). After the death of Iulius Caesar, the triumvirs swore, and compelled all the other magistrates to swear (Dio, xlvii. 48), to observe and maintain all his acta (*in acta iurare*), and hence it became the custom on the accession of each emperor for the new monarch to swear to observe and respect all the acta of his predecessors from Iulius Caesar downwards, with the exception of those who had been branded with infamy after death, such as Nero and Domitian (Tac. *Ann.* iv. 42; Dio, lvi. 33, etc.). The Senate also swore that it would recognize the validity of the acts of the new emperor. Every year all the magistrates upon entering office on the first of January swore approval of the acts of the reigning emperor (Dio, xlvii. 18; liii. 28; Tac. *Ann.* xvi. 22, with the excursus of Lipsius; Dio, lviii. 17; lx. 25).

(2) Acta Senātus, called also Commentarii Senatus (Tac. *Ann.* xv. 74) and Acta Patrum (*Ann.* v. 4), containing an account of the various matters brought before the Senate, the opinions of the chief speakers, and the decision of the house. We may infer from a passage of Suetonius (*Iul.* 20.) that the proceedings of the Senate were not usually published till the first consulship of Iulius Caesar, B.C. 59; but under the direction of the presiding magistrate, assisted by certain senators appointed for the purpose, the decrees of the Senate had been written down and recorded in the Aerarium long previously, and the debates on the Catilinarian conspiracy had been widely circulated by Cicero (*Sull.* 14, 15) from notes taken by some friends of his among the senators. Iulius Caesar ordered that the proceedings of the Senate, which had been only occasionally published before, should henceforth be published regularly every day (*senatus acta diurna*) under the authority of the government, from the notes of shorthand writers (Sen. *Mort. Claud.* 9). Augustus forbade the publication of the proceedings of the Senate, but they still continued to be preserved; and one of the senators, who received the title *ab actis senatus*, was chosen by the emperor to compile the account (Tac. *Ann.* v. 4; Spart. *Hadr.* 3; Orelli, *Inscr.* No. 2274, 3186). This office was generally held as an annual one, after the quaestorship (Spart. *Hadr.* 3), but before the praetorship or aedileship. The persons intrusted with this office must not be confounded with the various clerks (*actuarii, scribae publici, scribae*, also the *cursuales*), who were present in the Senate to take notes of its proceedings, and who were only excluded when the Senate passed a *senatus consultum tacitum*; that is, when they deliberated on a subject of the greatest importance, respecting which secrecy was necessary or advisable (Capitol. *Gord.* 12). It was doubtless from notes and papers of these clerks that the acta were compiled by the senator, who was intrusted with this office. The acta were deposited in the imperial archives (*tabularium*) or in particular departments of the public libraries, to which access could only be obtained by the express permission of the *praefectus urbi*. They were consulted and are frequently referred to by the later historians (e. g. Vopisc. *Prob.* 2; Lamprid. *Sever.* 56; Capitol. *Opil. Macr.* 6), and many extracts from them were published in the Acta Diurna.

(3) Acta Diurna. A gazette published daily at Rome by the authority of the government during the later times of the Republic, and under the Empire, corresponding in some measure to our newspapers (Tac. *Ann.* iii. 3; xiii. 31; xvi. 22). In addition to the title *Acta Diurna*, we find them referred to under the names *Diurna*, *Acta Publica*, *Acta Urbana*, *Acta Rerum Urbanarum*, *Acta Populi*, and they are frequently called simply *Acta*. The Greek writers on Roman history call them τὰ ὑπομνήματα, τὰ δημόσια ὑπομνήματα, τὰ δημόσια γράμματα, and τὰ κοινὰ ὑπομνήματα. The nature of their contents will be best seen from the following passage of Petronius (cap. 53), where an imitation of them is given by the *actuarius* of Trimalchio: "Actuarius — tanquam acta urbis recitavit: vii. Kal. Sextiles in praedio Cumano, quod est Trimalchionis, nati sunt pueri XXX, puellae XL; sublata in horreum ex area tritici millia modium quingenta; boves domiti quingenti. Eodem die Mithridates servus in crucem actus est, quia Gai nostri genio maledixerat. Eodem die in arcam relatum est, quod collocari non potuit, sestertium centies. Eodem die incendium factum est in hortis Pompeianis, ortum ex aedibus Nastae villici. . . . Iam etiam edicta aedilium recitabantur, et saltuariorum testamenta, quibus Trimalchio cum elogio exheredabatur; iam nomina villicorum et repudiata a circitore liberta in balneatoris contubernio deprehensa; atriensis Baias relegatus; iam reus factus dispensator; et iudicium inter cubicularios actum." From this passage, and from the numerous passages in ancient writers in which the Acta Diurna are quoted (references to which are given by Hübner), it would appear that they usually contained the following matters: (1) The number of births and deaths in the city, an account of the money paid into the treasury from the provinces, and everything relating to the supply of corn. These particulars would be extracted from the *tabulae publicae*. By an ancient regulation, ascribed to Servius Tullius, all births were registered in the Temple of Venus, and all deaths in that of Libitina; and we know that this practice was continued under the Empire, only that at a later time the Temple of Saturn was substituted for that of Venus for the registration of births. (2) Extracts from the Acta Forensia, containing the edicts of magistrates, the testaments of distinguished men, reports of trials, with the names of those who were acquitted and condemned, and likewise a list of the magistrates who were elected. (3) Extracts from the Acta Senatus, especially all the decrees and acclamations (see Acclamatio) in honour of the reigning emperor. (4) A court circular, containing an account of the births, deaths, festivals, and movements of the imperial family. (5) Curious and interesting occurrences, such as prodigies and miracles, the erection of new edifices, the conflagration of buildings, funerals, sacrifices, a list of the various games, and especially amatory tales

and adventures, with the names of the parties. (Cf. Cic. *Ad Fam.* ii. 15.) News of private affairs seems to have been communicated to the official editor by way of advertisement. (Cf. Quint. ix. 3, 17, where a widower speaks of himself as *saucius pectus.*) The fragments of some Acta Diurna have been published by Pighius and Dodwell, but their genuineness is more than doubtful. (Cf. Heinze, *De Spuriis Diurnorum Act. Fragmentis*, Greifswald, 1860.)

It is certain that these acta were published under the authority of the government, but it is not stated under whose superintendence they were drawn up. It is probable, however, that this duty devolved upon the magistrates, who had the care of the *tabulae publicae*, namely, the censors under the Republic (Liv. iv. 8; xliii. 16), and sometimes the quaestors, sometimes the *praefecti aerarii* under the Empire (Tac. *Ann.* xiii. 28). The actual task of compiling them was committed to subordinate officers, called *actuarii* or *actarii*, who were assisted by various clerks, and by reporters (*notarii*), who took down in shorthand the proceedings in the courts, etc. After the acta had been drawn up, they were exposed for a time in some public place in the city *in albo*, where persons could read them and take copies of them. Many scribes, whom Cicero speaks of under the name of *operarii*, made it their business to copy them or make extracts from them for the use of the wealthy in Rome, and especially in the provinces, where they were eagerly sought after and extensively read (Cic. *Ad Fam.* viii. 1; xiii. 8; Tac. *Ann.* xvi. 22). After the acta had been exposed in public for a certain time, they were deposited, like the Acta Senatus, in some of the record offices or the public libraries.

The style of the acta, as appears from the passage in Petronius, was very simple and concise. They contained a bare enumeration of facts, without any attempt at ornament.

Hübner has proved against Becker (*Handbuch*, i. pp. 30 and 32) that these acta were first published in the first consulship of Iulius Caesar. Previous to this time it was common for a MS. chronicle of public events at Rome to be compiled by scribes, and forwarded along with private letters to friends at a distance (Cic. *Ad Fam.* viii. 1, 2, 8, 11; ii. 8; xii. 22; xv. 6. Cf. Hübner, p. 39; Mommsen, *Hist.* iv. 606).

The Acta Diurna are last mentioned by Vopiscus (*Prob.* cap. 2), and probably continued in use to the downfall of the Western Empire. They were never published in Constantinople.

(4) Acta Forensia. These were of two kinds. (*a*) The Romans kept their private accounts with so much accuracy that their books (*accepti et expensi*), bonds (*chirographa*), and contracts (*syngrapha*) were admitted as legal evidence. Frequently witnesses (*pararii*, Sen. *Ben.* ii. 23, § 2) were employed to establish their authenticity. At a later date notaries (*tabelliones*) who had offices (*stationes*) in the public streets drew up these documents, which were ratified by the signature (*subscriptio*) of the parties. A senatus consultum passed under Nero (Suet. *Ner.* 17; Quint. xii. 8, 13; Paul. *Sent. Recept.* v. 25, 6) prescribed the legal form of such documents. See Codex Accepti et Expensi.

(*b*) *Acta iudiciorum* contained the record of all proceedings of the magistrates, alike in contentious and in non-contentious business. The latter included such matters as adoptions, *cessio in iure*, manumissions, the appointment of guardians, and the like. Such magisterial functions could be discharged anywhere, even in the baths or in the streets (*Instit. Iust.* i. 5, 2). Under the Republic there is no evidence of the method of legal attestation in these cases; but under the Empire it was customary for the parties to have a formal statement drawn up by a public official (*acta* or *gesta*), and confirmed by the magistrate (*Instit. Iust.* i. 11, 2, and 12, 8). In the case of contentious business, so long as the *legis actiones* were in use, there was no need of a written record, for the *litis contestatio* was attested by witnesses. On the other hand, when *formulae* came into use, these were necessarily in writing, though the decision of the *iudex* was given *viva voce*. There was a special form of action (*iudicati actio*) against a defendant who denied the existence of a decision given against him. There is evidence of the existence of a record (*acta*, *Fragm. Vat. Iur.* 112) under the Empire. The *cognitiones extraordinariae* increased the importance of this. But the existence of a written decision was not compulsory before the constitutions of Valentinian, Valens, and Gratian.

(5) Acta Militaria contained an account of the duties, numbers, and expenses of each legion (Veg. ii. 19), and of the amount of property possessed by each soldier (*peculium castrense*). They were probably preserved among the official papers of the several legions. The soldiers who drew up these acta are frequently mentioned in inscriptions and ancient writers under various titles, as *librarius legionis*, *actuarius* or *actarius legionis*, *tabularius castrensis*. (Cf. Renier, *Inscriptions Romaines de l'Algérie*, 343, 551, 799.)

See Lipsius, *Excursus ad* Tac. *Ann.* v. 4; Ernesti, *Excursus ad* Suet. *I. Caes.* 20; Schlosser, *Ueber die Quellen der spätern latein. Geschichtschreiber, besonders über Zeitungen*, etc., in the *Archiv für Geschichte*, 1830, pp. 80–106; Prutz, *De Fontibus, quos in conscribendis rebus inde a Tiberio usque ad mortem Neronis gestis auctores veteres secuti videantur* (Halle, 1840); Zell, *Ueber die Zeitungen der Alten* (Freiburg, 1834); Le Clerc, *Des Journaux chez les Romains* (Paris, 1838); Lieberkühn, *De Diurnis Romanorum Actis* (Weimar, 1840); especially Hübner, *De Senatus Populique Romani Actis* (Lips. 1860); Schmidt, *Zeitschr. für Geschichtswissenschaft*, I. (1844), 303; Reussen, *De Diurnis Aliisque Rom. Actis* (1857); Zell, *Ferienschriften* (Heidelb. 1857).

Actaeon (Ἀκταίων). A celebrated hunter, son of Aristaeus and Antonoë. Having on one occasion unwittingly seen Artemis while she was bathing, he was changed by the offended goddess into a stag, and was torn in pieces by his own dogs.

Actaeon. (British Museum.)

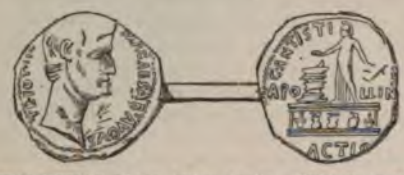
Actaeus. The first king of Attica. The poets use the word *Actaeus* as an adjective, in the sense of "Attic."

Acté. (1) An ancient name of Attica, found chiefly in the poets. (2) The peninsula between the Strymonic and Singitic gulfs,

on which Mt. Artios is situated. The name (ἀκτή) signifies properly any strip of land projecting into the sea.

Acté. The favourite concubine of the Roman emperor Nero. She was originally a slave from Asia Minor, but after Nero became infatuated with her he pretended that she was the descendant of King Attalus, and at one time even thought of marrying her (Suet. *Nero*, 28, 50).

Actia (Ἀκτία). A festival celebrated every three years at Actium in Epirus, with wrestling, horse-racing, and sea-fights, in honour of Apollo. There was a celebrated temple of Apollo at Actium, which



Coin with Worship of the Actian Apollo. (Cabinet de France.)

is mentioned by Thucydides and Strabo. After the defeat of Antony off Actium, Augustus enlarged the temple, and instituted games to be celebrated every four years in commemoration of his victory. See ACTIUM.

Actiăcus. A name given to Apollo as worshipped at Actium (Ovid, *Met.* xiii. 715). See ACTIA.

Actio. See article in Appendix; and JUDICIAL PROCEDURE. For Greek actions, see DIKÉ.

Actis (Ἀκτίς). One of the Heliades (q. v.), or daughters of the Sun.

Actisănes (Ἀκτισάνης). A king of Aethiopia, who conquered Egypt. He was remarkable for his moderation towards his new subjects, as well as for his justice and equity. All the robbers and malefactors, too, were collected from every part of the kingdom, and, having had their noses cut off, were established in Rhinocolura, a city which he had founded for the purpose of receiving them. See Diod. Sic. i. 60.

Actium (now La Punta). A promontory in Acarnania at the mouth of the Ambracian Gulf, off which Augustus gained his celebrated naval victory over Antony and Cleopatra, September 2d, B.C. 31. Here was a temple of Apollo Actiacus or Actius, where the festival Actia had been celebrated. Augustus revived the celebration as a quinquennial feast in honour of his victory, and built Nicopolis (q. v.) on the opposite shore.

The battle of Actium is one of the decisive battles of the world's history, since the stake for which it was fought was nothing less than the lordship of the Roman Empire—that is, of the occidental world. The chances of battle were all in favour of Antony. His troops, encamped on one shore of the gulf, were largely superior to his rival's in both numbers and discipline. He had 100,000 infantry, as against the 80,000 of Octavian (Augustus), an equal force of cavalry (12,000); while his ships not only numbered 500—double the number that Octavian's admiral Agrippa commanded, but were much larger, heavier, and better provided with the engines then in use for discharging missiles. It was, perhaps, this great preponderance of naval force which led Cleopatra, who accompanied Antony, to urge upon him the plan of letting the issue of the war rest upon a naval battle. She herself, with her sixty ships, formed a line behind that of the vessels of Antony.

Marcus Vipsanius Agrippa.

For a long time after the battle began, the light galleys of Octavian made little or no impression upon the massive ships that opposed them; but at last, by a skilful manœuvre, Agrippa forced Antony to extend his line of battle. This done, Agrippa's ships succeeded in breaking through it and darting towards the vessels of Cleopatra. Alarmed at this, the Egyptian queen at once gave the signal for flight, and with her ships put hurriedly to sea. Antony, forgetful that the crisis of the battle had now arrived, recklessly sailed in pursuit of her, leaving his fleet to win or lose as best it might in his absence. Deserted by its commander, it still fought on, but with little heart,

Coin of Antony and Cleopatra.

and by nightfall had been completely routed and destroyed. The troops of Antony were still encamped upon the promontory fronting the forces of Octavian; yet they did not at once give battle, but waited in the hope that their general would return. Seven days passed by, and when he failed to appear, after some hesitation, they surrendered to Octavian and accepted him as their commander, thus making him at a stroke the master of the world.

Actius, LUCIUS. See ATTIUS, LUCIUS.

Actor (Ἄκτωρ). (1) Son of Diomedes, father of Menoetius, and grandfather of Patroclus. (2) A companion of Aeneas, of whose conquered lance Turnus made a boast. This story seems to have given rise to the proverb *Actoris spolium* for any poor spoil (Juv. ii. 100).

Actor. In general, a plaintiff. In a civil or private action, the plaintiff was often called *petitor*; in a public action (*causa publica*) he was called *accusator*. The defendant was called *reus*, both in private and public causes: this term, however, according to Cicero, might signify either party, as indeed we might conclude from the word itself. In a private action the defendant was often called *adversarius*, but either party might be called *adversarius* with respect to the other. (See ACTIO.) A *universitas*, or corporate body, sued and was sued by its *actor* or *syndicus*.

Actor has also the sense of an agent or manager of another's business generally. The *actor publicus* was an officer who had the superintendence or care of slaves and property belonging to the State.

Actor on the stage. See HISTRIO.

Actorides. Patroclus (q. v.). See also MOLIONIDAE.

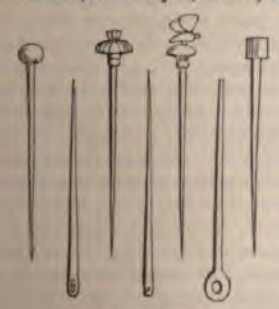
Actuarii. Shorthand-writers, who took down the speeches in the Senate and the public assemblies. In the debate in the Roman Senate upon the punishment of those who had been concerned in the conspiracy of Catiline, we find the first mention of shorthand-writers, who were employed by Cicero to take down the speech of Cato. See ACTA; NOTAE.

Actuarii Militiae. Officers under the Roman emperors, whose duty it was to keep the accounts of the army, to see that the contractors supplied the soldiers with provisions according to agreement, and to perform other similar duties.

Actus. A Roman measure of length. It formed the basis of the whole system of land measurement. The *actus simplex* or *minimus* was 120 (Roman) feet long and four feet wide. The *actus quadratus* was a square of 120 feet each way = 14,400 square feet (Pliny, *H. N.* xviii. § 9). The actus is an example of the combination of the decimal with the duodecimal system, its length being twelve times the standard *decempeda* (q. v.). The actus was half the *iugerum*. In Hispania Baetica, the *actus quadratus* was called *acna* (also written *agna*, and *agnua*). Cf. Varro, *R. R.* i. 10, § 2.

Acus, dim. **Acicŭla** (βελόνη, βελονίς, ῥαφίς). A needle, a pin.

We may translate acus *a needle*, when we suppose it to have had at one end a hole or eye for the passage of thread; and *a pin*, when, instead of a hole, we suppose it to have had a knob, a small globe, or any other enlarged or ornamental termination (cf. Pollux, vii. 42; x. 136).



Needles and Pins.

The annexed figures of needles and pins, chiefly taken from originals in bronze, vary in length from an inch and a half to about eight inches.

Pins were made not only of metal, but also of wood, bone, and ivory. Their principal use was to assist in fastening the garments, and more particularly in dressing the hair. The mode of plaiting the hair, and then fastening it with a pin or needle, is shown in the annexed figure of a female head, taken from a marble group which was found at Apt, in the south of France.

Acus.

The hair-pin was called *acus crinalis* or *acus comatoria* (Petron. 21).

Adămas (ἀδάμας). A name given by the ancients to several hard substances, and among the rest possibly to the diamond. Psellus describes *adamas* as follows: "Its color resembles crystal, and is splendid," which certainly seems appropriate to the diamond. But Pliny (*H. N.* xxxvii. 15), in his account of *adamas*, has evidently confounded the properties of several different minerals, all of which, by their hardness, received from the Greeks the name ἀδάμας. Thus Hesychius applies the name to steel; Pollux to grains of native gold; and Dionysius Periegetes to what was probably fine crystals of quartz. In fact, the ancients knew diamonds, if at all, only in their unpolished state, by which such epithets as "all-resplendent" would scarcely have been suggested. See GEMMA.

Addicti. See NEXI.

Addictio. A legal term meaning the formal award by the praetor or other magistrate of the property in dispute. See Cic. *Verr.* i. 4, 12.

Addix or **Addixis** (ἄδδιξ, ἄδδιξις). A Greek measure, which Hesychius gives as equal to four choenices. See CHOENIX.

Addua. The Adda, a river of Gallia Cisalpina.

Adeia (ἄδεια). When any one in Athens who had not the full privileges of an Athenian citizen, such as a foreigner, a slave, etc., wished to accuse a person of any offence against the people, he was obliged to obtain first permission to do so, which permission was called ἄδεια. An Athenian citizen who had incurred ἀτιμία was also obliged to obtain ἄδεια before he could lay an information against any one. See ATIMIA.

Adelphoe. A play of Terence modelled on the Συναποθνήσκοντες of Diphilus and the Ἀδελφοί of Menander. See TERENTIUS.

Ademptio. See LEGATUM.

Adgnāti. See COGNATIO.

Adgnatio. See HERES; TESTAMENTUM.

Adherbal. See IUGURTHA.

Adiabēné. A district of Assyria, east of the Tigris, and comprising the more fertile portion of the country. See ASSYRIA.

Aditio Hereditātis. See HERES.

Adiudicatio. See ACTIO.

Adlecti or **Allecti.** (1) Those chosen to fill a vacancy in an office or collegium, and referring oftenest to those chosen to fill up the proper number of the Senate. Under the Empire, the *adlecti*, admitted to the Senate by the emperor, were admitted to a place among the senators who had held the rank of consul, praetor, tribune, or quaestor, according to the emperor's pleasure. These were known as *adlecti inter consulares, praetorios*, etc. (2) Persons admitted to a seat in the council of a *municipium* or *colonia* by a vote of that body were also known as *adlecti*.

Adlector. A provincial tax-collector under the Roman emperors (Orelli, 369).

Adlocutio or **Allocutio.** A speech or address made to his soldiers by an imperator, and corresponding to the modern "general order" or proclamation. See CONTIO.

Admētus (Ἄδμητος). (1) King of Pherae, who sued for Alcestis, the daughter of Pelias. Pelias promised her on condition that he should come in a chariot drawn by lions and boars. This task Admetus performed by the assistance of Apollo. The god tended the flocks of Admetus for nine years, when he was obliged to serve a mortal for having slain the Cyclops. Apollo prevailed upon the Moerae, or Fates, to grant to Admetus deliverance from death if his father, mother, or wife would die for him. Alcestis died in his stead, but was brought back by Heracles from the lower world. See ALCESTIS. (2) King of the Molossians, to whom Themistocles fled for protection when pursued as a party to the treason of Pausanias. See THEMISTOCLES.

Admissio. Reception or audience at the Roman court. At first all visitors were admitted without distinction to the *atria* of their wealthy friends. According to Seneca, C. Gracchus and Livius Drusus were the first to receive some privately and others in a limited number, doubtless for political reasons. Afterwards these distinctions became the rule, and it was the exception for any one to open his doors to all comers. Under the Empire, friends were distinguished as *amici admissionis primae, secundae*, etc. The first alone could enter without delay, and could pay a separate visit. The rest had to await, and sometimes to purchase, the favour of the porter. At the imperial court there was a body of slaves and freedmen acting as the introducers of visitors (*officium admissionis*, Suet. *Vesp.* 14), who were known as *admissionales*. The head of the *officium admissionis* was the *magister admissionum*, subordinate himself to the *magister officiorum*. The *magister admissionum* himself introduced the most exalted visitors; and, at least in the time of Justinian, none were introduced by the *admissionales* but such as were *illustres*.

Admissionāles. See ADMISSIO.

Adonia (Ἀδώνια). A festival celebrated in honour of Adonis (q. v.), and introduced into Greece from the East probably at the time of the wars with Persia. In general the ceremonies lasted two days, the first being the day on which Adonis disappeared (ἀφανισμός), and the second that on which his body was sought (ζήτησις) by the women. The first was a day of mourning, and the second, one of rejoicing and amusement, because on it Adonis was conceived of as returning to life to spend six months with Aphrodité.

Adōnis (Ἄδωνις). (1) A beautiful youth, son of Cinyras, by his daughter Smyrna (q. v.). He was beloved by Aphrodité, but died of a wound which he

Death of Adonis. (Pompeii.)

received from a boar during the chase. The flower anemone sprang from his blood. The grief of the goddess at his death was so great that the gods of the lower world allowed him to spend six months with her on earth, and the remaining six in the shades. (2) A river of Phœnicia, which falls into the Mediterranean below Byblus. Its waters were fabled to flow with blood on the anniversary of the death of Adonis.

Adoptio. (1) At ATHENS adoption (εἰσποίησις or θέσις) took place either in the adopter's lifetime or by will; or again, if a man died childless and intestate, the state interfered to bring into his house the man next entitled by the Attic law of inheritance as heir and adoptive son, so that the race and the religious rites peculiar to it might not die out. None but the independent citizen of respectable character could adopt, and he only while he was as yet without male heirs. If there were daughters, one of them was usually betrothed to the adopted son, and the rest portioned off with dowries. If after that a male heir was born, he and the adopted had equal rights.

(2) At ROME there were two kinds of adoption, both requiring the adopter to be a male and childless: *arrogatio* and adoption proper. The former could only take place where the person to be adopted was independent (*sui iuris*), and his adopter had no prospect of male offspring; at the instance of the pontifex, and after full proof of admissibility, it had to be sanctioned by the Comitia Curiata. (See COMITIA.) Adoption proper applied to those still under paternal rule (*patria potestas*), the father selling his son by formal *mancipatio* (q. v). to the adopter, who then, the paternal power being thus abolished, claimed the son before the court as his own, and the father allowed him to be adjudged to him. By either transaction the person adopted passed completely over into the family and rank of the adopter, and naturally took his

name in full, but with the addition of a second cognomen formed from his own former *nomen gentile* by the suffix *-anus*, e. g. Publius Cornelius Scipio Aemilianus (son of Lucius Aemilius Paulus). Women, too, could be adopted, but not arrogated; neither could they adopt. At the latter end of the Republic we find a testamentary adoption in existence, which at first likewise produced a change of name, but not of status. See NOMEN.

Adoratio (προσκύνησις). (1) A form of worshipping the θεός, according to which the worshipper prostrated himself before the statue of the deity, and then kissed his hand and waved it towards the image. While so doing, he moved his whole body around, usually from left to right. Hence, *se convertere* is sometimes used for *adorare* (Livy, v. 21). (2) The *adoratio* paid to the Roman emperors was a form of salutation borrowed from the East, and consisted of prostration on the ground and kissing the feet, knees, or dress of the emperor. Livy speaks of this as *adulatio*. It was not a part of the ordinary etiquette of the court before the time of Diocletian.

Adramyttĭum (Ἀδραμύττειον). A small town of Mysia opposite the island of Lesbos, which suffered severely in the war of the Romans with Mithridates. It is mentioned in the New Test. (Acts, xxvii. 2).

Adrăna. The Eder, a river of Germany flowing into the Fulda near Cassel.

Adrastus (Ἄδραστος). (1) Son of Talaüs of Argos. Being expelled from Argos by Amphiaraüs, he fled to Polybus, king of Sicyon, whom he succeeded on the throne of Sicyon, and instituted the Nemean games. Afterwards he became reconciled to Amphiaraüs, and returned to his kingdom of Argos. He married his two daughters Deïpylé and Argia, the former to Tydeus of Calydon, and the latter to Polynices of Thebes, both fugitives from their native countries. He then prepared to restore Polynices to Thebes, who had been expelled by his brother Eteocles, although Amphiaraüs (q. v.) foretold that all who should engage in the war would perish, with the exception of Adrastus. Thus arose the celebrated war of the "Seven against Thebes," in which Adrastus was joined by six other heroes, viz., Polynices, Tydeus, Amphiaraüs, Capaneus, Hippomedon, and Parthenopaeus. This war ended as unfortunately as Amphiaraüs had predicted, and Adrastus alone was saved by the swiftness of his horse Arion, the gift of Heracles. Ten years afterwards, Adrastus persuaded the six sons of the heroes who had fallen in the war to make a new attack upon Thebes, and Amphiaraüs now promised success. This war is known as the war of the Epigoni (ἐπίγονοι), or descendants. Thebes was taken and razed to the ground. The only Argive hero that fell in this war was Aegialeus, the son of Adrastus: the latter died of grief at Megara on his return to Argos, and was buried in the former city. The legends about Adrastus and the two wars against Thebes furnished ample materials for the epic as well as tragic poets of Greece. (2) Son of the Phrygian king Gordius, having unintentionally killed his brother, fled to Croesus, who received him kindly. While hunting, he accidentally killed Atys, the son of Croesus, and in despair put an end to his own life.

Adria. See HADRIA; MARE SUPERUM.

Adrianopŏlis. See HADRIANOPOLIS.

Adriānus. See HADRIANUS.

Adrogatio or **Arrogatio.** See ADOPTIO.

Adrumētum. See HADRUMETUM.

Adscriptīvi. See ACCENSI (2).

Adsertor. See ASSERTOR.

Adsessor. See ASSESSOR.

Adsignatio or **Assignatio.** See AGER; AGRARIAE LEGES.

Adstipulatio. See OBLIGATIONES.

Adstipulātor. See INTERCESSIO.

Aduatŭca or **Aduatŭcum.** A city of Gaul in the territory of the Tungri. See Caes. *B. G.* ii. 29.

Aduatŭci. A people of Gallia Belgica, dwelling between the Scaldis (Scheldt) and the Mosa (Maas).

Adūla Mons. See ALPES.

Adulatio. See ADORATIO.

Adulescens. See INFANS.

Adūlis or **Adūlé** (Ἀδούλη). A city of Aethiopia, on a bay of the Red Sea called Adulitanus Sinus. It fell into the power of the Auxumitae, for whose trade it became the great emporium. Here was found the *Monumentum Adulitanum* (q. v.), a Greek inscription recounting the conquests of Ptolemy Euergetes I. in Asia and Thrace.

Adulterium (μοιχεία). Adultery. (1) GREEK. Among the Athenians, if a man caught another in the act of criminal intercourse with his wife, he might kill him, and the same law held with respect to a concubine (παλλακή). Other punishment was likewise permitted. It appears that at Athens there was no adultery unless a married woman was concerned, and even then there was no adultery if the married woman was a prostitute or one engaged in selling anything in the agora. If the husband chose to bring suit against the adulterer, it was called μοιχείας γραφή. If the adultery was proven, the husband could not condone the offence under penalty of ἀτιμία. (See ATIMIA.) The adulteress was excluded from the temple, and if found there any one might treat her as he pleased, provided he did not kill or mutilate her. (2) ROMAN. The general usages at Rome appear to have been very similar to the Athenian. The Lex Iulia de Adulteriis, passed under Augustus, about B.C. 17, enacted them. By this law, if a husband kept his wife after an act of adultery was known to him, and let the adulterer off, he was guilty of the offence of *lenocinium*. The husband or father in whose power the adulteress was, had sixty days allowed for commencing proceedings against the wife, after which time any other person might prosecute. A woman convicted of adultery was mulcted in half of her dowry and the third part of her property (*bona*), and banished (*relegata*) to some desolate island, such as Seriphos, for instance. The adulterer was mulcted in half his property, and banished in like manner. This law did not inflict the punishment of death on either party; and in those instances under the emperors in which death was inflicted, it must be considered as an extraordinary punishment, and beyond the provisions of the Julian law.

The Julian law permitted the father (both adoptive and natural) to kill the adulterer and adulteress in certain cases, as to which there were several nice distinctions established by the law. If the father killed only one of the parties, he brought himself within the penalties of the Cornelian law *de sicariis*. The husband might kill persons of a

certain class, described in the law, whom he caught in the act of adultery with his wife; but he could not kill his wife. The husband, by the fifth chapter of the Julian law, could detain for twenty hours the adulterer whom he had caught in the act, for the purpose of calling in witnesses to prove the adultery. If the wife was divorced for adultery, the husband was entitled to retain part of the dowry. The husband might, if he pleased, take a sum of money from the adulterer by way of compensation, and detain him till he found sureties for the payment. If the alleged adulterer had been unjustly detained, he might bring an action against the husband; and if he gained his cause, he and his sureties were released. If he failed, the law required the sureties to deliver up the adulterer to the husband before the court, to do what he pleased with him, except that he was not to use a knife or dagger. See Rein, *Das Criminalrecht der Römer*.

Adultus. See INFANS.

Adventus. The arrival of an emperor in one of the provinces, an event often commemorated on Roman bronze coins.

Adversaria. A note-book in which the Romans entered memoranda of any importance, especially their accounts of money received and spent (*codex accepti et expensi*), which they afterwards transferred to a ledger. See ACTA.

Adversarius. See ACTOR.

Advocātus. At Rome, under the Republic, a competent friend who gave his advice in a lawsuit and came into court in person, not to speak (the *patronus causae* did that), but to support the cause by his presence. Under the Empire the term was applied to the counsel who pleaded in court in the presence of the parties, for doing which he was allowed, after the time of Claudius, to take a fee. See JUDICIAL PROCEDURE; PATRONUS.

Advocātus Fisci. A Roman official, first appointed by Hadrian, to look after the interests of the imperial treasury. See FISCUS.

Adynăti (*ἀδύνατοι*). Persons supported by the Athenian state as being unable to earn a livelihood, owing to physical infirmity. Pisistratus first introduced a law for the support of those persons who had been maimed in battle. (See Lysias *ὑπὲρ τοῦ ἀδυνάτου*.)

Adȳtum. See TEMPLUM.

Aea (*Αἴα*). A city supposed by the poets to have been the capital of King Aeëtes, on the river Phasis, in Colchis.

Aeacēa (*Αἰάκεια*). A festival of the Aeginetans in honor of Aeacus (q. v.), the details of which are unknown.

Aeăces. A tyrant of Samos, deposed by Aristagoras, B.C. 500, and restored by the Persians, to whom he had fled, in B.C. 494. See Herod. iv. 138.

Aeacĭdes. A patronymic used of any descendant of Aeacus (q. v.), such as Peleus, Telamon, Phocus, Achilles (q. v.), Pyrrhus, son of Achilles, and Pyrrhus, King of Epirus, who claimed descent from Achilles. See PYRRHUS.

Aeăcus (*Αἴακος*). Son of Zeus and Aegina, a daughter of the river-god Asopus, born in the island of Aegina, which derived its name from his mother. (See AEGINA.) Some traditions relate that at the birth of Aeacus, Aegina was not yet inhabited, and that Zeus changed the ants of the island into men (Myrmidones), over whom Aeacus ruled. Aeacus was renowned in all Greece for his justice and piety, and after his death became one of the three judges in Hades, the others being Minos and Rhadamanthus. See HADES.

Aeaea (*Αἰαίη*). (1) Another name for Circé (q. v.), derived from the name of her birthplace, *Αἰα*. Her son, Telegonus, the reputed founder of Tusculum, is called Aeaeus. (2) A name given to Calypso (q. v.), who was said to live in the island of Aeaea between Italy and Sicily.

Aeantēa (*Αἰάντεια*). A festival solemnized at Salamis in honour of Aiax, of which no particulars are known.

Aeantēum. A settlement on the coast of Troas near the promontory of Rhoeteum, and famous for the tomb of Aiax and a temple to his memory. The statue of the hero was carried away by Antony and restored by Augustus.

Aeas. A river of Epirus falling into the Ionian Sea.

Aebutia Lex. See LEX.

Aeculānum. A town of the Hirpini in Samnium, just south of Beneventum.

Aedepsus. A town of Euboea, famous for its hot baths in ancient as in modern times.

Aedes. See DOMUS; TEMPLUM.

Aedesius (*Αἰδέσιος*). A Cappadocian, a Platonic, or more correctly an Eclectic, philosopher, who lived in the fourth century A.D., and was the friend and most distinguished scholar of Iamblichus (q. v.). After the death of his master, the school of Syria was dispersed, and Aedesius, fearing the real or fancied hostility of the Christian emperor Constantine to philosophy, took refuge in divination. An oracle in hexameter verse represented a pastoral life as his only retreat; but his disciples, perhaps calming his fears by a metaphorical interpretation, compelled him to resume his instructions. He settled at Pergamos, where he numbered among his pupils the Emperor Julian. After the accession of the latter to the imperial purple, he invited Aedesius to continue his instructions, but the philosopher, being unequal to the task through age, sent in his stead Chrysanthes and Eusebius, his disciples. See his life by Eunapius.

Aedes Vitiōsae or **Ruinōsae.** See DAMNUM INFECTUM.

Aedicŭla. (1) In the singular, a single room. (2) In the plural, a small house. (3) Oftener a shrine, either attached or unattached to a temple. (4) A niche in the walls of temples or houses containing images of gods or goddesses, like that in the accompanying illustration (Overbeck, *Bildwerke*, pl. XXX. 1).

Aedicula, or Shrine.

Aedīles. At Rome, two sets of magistrates, the Plebeian (*aediles plebis* or *plebeii*) and the Curule (*aediles curules*). (1) The two PLEBEIAN AEDILES were appointed B.C. 494 at the same time with the creation of the tribuneship of the plebs, as servants of the tribunes, and at first probably nominated by them till 471,

when, like them and under their presidency, they began to be elected by the whole body of the plebs. They took their name from the temple (*aedes*) of the plebeian goddess Ceres, in which their official archives were kept. Besides the custody of the *plebiscita*, and afterwards of the *senatus consulta*, it was their duty to make arrests at the bidding of the tribunes; to carry out the death-sentences which they passed, by hurling the criminal down from the Tarpeian Rock; to look after the importation of corn; to watch the traffic in the markets; and to organize and superintend the Plebeian and Roman Games. Like the tribunes, they could only be chosen from the body of the plebs, and wore no badge of office, not so much as the *toga praetexta*, even after they became an authority independent of the tribunes. (2) The CURULE AEDILES, from B.C. 366, were taken at first from the patrician body alone, soon after from patricians and plebeians by turns, and lastly from either. Elected yearly in the Comitia Tributa under the presidency of a consul, they were, from the first, officers of the whole people, though low in rank; they sat in the *sella curulis*, from which they took their name, and wore as insignia the *toga praetexta*. As in rank, so in the extent of their powers, they stood above the plebeian aediles, being entitled to exercise civil jurisdiction in market business, where the latter could only impose a fine. The functions of the two were very much alike, comprising: (*a*) the superintendence of trade in the market, where they had to test weights and measures and the quality of goods; to keep down the price of provisions, both by prohibitive measures especially against regraters of corn, and by the purchase and liberal distribution of food (*cura annonae*); and, as regards the money market, to prosecute those who transgressed the laws of usury; (*b*) the care of the streets and buildings within the city and the circuit of a mile outside, by cleansing, paving, and improving the streets, or stirring up those who were bound to do it; by seeing that the street traffic was unimpeded; by keeping in repair the temples, public buildings, and works, such as sewers and aqueducts, and seeing that these latter and the fire apparatus were in working order; (*c*) a superintendence of health and morals, including the inspection of baths, taverns, and brothels, and the putting-down of all that endangered public order and decency, e. g. games of hazard, breaches of sumptuary laws, introduction of foreign religions, etc.; (*d*) the exhibition of games (of which the Roman and Megalensian devolved on the curule, the Plebeian on the plebeian aediles), the supervision of festivities at the *feriae Latinae*, and at games given by private men. The cost of the games given by themselves they defrayed partly out of a sum set apart by the State, but utterly inadequate to the large demands of later times; partly out of the proceeds of fines which were also spent on public buildings, and partly out of their own resources. Thus the aedileship became an expensive luxury, and its enjoyment less and less accessible to men of moderate means. Ambitious men often spent incredible sums in getting up games to win the people's favour, with a view to higher honours, though the aedileship was not necessary as a stepping-stone to these. In Cicero's time the legal age for the curule aedileship was thirty-seven. From B.C. 366 their number was unchanged, till Caesar, in B.C. 44, added two more, the plebeian *aediles cereales*, to whom alone the *cura annonae* and the management of the Ludi Cereales were intrusted. Under the Empire the office of aedile lost much in importance by some of its functions being handed over to separate officers, especially by the transference of its jurisdiction and its control of games to the praetors; and it fell into such contempt that even Augustus had to make a tenure of it, or the tribuneship, a condition of eligibility to the praetorship; and succeeding emperors often had to fill it by compulsion. In the third century A.D. it seems to have died out altogether.

Aedituus, Aedittŭmus (in Gk. *νεώκορος, ζάκορος, ὑποζάκορος*). A person in charge of a temple, who attended to its general order, and acted as a species of sacristan or cicerone to visitors. In many cases they were women. See Gell. xii. 10.

Aēdon (*Ἀηδών*). A daughter of Pandareus, wife of Zethus, king of Thebes, and mother of Itylus. Envious of Niobé, the wife of her brother Amphion, who had six sons and six daughters, she resolved to kill the eldest of Niobé's sons, but by mistake slew her own son Itylus. Zeus relieved her grief by changing her into a nightingale, whose melancholy tunes are represented as Aëdon's lamentations for her child.

Aēdon (*ἀηδών*). One of the names of the nightingale, also known as *φιλομήλα* and *πρόκνη*: in Latin, *luscinia*. For one legend, see above.

Aedui or **Haedui**. A powerful people of Gaul, living between the Liger (Loire) and the Arar (Saône), and the first Gallic tribe to form an alliance with the Romans. Their principal town was Bibracté (Autun). See Caes. *B. G.* i. 31 ff.

Aeētes (*Αἰήτης*). King of Colchis and father of Medea. For the legends connected with his name, see ABSYRTUS; ARGONAUTAE; IASON; MEDEA; PHRIXUS.

Aeētis, Aeetias, Aeētiné. Patronymics applied to Medea (q. v.), as being the daughter of Aeetes.

Aegae (*Αἰγαί*). (1) A town in Achaea, with a celebrated temple of Poseidon, originally one of the twelve Achaean towns; but its inhabitants subsequently removed to Aegira. (2) A town in Emathia, in Macedonia, the ancient capital of Macedonia and the burial-place of the Macedonian kings. It was also called Edessa. (3) A town in Euboea, with a celebrated temple of Poseidon, who was hence called Aegaeus. (4) Also AEGAEAE, one of the twelve cities of Aeolis in Asia Minor, north of Smyrna, on the river Hyllus. (5) A seaport town of Cilicia.

Aegaea. An adjective applied to Aphrodité as being worshipped in the Aegean Sea.

Aegaeon (*Αἰγαίων*). The son of Uranus (Heaven) by Gaea (Earth). Aegaeon and his brothers Gyes or Gyges and Cottus are known under the name of the Uranidae, and are described as huge monsters with 100 arms and 50 heads. Most writers mention the third Uranid under the name of Briareus instead of Aegaeon, which is explained by Homer (*Il.* i. 403), who says that men called him Aegaeon, but the gods Briareus. According to the most ancient tradition, Aegaeon and his brothers conquered the Titans when they made war upon the gods, and secured the victory to Zeus, who thrust the Titans into Tartarus, and placed Aegaeon and his broth-

ers to guard them. Other legends represent Aegaeon as one of the giants who attacked Olympus; and many writers represent him as a marine god living in the Aegaean Sea. See Hesiod, *Theog.* 149, 502, 617, etc.; Apollod. i. i. 1; Hom. *Il.* i. 398 foll.

Aegaeum Mare. The part of the Mediterranean Sea now called the Archipelago. It was bounded on the north by Thrace and Macedonia, on the west by Greece, and on the east by Asia Minor. It contains in its southern part two groups of islands—the Cyclades, which were separated from the coasts of Attica and Peloponnesus by the Myrtoan Sea, and the Sporades, lying off the coasts of Caria and Ionia. The part of the Aegaean which washed the Sporades was called the Icarian Sea, from the island Icaria, one of the Sporades.

Aegaleus (Αἰγάλεως). A mountain in Attica opposite Salamis, from which Xerxes saw the defeat of his fleet, B.C. 480. Cf. Herod. viii. 90.

Aegātes or **Aegūsae** (*αἱ Αἰγοῦσσαι*). "Goat Islands." The name applied to three islands off the west coast of Sicily, between Drepanum and Lilybaeum, near which the Romans gained a naval victory over the Carthaginians, and thus brought the First Punic War to an end, B.C. 241. The islands were Aegusa or Capraria, Phorbantia, and Hiera.

Agendĭcum. The modern Sens; a town of the Senones, in Gallia Lugdunensis.

Aegesta. See SEGESTA.

Aegestus. See ACESTES.

Aegeus (Αἰγεύς). The son of Pandion, king of Athens, and father of Theseus, whom he begot by Aethra at Troezen. Theseus afterwards came to Athens and restored Aegeus to the throne, of which he had been deprived by his brother Pallas. Having slain Androgeos, son of Minos (q.v.), he was conquered by that king and compelled to send seven youths and seven maidens to Crete once in nine years as victims to the Minotaur. When Theseus set out to free his country from this cruel tax, he agreed in case of success to exchange the black sail of his ship for a white one; but forgetting to do so, Aegeus saw the black sail on the returning vessel, supposed his son lost, and threw himself into the sea, which is thus supposed to have been named *Aegean* after him. He is said to have introduced the worship of Aphrodité into Athens, where he himself was honoured with a shrine. See MEDEA; THESEUS; MINOTAUR.

Aegialēa (Αἰγιάλεια). (1) The wife of Diomedé, to whom she is said to have been grossly unfaithful during his absence in the Trojan War. (See DIOMEDES.) (2) An island in the Aegean between Cythera and Crete. (3) The earliest name for the country above the north shore of the Peloponnesus.

Aegiālēus (Αἰγιαλεύς). The son of Adrastus, by Amphithea, daughter of Pronax, and a member of the expedition led by the Epigoni against Thebes. He was the only leader slain in this war, as his father was the only one that survived the previous contest. See EPIGONI.

Aegĭdes. A patronymic applied to Theseus, son of Aegeus.

Aegĭla (*τὰ Αἴγιλα*). A town in Laconia, where Demeter had a temple. Aristomenes, the Messenian leader, endeavoured on one occasion to seize a party of Laconian women who were celebrating here the rites of the goddess. The attempt failed, through the courageous resistance of the women, and Aristomenes himself was taken prisoner. He was released, however, the same night, by Archidamea, the priestess of Demeter, who had before this cherished an affection for him.

Aegilia (Αἰγιλία). (1) An island between Crete and Cythera. (2) An island west of Euboea, opposite Attica.

Aegimius (Αἰγίμιος). A king of the Dorians, reigning in Thessaly, near the range of Pindus. He aided Heracles, according to the Doric legend, in his contest with the Lapithae, and received as a reward the territory from which they were driven. Aegimius is a conspicuous name among the founders of the Doric line, and mention is made by the ancient writers of an epic poem, entitled Αἰγίμιος, which is ascribed by some to Hesiod, by others to Cecrops the Milesian. The posterity of Aegimius formed part of the expedition against the Peloponnesus, and the Doric institutions of Aegimius are spoken of by Pindar as forming the rule or model of government for the Doric race. (Cf. Müller, *Dorier*, vol. ii. p. 12.)

Aegīna (Αἴγινα). (1) A daughter of the river Asopus, carried away by Zeus under the form of an eagle, from Phlius to the island of Oenoné. She gave her name to the island. (2) An island in the Sinus Saronicus, near the coast of Argolis. The earliest accounts given by the Greeks make it to have been originally uninhabited, and to have been called, while in this state, by the name of Oenoné; for such is evidently the meaning of the fable, which states that Zeus, in order to gratify Aeacus, who was alone there, changed a swarm of ants into men, and thus peopled the island (Pausan. ii, 29, and Apollod. iii. xii. 7). It afterwards took the name of Aegina, from the daughter of the Asopus. But, whoever may have been the earliest settlers on the island, it is evident that its stony and unproductive soil must have driven them at an early period to engage in maritime affairs. Hence they are said to have been the first who coined money for the purpose of commerce, and

Temple of Aegina. (Restoration.)

used regular measures, a tradition which, though no doubt untrue, still points very clearly to their early commercial habits. (See NUMISMATICS.) It is more than probable that their commercial relations caused the people of Aegina to be increased by colonies from abroad, and Strabo expressly mentions Cretans among the foreign inhabitants who had settled there. After the return of the Heraclidae, this island received a Dorian colony from Epidaurus (Pausan. ii. 29), and from this period the Dorians gradually gained the ascendency in it, until at last it became entirely Doric, both in language and form of government. Aegina, for a time, was the maritime rival of Athens, and the competition eventually terminated in open hostilities, in which the Athenians were only able to obtain advantages by the aid of the Corinthians, and by means of intestine divisions among their opponents (Herod. viii. 46, and v. 83). When Darius sent deputies into Greece to demand earth and water, the people of Aegina, partly from hatred towards the Athenians, and partly from a wish to protect their extensive commerce along the coasts of the Persian monarchy, gave these tokens of submission (Herod. vi. 49). For this conduct they were punished by the Spartans. In the war with Xerxes, therefore, they sided with their countrymen, and acted so brave a part in the battle of Salamis as to be able to contest the prize of valour with the Athenians themselves, and to bear it off, as well by the universal suffrages of the confederate Greeks (Herod. viii. 93) as by the declaration of the Pythian oracle. After the termination of the Persian war, however, the strength of Athens proved too great for them. Their fleet of seventy sail was annihilated in a sea-fight by Pericles, and many of the inhabitants were driven from the island, while the remainder were reduced to the condition of tributaries. The fugitives settled at Thyrea in Cynuria, under the protection of Sparta, and it was not until after the battle of Aegos-Potamos, and the fall of Athens, that they were able to regain possession of their native island (Xen. *Hist. Gr.* ii. 2, 5). They never attained, however, to their former prosperity. The situation of Aegina made it subsequently a prize for each succeeding conqueror, until at last it totally disappeared from history. In modern times the island nearly retains its ancient name, being called Aegina or, with a slight corruption, Engia, and is often visited by travellers, being beautiful, fertile, and well cultivated. As far back as the time of Pausanias, the ancient city would appear to have been in ruins. That writer makes mention of some temples that were standing, and of the large theatre built after the model of that in Epidaurus. The most remarkable remnant of antiquity which this island can boast of at the present day is the Temple of Pallas Athené, situated on a mount of the same name, about four hours' distance from the port, and which is supposed to be one of the most ancient temples in Greece, and one of the oldest specimens of the Doric style of architecture. See AEGINETAN SCULPTURES.

Aeginetan Sculptures. The marble pediments of the temple of Athené at Aegina (q. v.), discovered in 1811, restored by Thorwaldsen, and preserved in the Glyptothek at Munich. They are especially valuable as throwing light on the condition of Greek art in B.C. 480. See SCULPTURA.

Aeginetārum Feriae (Αἰγινητῶν ἑορτή). A feast in honour of Poseidon, which lasted sixteen days, during which time every family took its meals alone without the attendance of the slaves. Its origin is described by Plutarch (*Quaest. Graec.* 44).

Aegiŏchus (from αἰγίς and ἔχω). The "aegis-bearer," an epithet applied to Zeus (q. v.). See AEGIS.

Aegĭpan (Αἰγίπαν). A poetical appellation of Pan (q. v.), as being the guardian of goats.

West Pediment of the Temple of Aegina.

Aegiplanctus Mons. A mountain in Megara.

Aegīra (Αἰγείρα). A city of Achaea near the Corinthian Gulf and northwest of Pellini. See Polyb. iv. 57.

Aegis (αἰγίς). The storm-cloud and thunder-cloud of Zeus, imagined in Homer as a shield forged by Hephaestus, blazing brightly and fringed with tassels of gold, and displaying in its centre the awe-inspiring Gorgon's head. When Zeus shakes the aegis, it thunders and lightens, and horror and perdition fall upon those against whom it is lifted. It is borne not only by Zeus "the aegis-bearer," but by his daughter Athené, and occasionally by Apollo. As the same word means a goat-skin, it was explained in later times as the skin of the goat Amalthea (q. v.), which had suckled Zeus in his infancy. At the bidding of the oracle, he drew it over his thunder-shield in the contest with the Giants, and fastened on it the Gorgon's head. When the aegis became a standing attribute of Athené, it was represented as a skin either shaggy or scaly, with a fringe of snakes and the Gorgon's head in the middle, and either serving the goddess as a breast-plate, or hanging behind to screen the back and shoulders, or fastened like a shield on the left arm.

Though the aegis properly belongs to Zeus, it is

seldom found in works of art as his attribute. A cameo engraved by Nisus, however, of which a cut

Zeus with the Aegis. (From a Cameo.)

is here given, shows him with the aegis on his left arm.

The Roman emperors also assumed the aegis, intending thereby to exhibit themselves in the character of Iupiter.

Aegisthus (Αἴγισθος). Son of Thyestes and his daughter Pelopia. At his birth he was exposed by his mother, and brought up by shepherds. His uncle, Atreus, husband to Pelopia, found him and brought him to Mycenae, thinking him to be his own son; but Aegisthus and his real father contrived to kill him and seize the sovereignty of the State. This position Aegisthus lost again by his cousin Agamemnon's return from exile; but during that hero's absence at Troy Aegisthus seduced his wife, Clytaemnestra, and with her help slew him treacherously on his return. In the eighth year after this deed Orestes avenged his father's death by slaying Aegisthus. See AGAMEMNON; ATREUS; CLYTAEMNESTRA; ORESTES; PELOPIDAE.

Aegium (Αἴγιον). One of the twelve towns of Achaea (q. v.).

Aeglé (Αἴγλη). One of the Hesperides (q. v.), and a name given to several of the nymphs.

Aegles. A Samian wrestler who had been born dumb. Seeing some unlawful measures pursued in a contest, which would deprive him of the prize, his indignation gave him on a sudden the powers of utterance, which had hitherto been denied him, and from this time he spoke with ease. See Aul. Gell. v. 9.

Aeglētes (Αἰγλήτης). A surname of Apollo as the god of day and of the lightning, derived from αἴγλη, "splendour." See APOLLO.

Aegobolium (αἰγοβόλιον). A ceremony of purification in which the candidate was placed in a pit and covered with perforated boards, over which a goat was slain. The blood flowing down into the pit stained its occupant. If a bull was used, the rite was called *taurobolium;* and if a ram, *criobolium.*

Aegobŏlus (Αἰγοβόλος). A title given to Bacchus at Potniae in Boeotia, because he had substituted a goat (αἶξ) in place of a youth, whom it had formerly been the custom to sacrifice there (Pausan. ix. 8). See AEGOBOLIUM.

Aegosăgae. A Gallic tribe who served in the army of Attalus (q. v.). See Polyb. v. 77 foll.

Aegos-Potămos or **Aegos-Potămi** (Αἰγὸς Ποταμός). A small river in the Thracian Chersonesus, on which was a town of the same name. Here the Athenians were totally defeated by the Spartan admiral Lysander in B.C. 405, practically terminating the Peloponnesian War (q. v.), and leading to the capture of Athens.

Aegūsae. See AEGATES.

Aegyptium Mare. That part of the Mediterranean which washes the coast of Egypt.

Aegyptus. A country in the northeastern part of Africa; the modern Egypt. The name, in Greek Αἴγυπτος, is perhaps a corruption of *Hakeptah* (City of Ptah), i. e. Memphis. Others explain it with less probability as formed from the Sanskrit *gup*, "to guard" = *ăgupta*, "guarded about." In Coptic, as in hieroglyphs, it is called *Kemi* (Black Land) from the colour of the soil. The Jews styled it *Mazor*, "fortified," or in the dual, to denote both Upper and Lower Egypt, *Mizraim.* This name is preserved in the modern Arabic *Misr*—a word applied by the Arabs both to the country and to its capital, Cairo.

Aegyptus was bounded on the north by the Mediterranean; on the east by Palestine, Arabia Petraea, and the Red Sea; on the south by Aethiopia, the division between the two countries being at the First or Little Cataract of the Nile, close to Syené; and on the west by the Great Libyan Desert. From Syené the Nile flows due north for about 500 miles, through a valley whose average breadth is about seven miles, to a point some few miles below Memphis. Here the river divides into branches (seven in ancient times, but now only two), which flow through a low alluvial land, called, from its shape, the Delta, into the Mediterranean. The whole district thus described is periodically laid under water by the overflowing of the Nile from April to October. The river, in subsiding, leaves behind a rich deposit of fine mud, which forms the soil of Egypt. All beyond the reach of the inundation is rock or sand. Hence Egypt was called the "Gift of the Nile." The outlying portions of ancient Egypt consisted of three cultivable valleys (called oases), in the midst of the Western or Libyan Desert.

ETHNOLOGY AND CIVILIZATION.—At the earliest period of which any record has been preserved, Egypt possessed a very high degree of civilization, and one which presupposes many centuries of development. It was the home, too, of a very large population, since during the Fourth Dynasty (about 3600 B.C.) some 100,000 men were employed in constructing the Great Pyramid. At the time of Nero (A.D. 54) the Egyptians numbered 7,800,000; and the population is estimated to have been not much less under the Pharaohs, at which time the towns numbered 1800 as against 3000 under the Ptolemies. The population of modern Egypt Proper in 1882 was 6,806,000. The ancient Egyptians appear to have been of mixed origin, partly Asiatic and partly Nigritic, superimposed upon an aboriginal type, copper-coloured, with high cheek-bones, large lips, thin legs, and large feet. Both these types appear upon the monuments. It is not true, as

Egypt under the Romans.

stated by the Greek writers, that a caste system prevailed.

As to the knowledge and culture of the ancient Egyptians, it is sufficient to mention certain interesting and significant facts. As early as 4000 B.C., the pyramid-builders possessed a definite system of chronology, a decimal system of numbers, a knowledge of geographical science, of geometry, of astronomy, and probably of chemistry, anatomy, and medicine. Literature dates equally far back, since of this period fragments of the so-called Hermetic Books have come down to us; while Cheops (q. v.) himself was numbered among the authors of Egypt. Architecture and sculpture had attained an extraordinary development, as shown by the remarkably fine specimens of masonry still existing, by the admirably scientific construction of the temples, the elegance of the columns, the chiselled statues of Chephren, and the sculptures found at Meydoun. Egyptian art was rigidly conventional, yet its remains show unusual plastic skill; and in the later centuries, when a freer treatment obtained, the lions and sphinxes evince

Head of Wooden Statue from Bûlak.

much spirit and vigour of execution. The architectural details of the temples were always coloured.

Ancient Profiles (from the Monuments): 1. Egypto-Ethiopian (the Tirhake of Scripture); 2, 4. Ethiopian; 3. Egyptian.

In architecture the vault or arch was known at least 800 years before it can be shown to have been used by the Romans. To transport the huge blocks of stone found in Egyptian structures involved an advanced knowledge of engineering. The mechanical arts also flourished, and many inventions, often regarded as modern, had been made as early as the Fifth Dynasty. The blow-pipe, bellows, and siphons, the saw, chisel, press, balance, harpoon, lever, plough, and adze, were all employed. Razors appear during the Twelfth Dynasty. An opaque kind of glass was made about 3500 B.C., and dated specimens of the reign of Thothmes III. exist. At the same period the potter's wheel and the kiln were known, as well as applications of metallurgy and the use of tin.

Music was cultivated, for the harp and flute were known in the Fourth Dynasty; and later are found the heptachord, pentachord, lyres, drums, trumpets, guitars, and the national instrument, the sistrum (q. v.). Many of these instruments were of considerable size.

Painting was almost as conventional as architecture and sculpture, the colours generally being the primary ones on a white background. The papyri containing rituals often exhibit illuminations like those of the mediæval missals. Frescoes were not unknown; encaustic is found to date back to only a comparatively late period.

In warfare, the Egyptians used shields, cuirasses of leather, helmets, bows, spears, clubs, swords, and axes. In conducting sieges, they employed the *testudo* (q. v.) and scaling-ladders, and appear to have had a knowledge of the principles of mining and counter-mining. Under the Eighteenth Dynasty, war-chariots were introduced, prior to which time the army was composed entirely of infantry. Sea-going vessels were not earlier than B.C. 2500, though galleys and small sailing craft plied on the Nile at a very early period.

Coined money was first introduced by the Persians, previous to which time it is possible that gold circulated in rings or in portions of definite weight. Popular amusements were fencing, juggling, dancing, dice, and bull-fighting.

RELIGION.—The religion of the ancient Egyptians was a pantheistic system, each god, as with the Romans, standing for some special attribute. Each principal divinity is accompanied by a *put*,

Siphons used by the Egyptians.

or retinue of associated gods. As with the Assyrians, the pantheon is grouped in triads, or family groups, each consisting of the parent deity, his wife and sister, and a son. Thus the god Ptah forms a triad with Sekhet or Bast and Imhotep. These triads are often associated with inferior deities to complete the *put*. The worship of many triads was restricted to particular localities; but other triads, such as those of Osiris, Isis, and Horus (all of which see), were adored all over Egypt. The dual conception that embodies the antagonism of good and evil is seen in the opposition of the sun gods to the Great Serpent, Apap, the type of darkness; while Osiris is pitted against Set. On the monuments the gods are generally represented with human bodies but the heads of animals, animals being their living emblems. At the close

Colossal Head of a Hyksos King. (Black Granite Sculpture from the Fayûm.)

Egyptian Buffoons.

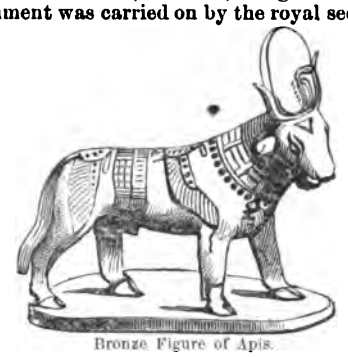
of the eighteenth dynasty, some foreign deities were admitted into the religious system of Egypt. Among these were Bar (Baal), Ashtarata (Ashtaroth), Ken (Kuin), and Reshpu (Reseph). As with the Greeks and Romans, so with the Egyptians, the gods were conceived as possessed of all the human passions and emotions.

The chief of the Egyptian deities is Ptah, the Opener, the creator of all things, the same as the Phœnician Pataikos. To him belong Sekhet, the Lioness, Bast, Bubastis, the goddess of fire, identified with Artemis. Ptah is depicted as a bow-legged dwarf. His son, Nefer-Tum, wears the lotus on his head. Other gods are Khnum, the ram-headed god of water; Heka, the Frog; Sati, the Sunbeam; Nit, the Shuttle; Khons (Force), the Heracles of Egyptian mythology; Ra, the Sun; Amenra, the hidden power of the Sun; Seb, Time; and Nut, the Firmament. Seb and Nut (Cronos and Rhea) gave birth to Osiris, Isis, Nephthys, Set, and the elder Horus. The myth of Osiris (q. v.) was the Egyptian type of the jugdment and future destiny of man; and all the dead are called by his name. Each deity had its sacred animal, which was regarded as the second life of the deity whom it represented. The most famous of these animals was the Apis, or sacred bull, at Memphis, whose worship was national. See APIS.

Another point of the Egyptian religion was a belief in the transmigration of souls. All who were too impure to be admitted to the Courts of the Sun, or whose bodies when embalmed perished before the end of 3000 years, passed from body to body, having first descended to the lower world. The Sacred Bark in which the mummy was carried over the Nile to its tomb was a type of the Sun-boat which would at last bear the purified spirit to Paradise.

The chief remains of Egyptian architecture are religious—tombs, temples, and pyramids—the last-named being royal tombs reared to mark the burial-places of the kings. They are the most ancient of the Egyptian monuments, the next in point of antiquity being the rock-tombs of the Eleventh and Twelfth Dynasties, with their mummy-pits. Later still come the hill-tombs, with a temple before them.

GOVERNMENT.—Ecclesiastical government was in the hands of the high-priests, in conjunction with an inferior hierarchy, overseers, and superintendents of revenues, domains, and gifts. The civil government was carried on by the royal secretaries



Bronze Figure of Apis.

of justice, finance, foreign affairs, and internal administration. The army—at one time numbering some 400,000 men—was officered by nomarchs, colonels, and captains. In the time of Rameses II. there were territorial regiments. Circuit judges administered law.

HISTORY.—In the third century B.C., Manetho (q. v.), a priest of Heliopolis, prepared, at the request of King Ptolemy Philadelphus, a history of Egypt from Menes (B.C. 4455) to the conquest of Egypt by Alexander, B.C. 332, a period which he divided into thirty dynasties. The work of Manetho is preserved in the form of epitomes by Iulius Africanus (A.D. 300), Eusebius (q. v.), and Georgius Syncellus (A.D. 800). Much weight is now given to the statements of Manetho, since he undoubtedly had access to the most authentic records of Egypt; and the study of the monumental inscriptions in modern times has served to justify this confidence.

Myth declares Egypt to have been originally governed by a dynasty of divinities—Ptah, Ra, Shu, Seb, Hesiri (Osiris), Set, and Har (Horus)—reigning 13,900 years, and succeeded by demigods who ruled for a further

Temple of Thothmes III. at Karnak.

period of 4000 years. The first purely human monarch of Egypt is said to have been Menes, whose epoch is variously dated by different Egyptologists. Brugsch fixes it at B.C. 4455, and Lepsius at B.C. 3892. No monuments of Menes exist. The seat of his power is said to have been This, near Abydos, and he is believed to have founded Memphis. His dynasty reigned some 250 years, being succeeded by the Second Dynasty, which held sway for 300 years. Under it the worship of sacred animals is asserted to have begun. With the succeeding dynasty (B.C. 3966 according to Brugsch) the monumental history of Egypt commences. The king Senoferu conquered the Sinaitic peninsula and opened the copper-mines of Wady-Maghâra, where his name and portrait may still be seen. The seated figures of Rahotep and his wife Nefert, the oldest statues in the world, date from this reign.

Thoth, the God of Writing.

The Fourth Dynasty lasted 167 years (B.C. 3733–3566). Under it Khufu (Cheops) built the Great Pyramid at Gîzeh; his successor Khafra (Chephrenes) built the second pyramid; and Menkaura (Mycerinus) the third. From this period dates also the famous ritual known as the Book of the Dead, and various works of art.

The Fifth Dynasty comprised nine kings, and lasted some 200 years. The last of the line, Unas, built the truncated pyramid near Sakkara, now called Pharaoh's Seat. See PYRAMIS.

The Sixth Dynasty contains the name of King Pepi, whose general, Una, undertook various wars and expeditions, among them one to Palestine, in which he used negro troops from Nubia. A number of texts belonging to this reign were found in pyramids opened in 1880. It is doubtful whether Queen Nitocris (q. v.), whom Manetho assigns to this dynasty, is an historical personage. Of her, Herodotus relates various interesting stories, and the Arabs believe that she still haunts the third pyramid of Gîzeh, where she is said to have been buried.

From the Seventh to the Twelfth Dynasty, Egyptian history is obscure. One reason, perhaps, is to be found in the fact that the nomarchs or local governors became more and more independent, to the detriment of the importance of the kings. The inscriptions at Siat, recently published by Griffith, show that in the Ninth and Tenth Dynasties, the kings of Egypt waged war against these rebellious nomarchs, especially those of Thebes. These last, under the Tenth Dynasty, began to claim the title of royalty, and did in fact succeed in establishing their claim. More than that, they overran and conquered the whole country after a protracted struggle, so that the Eleventh Dynasty is Theban. Thebes, from being an insignificant provincial town, became the royal capital; and from the time of the Twelfth Dynasty (about B.C. 2500) begins a new period of political unity and intellectual achievement, so that in later times it was regarded as Egypt's Golden Age. Literature flourished, and great material prosperity prevailed. Nubia was conquered as far as the Second Cataract. Besides Thebes, other cities, such as On (Heliopolis), Tanis, and Bubastis, were embellished and enlarged; while the province of Fayûm was gained for agriculture. The excavations of Petrie prove that Amenemhat III. was the Moiris of Herodotus who constructed a great basin for a branch of the Nile flowing into that oasis and losing itself in swamps. In the middle of the basin were found two pyramids with colossal statues surmounting them; and near by, the largest of all the temples of Egypt, the so-called Labyrinth, of which, however, only the foundation stones have been preserved. See LABYRINTHUS.

Between the Thirteenth and the Eighteenth Dynasties there exists a blank. About B.C. 2000, the progress of the kings of Chaldea in Asia, or some other disturbance, sent the Hyksos or "Shepherd Kings" into Lower Egypt. These invaders appear to have been of Tartar race. They carried Memphis by storm, expelled the Theban dynasty, and made the city of Avaris (the later Tanis) their seat. Of these kings, Joseph was probably prime-minister to Apepi at Tanis. His granaries are still visible at Pithom. The Hyksos made some religious changes and tried to replace the worship of Ra by that of Set. They were finally overthrown by the Egyptians of Upper Egypt under Aahmes I. (Amosis), who took Avaris by assault and restored the old religion. The succeeding kings, Amenhotep I., Thothmes I., Thothmes II., and Thothmes III., carried the arms of Egypt far into Ethiopia, Nubia, and Asia, subduing the whole of Syria and part of Mesopotamia. The reign of Thothmes III. is the most brilliant period of Egyp-

Hieratic Papyrus. (Twentieth Dynasty.)

tian history. To him, Kush and the southern tribes of Ethiopia, the islands, as well as Assyria, Babylonia, Phœnicia, and a good part of Central Asia, paid tribute. Under Amenhotep IV., the capital was removed to Alabastron (Tel-el-Amârina), and the monotheistic worship of the sun was allowed to diminish the regard paid to the other deities. The true religion was restored by Haremhebi (Horus) after a period of some thirty-five years. He was succeeded by Rameses I., who heads a long dynasty. His successor, Seti I. (Sethos), by his victories in Asia, introduced the worship of Baal and Ashtaroth into Egypt. His troops garrisoned Tyre, and Aradus, and Bethanath in Canaan. Rameses II., son of Seti, defeated the Hittites and took Shaluma, the ancient site of Jerusalem, in a war which lasted four years. A tablet of this monarch has been found near Beyrût in Syria. Rameses II. also reconquered Ethiopia, which had revolted, and established a fleet on the Mediterranean. He it is whose exploits form a basis for the myths woven around the legendary Sesostris (q. v.). His date is about B.C. 1322. His son Meneptah transferred the seat of government to Memphis, and is probably the Pharaoh of the Jewish Exodus.

Rameses III., of the Twentieth Dynasty, waged war with the Philistines, and with some of the maritime tribes of Greece, gaining naval victories in the Mediterranean. His favourite temple and palace were at Medinet Habu. The Ramessids who followed were ended by the high-priests of Thebes, who deposed the last king. A new dynasty from Tanis succeeded, and reigned with little power. Under them, the police ceased trying to protect the tombs of the kings from plunderers, who, in consequence, stole many of the mummies and hid them in an excavation, where they were found in 1881.

Egyptian of the time of the Fifth Dynasty, circa B.C. 3300. (Limestone Statue in the Museum of Ghizeh.)

King Amenemhat I., of the Twelfth Dynasty. (Head in Red Granite from the Great Temple of Tanis. Photographed by Mr. W. M. F. Petrie.)

The Twenty-second Dynasty (B.C. 950) was of Libyan origin, probably established by the powerful Libyan body-guard which had become extremely influential. Shoshank I. (the Biblical Shishak) plundered cities in India, and made war upon the Jewish kings Jeroboam and Rehoboam. Under the Twenty-third Dynasty (of Tanis), the unity of the Empire was lost. The different provinces fell away from the central power, and in the Twenty-fourth Dynasty King Bocchoris ruled over Saïs and Memphis alone. Under the Twenty-fifth Dynasty (B.C. 728), the whole of Egypt became an Ethiopian province, and its vice-king suffered defeat at the hands of the Assyrians, who, in B.C. 671, under Assar-haddon, conquered Egypt and divided it among tributary princes. (See ASSYRIA.) Many of the Assyrian garrisons were driven out in B.C. 668, and when the Assyrian empire began to decline, Psametik (Psammetichus) of Saïs, descended from the kings of the Twenty-fourth Dynasty, founded a new line with the aid of Greek mercenaries from Ionia and Caria. Under him and his successors, art and learning revived. His successor, Nekao II., began a canal to connect the Red Sea with the Mediterranean, but desisted at the warning of an oracle, having also lost a large number of workmen in the attempt. He it was

who defeated Josiah, king of Judah, and conquered Palestine, but was himself defeated by Nebuchadnezzar. In the time of his reign, navigators from Phœnicia first sailed south of the equator. Psammetichus II. warred with the Ethiopians, and was followed by Apries, who was deposed and strangled by Amasis (q. v.), who reigned after him and fostered intercourse with Greece, marrying a Greek wife. He conquered Cyprus, but incurred the enmity of Cambyses (q. v.), second king of the Medes and Persians, who invaded Egypt, and overthrew the son of Amasis at the battle of Pelusium (B.C. 527), thus insuring the conquest of Egypt, which now became a Persian province. Becoming insane, Cambyses committed many barbarous acts, stabbed the sacred bull Apis, and gave himself up to gross debauchery. He was succeeded by Darius I., Xerxes I., and Artaxerxes I., who governed with comparative mildness, but against whom the Egyptians rose in unsuccessful revolt, being aided by the Athenians. The Twenty-eighth (Saïte) Dynasty struggled with varying success against the Persians; the Twenty-ninth maintained a Greek alliance with the same object; but with the Thirtieth, the Persians finally prevailed, and Egypt remained subject to them until the time of Alexander the Great (B.C. 332), who in that year founded Alexandria (q. v.), after having conquered Persia. In B.C. 306, Alexander's general, Ptolemaeus, assumed the title of King of Egypt. His successors transformed Egypt into a Greek kingdom, both the language of the government and of scholarship being Greek. (See ALEXANDRIAN SCHOOL.) The court of the Ptolemies became a centre of learning; and Ptolemy Philadelphus built the famous Museum, founded the great Library, and procured the Septuagint translations of the Hebrew Scriptures. From this time the list of his successors is as follows: Euergetes (246–221 B.C.); Philopator (221–204 B.C.), who persecuted the Jews and warred with Antiochus; Epiphanes (204–180 B.C.); Philometor (180–145 B.C.); Euergetes II. (145–116 B.C.); Ptolemy Soter II. and his mother Cleopatra (116–81 B.C.); Alexander II., Cleopatra Berenicé (81–80 B.C.); Neos Dionysus (80–51 B.C.). Last came the famous Cleopatra (q. v.), the mistress of Antony. After her defeat at the battle of Actium (31 B.C.), Egypt was made a Roman province by Augustus Caesar, under a governor of equestrian rank. See PTOLEMAEUS.

Egypt remained peaceful under Roman rule, except for the conquest of Zenobia (270 A.D.) and the revolt of Firmus (272 A.D.). (See ZENOBIA; FIRMUS.) The most interesting events of this period are, besides the two just mentioned, the visits of Vespasian, Hadrian, and Caracalla to Alexandria; the persecutions of Diocletian (q. v.); the rise of the Gnostics, Manichaeans, and Arians; and the final supremacy of the Christian faith in 379 A.D.

When the Roman Empire was divided in 395 A.D., Egypt went with the Eastern division, and later became one of the great patriarchates of the Church. In 616 A.D., owing to bitter religious feuds, it became a Persian province for twelve years. In the year 639, when the Arabs invaded the country, a native (Coptic) governor was over Egypt, administering it in the name of the Emperor Heraclius. Seeing in the invasion a means for throwing off the rule of the Greeks, he made only a pretended resistance to the Arab chief, 'Amr Ibn el-Asi, who in the year 641 took Alexandria, and made the whole of Egypt a province of the calif Omar.

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Aegyptus (Αἴγυπτος). Son of Belus and twin-brother of Danaüs (q. v.), who subdued the land of the Melampodes, and named it after himself. Ignorant of the fate of his fifty sons, he came to Argos and there died of grief at their death; another account represents his only surviving son as reconciling him to his brother.

Aeinautae (ἀεῖναῦται). Magistrates at Miletus whose custom it was to embark on board ship whenever they had occasion to discuss important business, returning only when the business was completed (Plut. *Quaest. Graec.* 32).

Aeiphygia (ἀειφυγία). See EXSILIUM.

Aeisĭti (ἀείσιτοι). See PRYTANEUM.

Aelāna. The *Elath* of the Jews, a town on the northern arm of the Red Sea, which was in consequence called by the Greeks Αἰλανίτης.

Aelia. A name given to Jerusalem after its restoration by the Roman emperor, Aelius Hadrianus. See HIEROSOLYMA.

Aelia Sentia Lex. See DEDITICII.

Aeliānum Ius. See IURISPRUDENTIA.

Aeliānus. (1) THE TACTICIAN, a Greek writer on war, about 100 A.D., composed a work dedicated to Trajan on the Greek order of battle, with special reference to Macedonian tactics (Τακτικὴ Θεωρία), which is extant both in its original and in an enlarged form. The original used falsely to be attributed to Arrian. See Köchly, *De Libris Tacticis* (1852).

(2) CLAUDIUS AELIĀNUS, called THE SOPHIST, a Roman of Praenesté, who wrote in Greek, lived at Rome in the second century A.D. as a teacher of rhetoric. His surviving works are: (*a*) Twenty insignificant *Peasants' Letters* (Ἀγροικικαὶ Ἐπιστολαί), so called because attributed to Attic peasants; (*b*) *Variae Historiae* (Ποικίλη Ἱστορία) or miscellanies, in fourteen books, some preserved only in extracts; and (*c*) *De Natura Animalium* (Περὶ Ζῴων Ἰδιότητος). The two last-mentioned are copious and valuable collections of all kinds of curiosities in human and animal life. See Lübbe, *De Aeliani Varia Hist.* (1888); and the ed. of the last by Jacobs (1832).

Aelius. A plebeian gens at Rome, divided into the families of Gallus, Lamia, Paetus, and Tubero.

Aëllo (Ἀελλώ). One of the Harpies. See HARPYIAE.

Aemilia. The third daughter of L. Aemilius Paulus (q. v.), wife of Scipio Africanus, and mother of Cornelia, who bore the Gracchi.

Aemilia Via. A Roman road made by M. Aemilius Lepidus, consul in B.C. 187. It continued the Via Flaminia from Ariminum through Bononia, Mutina, and Placentia, to Mediolanum (Milan). See VIAE.

Aemiliānus. The cognomen of P. Cornelius Scipio Africanus Minor, who was the son of L. Aemilius Paulus. See SCIPIO.

Aemilius. The name of a celebrated patrician gens at Rome, for the chief members of which see the articles LEPIDUS; PAULUS; SCAURUS.

Aenaria (also called PITHECŪSA and INARĬMÉ). A volcanic island at the entrance to the Bay of Naples; under it the Roman poets represent Typhoeus (q. v.) as lying. It is the modern Ischia.

Aeneădes. A patronymic applied specifically to Ascanius or Iulus, the son of Aeneas, and generally to those who claimed descent from him, such as Augustus Caesar and the Romans as a race.

Aenēas (Αἰνείας). A Trojan hero, the son of Anchises and Aphrodité, and born on Mount Ida. He was brought up at Dardania, in the house of Alcathoïs, the husband of his sister. At first he took no part in the Trojan war; and it was not till Achilles attacked him on Mount Ida, and drove away his flocks, that he led his Dardanians against the Greeks. Henceforth Aeneas and Hector appear as the great bulwarks of the Trojans against the Greeks. On more than one occasion Aeneas was

Aeneas, followed by Ascanius, and carrying Anchises from burning Troy.

saved in battle by the gods; Aphrodité carried him off when he was wounded by Diomedes, and Poseidon saved him when he was on the point of perishing by the hands of Achilles. Homer makes no allusion to the emigration of Aeneas after the capture of Troy, but, on the contrary, he evidently conceives Aeneas and his descendants as reigning at Troy after the extinction of the house of Priam; but later narratives relate that after the capture of Troy Aeneas withdrew to Mount Ida with his friends and the images of the gods, especially that of Pallas (*Palladium*); and that from thence he crossed over to Europe, and finally settled at Latium in Italy where he became the ancestral hero of the Romans. A description of the wanderings of Aeneas before he reached Latium is given by Vergil in his *Aeneid* (bks. ii.–vi.). After visiting Epirus and Sicily, he was driven by a storm on the coast of Africa, where he met with Dido (q. v.). He then sailed to Latium, where he was hospitably received by Latinus, king of the Aborigines. Here Aeneas founded the town of Lavinium, called after Lavinia, the daughter of Latinus, whom he married. Turnus, to whom Lavinia had been betrothed, made war against Latinus and Aeneas. Latinus fell in the first battle, and Turnus was subsequently slain by Aeneas; whereupon, after the death of Latinus, Aeneas became sole ruler of the Aborigines and Trojans, and both nations were united into one. Soon after this Aeneas fell in battle against the Rutulians, who were assisted by Mezentius, king of the Etruscans. As his body was not found after the battle, it was believed that it had been carried up to heaven, or that he had perished in the river Numicius. The Latins erected a monument to him, with the inscription *To the Father and Native God.* Vergil represents Aeneas as landing in Italy seven years after the fall of Troy, and compresses all the events in Italy, from the landing to the death of Turnus, within the space of twenty days. The story of the descent of the Romans from the Trojans through Aeneas was believed at an early period, but rests on no historical foundation. See TROJAN WAR; VERGILIUS.

Aenēas Silvius. The grandson of Ascanius and great-grandson of Aeneas. His name stands third in the list of the mythical kings of Alba in Latium.

Aeneatōres or **Ahenatōres.** Performers upon wind-instruments in the Roman army, and divided into *bucinatores, cornicines, tubicines, liticines,* and called from the bronze (*aes*) of their instruments.

Aenēid (AENĒIS). The chief Roman epic. See VERGILIUS; EPOS.

Aenesidēmus (Αἰνησίδημος). A skeptic, born at Cnossus, in Crete, who lived a little later than the time of Cicero. He wrote eight books on the doctrines of Pyrrho (q. v.), of which extracts may be found in Photius, *Cod.* 212.

Aeniānes. A Thessalian tribe noted for its frequent migrations, and frequently alluded to by Plutarch in his *Quaestiones Graecae.*

Aenigma (αἴνιγμα). A riddle. The Greeks were especially fond of riddles, the propounding of which even formed a part of some of their semi-religious festivals (see AGRIONIA); and certain persons, such as Theodectes of Phaselis and Aristonymus, owed their celebrity to their cleverness at propounding *aenigmata.* At the symposia especially, the asking and answering of riddles formed a favourite amusement, and those who successfully solved them received a prize in the form of cakes, sweetmeats, wreaths, etc., while the unsuccessful were condemned to swallow a draught of wine sometimes mixed with salt water. Riddles were often written in hexameter verse, and the tragic as well as the comic writers have introduced them into their plays. The most famous riddle of antiquity is perhaps the celebrated one propounded by the Sphinx to Oedipus (q. v.).

The Romans cared little for riddles, though Apuleius wrote a work on the subject (*Liber Ludicrorum et Griphorum*), and mentions several collections of riddles that had been made. (See Athenaeus, x. 457.) A late writer, Symphosius, in the fourth century A.D., wrote a work entitled

Aenigmata Symphosi Scholastici, containing a hundred riddles. The best list of these is in Riese's *Anthologia Lat.*, pp. 187–207; trans. into French by Corpet (Paris, 1868).

Aenobarbus. See AHENOBARBUS.

Aēnum or **Ahēnum**, sc. *vas*. A bronze vessel hung over the fire and used in boiling. The word also designates a dyer's copper; and the boilers that supplied hot water to a bath were also called *aëna*. See BALNEAE.

Aenus. (1) A town in Thrace, near the mouth of the Hebrus, said by Vergil to have been founded by Aeneas. (2) A river in Rhaetia, now the Inn.

Aeŏles or **Aeolii.** One of the chief branches of the Hellenic race, and supposed to be descended from Aeolus, son of Hellen. (See AEOLUS.) They originally lived in Thessaly, subsequently spread over various parts of Greece, and also settled in Aeolis in Asia Minor, and in Lesbos (q. v.).

Aeoliae Insŭlae. A group of islands northeast of Sicily, where Aeolus, the god of the winds, reigned. These islands were also called Hephaestiades or Vulcaniae, because Hephaestus or Vulcan was believed to have his workshop in one of them called Hiera. They were also named Liparenses, from Lipara, the largest of them.

Aeolic Dialect. See DIALECTS.

Aeolĭdes (Αἰολίδης). A patronymic applied to various individuals, of whom the most important are Sisyphus, son of Aeolus; Odysseus, to whom it is given because his mother, Anticlea, was pregnant by Aeolus when she married Laërtes; and Misenus, the follower of Aeneas, who was called so figuratively, from his skill in blowing the trumpet. The feminine form is Aeolis.

Aeŏlis (Αἰολίς) or **Aeolia.** A district in Mysia in Asia Minor, and peopled by Aeolian Greeks. In early times, their twelve most important cities were independent, and formed a league—Cymé, Larissae, Neontichos, Temnus, Cilla, Notium, Aegirusa, Pitane, Aegaeae, Myrina, Grynea, and Smyrna. Those cities were subsequently overcome by Croesus and incorporated in the Persian Empire under Cyrus. See LESBOS.

Aeŏlus (Αἰόλος). (1) The ruler of the winds, son of Hippotas and Melanippé, daughter of Chiron. He reigned over the Aeolian Islands, and made his residence at Strongylé, the modern Stromboli. The island was entirely surrounded by a wall of brass, and by smooth, precipitous rocks; and here he dwelt in continual joy and festivity, with his wife and his six sons and as many daughters. The island had no other tenants. The sons and daughters were married to each other, after the fashion set by Zeus and Heré. Odysseus came in the course of his wanderings to the island of Aeolus, and was hospitably entertained there for an entire month. On his departure, he received from Aeolus all the winds but Zephyrus, tied up in a bag of ox-hide. Zephyrus was favourable for his passage homeward. During nine days and nights the ships ran merrily before the wind; on the tenth they were within sight of Ithaca, when Odysseus, who had hitherto held the helm himself, fell asleep. His comrades, who fancied that Aeolus had given him treasure in the bag, opened it: the winds rushed out, and hurried them back to Aeolia. Judging, from what had befallen them, that they were hated by the gods, the ruler of the winds drove them with reproaches from his isle. The name Aeolus has been derived from αἰόλος, "varying," "unsteady," as a descriptive epithet of the winds. (2) A son of Hellen, father of Sisyphus, Cretheus, and Athamas, and the mythic progenitor of the great Aeolic race.

Aeon (αἰών). A term occurring frequently in the philosophical speculations of the Gnostics, who conceived the emanations from Deity to be divided into two classes: the one comprehending all those substantial powers which are contained within the Divine Essence, and which completes the infinite plenitude of the Divine Nature; the other, existing externally with respect to the Divine Essence, and including all finite and imperfect natures. Within the Divine Essence, they, with wonderful ingenuity, imagined a long series of emanative principles, to which they ascribed a real and substantial existence, connected with the first substance as a branch with its root, or a solar ray with the sun. When they began to unfold the mysteries of this system in the Greek language, these Substantial Powers, which they conceived to be comprehended within the πλήρωμα, or Divine Plenitude, they called αἴωνες, aeons. See GNOSTICI.

Aeōra or **Eōra** (αἰώρα, ἑώρα). (1) A festival at Athens accompanied with sacrifices and banquets in commemoration of Erigoné (q. v.). (2) A swing, which was a favourite amusement in Greece, as in

Aeora, or Swing. (Panofka.)

modern times. The illustration shows a group engaged in swinging one another.

Aepoliānus. An engraver of precious stones, of the second century A.D.

Aepŭtus (Αἴπυτος). (1) A mythical king of Arcadia, from whom a part of the country was called Aepytis. (2) The younger son of Cresphontes, king of Messenia, and of Meropé, daughter of the Arcadian king Cypselus. When his father and brothers were murdered during an insurrection, Aepytus, who was with his grandfather Cypselus, alone escaped. The throne of Cresphontes was meantime occupied by Polyphontes, who forced Meropé to become his wife. When Aepytus had grown to manhood he returned to his kingdom, and put Polyphontes to death. From him the kings of Messenia were called Aepytidae.

Aequi, Aequicŏli, Aequicŏlae, Aequiculāni. A people of Italy, dwelling in the upper valley of the Anio, in the mountains forming the eastern boundary of Latium, and between the Latini, Sabini, Hernici, and Marsi. In conjunction with the Volsci, who were of the same race, they carried on constant hostilities with Rome, but were finally

subdued in B.C. 302. One of their chief seats was Mount Algidus.

Aequi Falisci. See FALERII.

Aequipondium. See LIBRA; TRUTINA.

Aera. See CHRONOLOGY.

Aerarii. By the constitution of Servius Tullius (see CENTURIA), aerarii were citizens who were not settled on land of their own, and therefore not included in any one of the property classes founded on land-ownership. The term was also applied to those standing outside of the tribal union, who were excluded from the right of voting and from military service, and who were bound to pay a poll-tax in proportion to their means. Citizens in the classes and tribes could be expelled from their tribe by the censors in punishment for any fault, and placed among the aerarii. But when the latter were likewise admitted into the tribes (B.C. 308), being enrolled in the city tribes (B.C. 304), which were on that account less esteemed than the country ones, a penal transfer to the aerarii consisted in expulsion from one's proper tribe and removal to one of the city tribes till at least the next census.

Aerarii Tribūni. See AES EQUESTRE; TRIBUNI.

Aerarium (τὸ δημόσιον). The state treasury of Rome, into which flowed the revenues ordinary and extraordinary, and out of which the needful expenses were defrayed. It was kept in the basement of the Temple of Saturn, under the charge of the quaestors. A special reserve fund was the *aerarium sanctius*, in which the proceeds of receipts from the manumission-tax (one twentieth of the freed slave's value) were deposited in gold ingots. When Augustus divided the provinces into senatorial and imperatorial, there were two chief treasuries. (See FISCUS.) The senatorial treasury, which was still kept in the Temple of Saturn, was left under the control of the Senate, but only as a matter of formal right. Practically it passed into the hands of the emperors, who also brought the management of the treasuries under their own eye by appointing, instead of the quaestors, two *praefecti aerarii* taken from those who had served as praetors. Besides this, they diverted into their own *fiscus* all the larger revenues, even those that legally belonged to the aerarium. (See FISCUS.) When in course of time the returns from all the provinces flowed into the imperial treasury, the senatorial aerarium continued to exist as the city treasury. The *aerarium militare* was a pension-fund founded by Augustus in A.D. 6, for disabled soldiers. Its management was intrusted to three *praefecti aerarii militaris*. It was maintained out of the interest on a considerable fund, and the proceeds of the heritage and sale duties. See Marquardt, *Staatsverwaltung*, ii. pp. 293–305.

Aero. A basket of osiers, rushes, or sedge, and used to carry wheat, sand, or earth. See BASCAUDA.

Aërŏpé (Ἀερόπη). The daughter of Catreus, king of Crete, and wife of Plisthenes, the son of Atreus, by whom she became the mother of Agamemnon and Menelaüs. After the death of Plisthenes, Aëropé married Atreus; and her two sons, who were educated by Atreus, were generally believed to be her sons. Aëropé was faithless to Atreus, being seduced by Thyestes. See PELOPIDAE.

Aerūgo. Verdigris. The word is used figuratively of envy. Hor. *S.* i. 4. 101.

Aeruscatōres. Vagrants who made a living by fortune-telling and begging. The Greeks called them ἀγύρται (Gell. xiv. 1). See AGYRTAE.

Aes (χαλκός). Much confusion has arisen from the fact that both Greeks and Romans use only one term for copper and for that mixture of copper and tin which we call bronze. Excepting perhaps gold, copper is the easiest of metals to find and fashion, being found in lumps, and not, like iron, hidden in ore. Hesiod and Lucretius, and ancient writers generally, made the Age of Bronze precede that of Iron, and that they were right is abundantly proved by the excavations of modern times. There seems to have been a time immediately succeeding the Stone Age when implements were beaten out of pure copper, but it did not last long: the custom of adding tin to copper was introduced, and from that time until the close of ancient history, copper unmixed was seldom used for any purpose, various metals being added to it to increase its hardness. Bronze, containing about 12 to 14 per cent. of tin and 88 to 86 per cent. of copper, was made at a very early period in Egypt and Asia. The use of it was introduced into Greece in prehistoric times, probably by the Phœnicians. Tin is not found in Greece, and, in fact, exists in but few parts of Europe: the Phœnicians are supposed to have travelled in search of it as far as Cornwall and India. The likeness of the Greek word for tin (κασσίτερος) to the Sanskrit *kastira* seems to indicate that the original supply of Greek tin came from India. To account, however, for the enormous quantity of tin which in the Bronze Age must have circulated through Europe is not easy.

In Homer's time bronze is the usual material for tripods, vessels, armour of defence, and even spears, though iron was beginning to be used for offensive weapons. It is probable that soon after the Homeric age weapons of bronze fell out of use. This compound, however, continued to be largely employed for utensils of all kinds, for works of art and other purposes. The interior of the treasuries of Mycenae and Orchomenus were lined with bronze; bronze was used in historical times for vessels, candelabra, chariots, for the inscribing of treaties and laws, for personal ornament, and in places for coin. Also all instruments used for religious purposes were made of bronze from motives of religious conservatism. The abundance of copper sufficiently accounts for its general use among the ancients. We have a remarkable result of this fact in the use of χαλκεύς and χαλκεύειν, where working in iron is meant (Hom. *Od.* ix. 391; Aristot. *Poët.* 25). One of the chief sources of copper in antiquity was Cyprus; from the name of that island is derived the Low Latin *cuprum*, and our word copper. The metal was also procured in Euboea, near the town of Chalcis, and in other parts of Greece; also in Campania in Italy, in Germany, and elsewhere. But the most celebrated bronze did not come from those regions, but was an object of special manufacture elsewhere. Two of the most celebrated mixtures were the Delian (Plin. xxxiv. § 9) and the Aeginetan (*l. c.* § 10), which were much used in art. We learn that Myron used the former mixture, Polyclitus the latter. The Delian was reckoned the more precious of these, but still more valuable was the *hepatizon* or liver-coloured bronze, and most valuable of all the Corinthian. With regard to the last-mentioned, a silly story was told that it was produced by a for-

tuitous mixture of melted metals on the occasion of the burning of Corinth by Mummius. Pliny (xxxiv. § 7) sensibly remarks that this story is absurd, because most of the authors of the highly valued works in Corinthian bronze lived at a much earlier period. A large number of varieties of bronze of various colours were known to the ancients, and it seems that they tinted their statues by making them of a judicious mixture of sorts. Thus we find mention of a bronze Iocasté that was pale, of an Athamas that blushed, and of a Pallas with ruddy cheeks made by Phidias. The ancients also understood the art of hardening the metal by dipping it in water and exposing it to the air. Even in Homer there is one passage (*Od.* ix. 391) which is supposed to allude to this process which recent experiments have proved possible. The mixture of copper and zinc which we call brass was known to the later Greeks and Romans, and by them called *orichalcum* (see Plin. xxxiv. 4). The chief authority as regards the kinds and working of bronze is Pliny (*H. N.* xxxiv.). He distinguishes copper ore into two kinds: *cadmea*, found in Italy and Germany, and *chalcitis* in Cyprus and elsewhere. Of Corinthian bronze (§ 8) he distinguishes three kinds: in the first silver predominates, in the second gold, in the third the metals are balanced and harmonized. Of Cyprian bronze (§ 94) the chief classes are *coronarium*, which is of golden hue when divided into thin layers, and *regulare*, which can be hammered and drawn out into bars and wires. A commoner kind of copper (not Cyprian), called *caldarium*, does not give to the hammer, and is only fit for melting. At Capua they added to copper to make bronze, 10 per cent. of Spanish *plumbum argentarium*, which was made of tin and lead in equal proportions. Pliny states that copper was largely used in medicine (§ 100 foll.), being either mixed with milk or sulphur for external application to wounds, or taken internally, mixed with honey, in order to cause vomiting. For a mass of details of this character we must refer the reader to Pliny himself.

In the early bronze-work of Greece and Etruria, the manufacturing processes were simple. The usual process for utensils and ornaments was to work plates with the hammer into the required shape, fastening them with nails or solder, and beating up a pattern on them in *repoussé* work, the whole being finished with a graving-tool. Small figures were sometimes cast in the lump. When we are told that the Greeks, Rhoecus and Theodorus, first cast in bronze (Pausan. ix. 41, § 1), we must perhaps understand by this that these artists introduced the method of casting statues hollow, not solid, as their predecessors had done. These artists may have lived about the 60th Olympiad, and certainly soon after that time bronze statuary spread with great rapidity over Greece; and indeed bronze continued a favourite material with sculptors until the decay of art. Of the formative process we have a vivid picture on a Greek vase of good period, engraved as the frontispiece to Mr. Murray's *History of Greek Sculpture*. The extraordinary abundance of works of art in bronze, found on almost all ancient sites, especially at Herculaneum and Pompeii, is a notable fact.

Copper as Coin.—In the coinage of the Greeks and Romans copper is seldom unalloyed. A number of analyses made of late years of Greek coins show a proportion of tin of from 10 to 16 per cent., and an occasional 2 to 5 per cent. of lead. Roman *aes signatum* in republican times shows a proportion of 5 to 8 per cent. of tin and 16 to 29 of lead. After the time of Augustus a change was introduced in the composition of Roman coin. Thenceforward sestertii and dupondii were made of brass, that is to say, of a mixture containing 20 per cent. of zinc and 80 of copper; while the asses were made entirely of copper. Money of copper and bronze stood on a very different footing in Italy to that on which it stood in Hellas and Asia. For in western countries, copper was the usual medium of exchange and measure of value; the chief currency consisted in early times of huge ingots of copper stamped with an official type; and when gold and silver came into use, they at first passed merely as the equivalents and representatives of so much copper. In the East, on the other hand, where gold and silver were the true media of exchange, and copper was used only for very small values, it was seldom minted save as money of account. (See NUMISMATICS.) The Ptolemies of Egypt minted copper pieces of full value; and Brandes (*Gewichtswesen*, p. 292) is disposed to think that the early Athenian and other copper money was minted up to full weight for a time. But this was exceptional; and in almost all Hellenic settlements, copper money was a currency of tokens; and the weight of it is consequently most irregular. Copper money was first minted in Greece towards the end of the fifth century, at which period the cities of South Italy, Sicily, and Hellas alike began to strike copper pieces in place of the minute silver coins which had hitherto passed as small change. Conservatives objected to the innovation, as we know from Aristophanes (*Ran.* 725).

Since the most ancient coins in Rome and the old Italian states were made of *aes*, this name was given to money in general, so that Ulpian (Dig. 50, tit. 16, s. 158) says, *Etiam aureos nummos aes dicimus.* (Cf. Hor. *Ars Poët.* 345; *Ep.* i. 7, 23.) For the same reason we have *aes alienum*, meaning debt, and *aera* in the plural, pay to the soldiers (Liv. v. 4; Plin. *H. N.* xxxiv. § 1). The Romans had no other coinage except copper, till B.C. 269, five years before the First Punic War. See As.

Aesăcus (Αἴσακος). The son of Priam and Alexirrhoë, who fell in love with Hesperia, the daughter of Cebren. While he was pursuing her, she was stung by a viper and died. Aesacus in his grief threw himself into the sea, and was changed by Thetis into an aquatic bird (Ovid, *Met.* xi. 750).

Aesar. (1) An Etruscan word equivalent to the Latin *deus* (Suet. *Octav.* 97). Casaubon connects it with the Gr. *αἶσα*, "fate." (2) A river of Bruttii, near Crotona, in Southern Italy.

Aeschĭnes (Αἰσχίνης). (1) A great Athenian orator, born in B.C. 389, the son of Atrometus, a schoolmaster, and Leucothea. The statements of Demosthenes in regard to the disreputable character of his parents are probably groundless. After some experience as a soldier he entered upon the profession of a public clerk, which, however, he soon left to become an actor of indifferent success. But his real talents, aided by his experience of public life gained as a clerk, soon made him prominent when he turned his attention to a political career. In B.C. 348, after the fall of Olynthus, he attracted attention by advocating a general council of the Greek States to concert measures

against King Philip. But the failure of the embassy to Arcadia, which he undertook in pursuance of this plan, seems to have so discouraged him that he immediately changed sides, and was thenceforth an adherent of the peace party. In this capacity he played a conspicuous part as a member of the famous embassy to Philip in B. C. 346, preliminary to the peace of Philocrates. The complicated details of these negotiations need not be given here. (See DEMOSTHENES; PHILIP II.) It is sufficient to say that Aeschines was won over by Philip's flattery (there is no proof that he was actually bribed, beyond the partisan statement of Demosthenes), and became convinced that a close alliance with the Macedonian king was the safest

Aeschines the Orator. (National Museum, Naples.)

course for Athens. Almost immediately after the conclusion of the peace, he was indicted by Timarchus, an adherent of Demosthenes, for treasonable conduct, but was triumphantly acquitted. A second accusation, brought by Demosthenes himself in B. C. 343, was more nearly successful, and Aeschines narrowly escaped conviction, after an able defence, in which he was aided by the intercession of Eubulus and Phocion. Aeschines next appears as one of the representatives of Athens at the Amphictyonic Council at Delphi in B. C. 339. Here, as he tells us, he was so enraged by an unjust complaint which the delegates from Amphissa brought against Athens, that he in turn made a vehement counter-attack on the Amphissians for their occupation of the sacred plain of Cirrha. So infuriated were the Amphictyons by his invective that, after burning the buildings of the offending Amphissian settlers, they voted to hold a special meeting of the council to consider what further punishment should be inflicted. Athens and Thebes refused to send delegates to this assembly, and thus became involved in war with Philip and the rest of the Amphictyons—a war which resulted in the fatal battle of Chaeronea and the downfall of Athenian independence.

In stirring up this new conflict, Aeschines certainly played into the hands of Philip, who was awaiting an opportunity for armed interference in the affairs of Central Greece; but here, too, the charge of bribery rests on the unsupported testimony of his bitterest enemy. After the battle of Chaeronea, the party of Aeschines naturally fell into disfavour. He does not figure prominently in public affairs again till B.C. 330, when he made a final effort to defeat his hated rival. An obscure politician named Ctesiphon had in B. C. 336 brought in a bill proposing to confer a golden crown upon Demosthenes for his services to the State. Aeschines raised objection to this on the score of illegality. The case did not come to trial till six years had elapsed, and then each of the orators exhausted every effort to crush his opponent. But Aeschines was the weaker, both in genius and in merit, and, not receiving the fifth part of the votes of the court, he was fined one thousand drachmas, and lost the right of appearing before the people in a similar capacity again. He left Athens and went first to Ephesus and afterwards to Rhodes, where he is said to have opened a school of oratory. He outlived his great opponent and died at Samos at the age of seventy-five.

Only three orations of Aeschines have been preserved, and all of these bear, directly or indirectly, on his quarrel with Demosthenes. Their titles are: (*a*) *Against Timarchus*, (*b*) *On the Dishonest Embassy*, (*c*) *Against Ctesiphon*. The occasion and subject of each have been noticed above. The second of them is generally considered to be the best. In natural gifts of oratory Aeschines was inferior to Demosthenes alone among his contemporaries. He excelled particularly in brilliant narrative, and was also one of the first to win a reputation for extemporaneous speech. He was less careful in his composition than Demosthenes, and was inferior to him in vigour and moral earnestness.

The editions of Schultz (Leipzig, 1865) and Weidner (Berlin, 1872) are among the most important. Richardson's edition of Weidner's *Against Ctesiphon* may be recommended to American readers.

(2) A philosopher of Athens, a pupil of Socrates, after whose death he became a perfumer, but, meeting with little success, went to Sicily and stayed at the court of the tyrant Dionysius until that ruler was expelled. Returning to Athens, he taught philosophy in private for a fee. Besides orations and epistles, he wrote Socratic dialogues on temperance and the other virtues. None of these dialogues remains. Three others that exist and that are ascribed to Aeschines are spurious. They treat (*a*) of Virtue, (*b*) of Riches, (*c*) of Death. Aeschines pretended to have received his dialogues from Xanthippé, the wife of Socrates.

Aeschŭlus (Αἰσχύλος). The son of Euphorion, born in the Attic deme of Eleusis in the year B.C.

525. The period of his youth and early manhood coincides with the great national struggle which both Asiatic and European Hellas were forced to wage against the barbarians in the first twenty years of the fifth century. In this conflict he played the part of a brave soldier at the battles of Marathon, Salamis, and Plataea, and his works abound in traces of the warlike and patriotic feeling of those stirring days. His brother Cynegirus met an heroic death at Marathon, and another distinguished soldier of Salamis, Aminias, is said to have been of the same family, but this is probably an error. We know little of the youth and education of Aeschylus, but it is certain that he began his career as a tragic poet before the age of thirty years, though his first victory was not gained till 485. About the year 470 he went to Sicily at the invitation of King Hiero of Syracuse. Here he composed his *Aetnaean Women* (Αἰτναῖαι), in honour of the newly founded city of Aetna. His departure from Athens has been ascribed to an indictment by the Athenians for profanation of the mysteries. But it was the policy of Hiero to attract literary men to his brilliant court, and the presence of Aeschylus there needs no more explanation than that of Simonides and Pindar during the same period. Later in his life he visited Sicily a second time, where he met his death in 456. Among the many mythical details with which tradition has surrounded the life of Aeschylus, it is said that he was killed by an eagle letting fall a tortoise upon his bald head, supposing it to be a stone. The high honour in which he was held by the Athenians after his death is shown by the fact that in later times it was made lawful to reproduce his plays in competition for the prize against new tragedies.

Aeschylus. (Capitoline Museum.)

Aeschylus is said to have produced seventy-two, or even ninety dramas, and to have gained the first prize thirteen times. As each poet competed with four plays (three tragedies and a satyric drama), it appears that Aeschylus was successful in more than half of all his contests. Only seven of his tragedies have come down to us. They will be described in what seems to have been their chronological order.

(1) The *Suppliants* (Ἱκέτιδες) takes its name from the chorus representing the fifty daughters of Danaüs fleeing to Argos for protection from the sons of Aegyptus. The prominence of the chorus, the small number of characters, and the absence of a prologue mark this play as the earliest of those of Aeschylus which we have, and consequently the oldest Greek drama extant. Its undeniable merits are much obscured by the very corrupt state of the text.

(2) The *Persians* (Πέρσαι) is unique among the Greek tragedies which we possess in drawing its theme from history rather than from myth. The central point of interest is found in a splendid narrative of the battle of Salamis, but by an artifice of the poet the scene of the play is laid in Susa, and the laments of Atossa and the Persian nobles supply the tragic elements. The *Persians* was produced in B.C. 472, as part of a tetralogy consisting of the *Phineus*, *Persians*, *Glaucus* ποτνιεύς, and *Prometheus the Fire-kindler* (πυρκαεύς).

(3) The *Seven against Thebes* (Ἑπτὰ ἐπὶ Θήβας) was produced in B.C. 467, as the third play in a tetralogy of which the remaining pieces were the *Laïus*, *Oedipus*, and the satyric drama called *The Sphinx*. It includes a magnificent description of the seven Argive champions and their Theban opponents, with the final victory of Thebes, and a hint, at the close, of the Antigoné-motive, afterwards so finely worked out by Sophocles. In this play, as in the *Persians*, the martial spirit of Aeschylus finds ample room for manifestation. Both dramas are "full of war," to quote the words of Aristophanes (*Frogs*, 1021).

(4) The *Prometheus Bound* (Προμηθεὺς δεσμώτης), with its companion pieces the *Prometheus Loosed* (λυόμενος) and the *Prometheus the Fire-bearer* (πυρφόρος), treated the history of the rebellious Titan who steadfastly suffered the wrath of Zeus for his benefactions to mankind. The *Prometheus Bound*, the only play of the trilogy which has come down to us, depicts the hero, fettered to a rock in Scythia, and threatened by Hermes with a penalty still more severe. But he proudly refuses to submit to the will of the new ruler of Olympus, and at the close of the play he is struck by the thunderbolt and, with the rock to which he is fastened, sinks out of sight. The second play described the final reconciliation and the liberation of Prometheus, while the third (see Westphal's *Proleg. to Aeschylus* p. 207 foll.) probably celebrated the establishment of Prometheus in Attica as a benignant deity. No Greek tragedy has been more admired than the *Prometheus Bound*. In the grandeur of its action and the sublimity of character displayed, as well as in the exquisite pathos of some of its scenes, it stands almost unequalled. The Prometheus trilogy was probably produced either in B.C. 468 or 466 (Christ), or about ten years earlier (Wecklein).

(5) The trilogy composed of the *Agamemnon* (Ἀγαμέμνων), *Choephori* (Χοηφόροι), and *Eumenides* (Εὐμενίδες), comes last in the list, and is of special interest from the fact that it is the only complete trilogy which is extant from any of the Greek tragedians. In the *Agamemnon* the poet describes the return of the victorious king from Troy, and his murder by Clytaemnestra and her paramour Aegisthus. In the *Choephori*, Orestes, son of Agamemnon, now grown to manhood, returns, and with the help of his friend Pylades avenges the murder of his father by putting to death the guilty pair, and is himself, in turn, driven frantic by the Erinyes. In the *Eumenides* he flees to Athens, where he is tried, and by the advocacy of Apollo and the casting vote of Athené he is acquitted, and the family curse comes to an end. This great trilogy shows the genius of Aeschylus in its loftiest form. Each play is complete in itself, and yet each is but a single act in the

mighty drama of crime, vengeance, and expiation. The *Agamemnon* is the most powerful of the three plays, and probably the greatest work of Aeschylus, if indeed it is not the most impressive tragedy in existence. The trilogy is usually known as the *Oresteia* (Ὀρέστεια), and, with the satyric play *Proteus* (Πρωτεύς), was produced in B.C. 458.

The extant works of Aeschylus show a constant progress in dramatic art. He is said to have added a second actor to the one employed by his predecessors, and in his later plays he adopts, and uses with full mastery, the third actor first introduced by his younger rival, Sophocles. The choral parts, at first the most prominent feature both in extent and importance, gradually give way before the growth of the dialogue. In the scenic effects, too, Aeschylus made many improvements, using extraordinary means to excite wonder or awe. Like Wagner, he was both poet and musician, and, besides training his own choruses, he is said to have taken part as actor in the performances themselves.

The most characteristic feature of his poetry is its grandeur, both of thought and style, though he is none the less master of lyric beauty and tender pathos. His theology is stern and lofty, and pervaded by the idea of a destiny which controls all things, human and divine. But the hereditary curse that brooded over the families of Labdacus and Pelops was always aided in its destructive work by the folly and wickedness of the victims themselves. No poet, in fact, has stated more impressively than Aeschylus the inevitable connection between guilt and punishment. His style, it must be confessed, is sometimes so elevated as to seem almost bombastic, but this apparent fault is the natural result of the poet's mighty current of thought, which could not find vent in the ordinary channels of expression.

All the existing MSS. of Aeschylus are said by W. Dindorf to be derived from the Codex Mediceus (Laurentianus), which dates back to the eleventh century, and contains many valuable scholia taken from the ancient grammarians. It is the only authority for the *Choephori*, of which, however, the text is in a bad condition. The *Prometheus*, *Seven against Thebes*, and *Persians* are more fully represented by MSS. than the other plays. Two codices of the fourteenth century (Florentinus and Farnesianus) supply that portion of the *Agamemnon* (lines 295–1026) which is missing from the Codex Mediceus.

The Aldine *editio princeps* (1518) and the edition of Stanley (London, 1663) are worthy of note among the older editions. To these may be added among later works the editions of Hermann (Leipzig, 1852), Kirchhoff (Berlin, 1880), Weil (Leipzig, 1885), and the valuable critical edition of Wecklein-Vitelli (Berlin, 1885). Paley's (London, 1879) is the most convenient English edition of all the plays with notes. Annotated editions of single plays are numerous. Among the more recent are Wecklein's *Oresteia* (Leipzig, 1888), Schneidewin-Heuse's *Agamemnon* (Berlin, 1883), Allen's Wecklein's *Prometheus* (Boston, 1891), Teuffel-Wecklein's *Persians* (Leipzig, 1886), Tucker's *Suppliants* (London, 1889), and Flagg's *Seven against Thebes* (Boston, 1886). Dindorf's *Lexicon Aeschyleum* (Leipzig, 1873) is an indispensable work to the student. The best complete English translation is that of Plumptre; but for the *Agamemnon* and the *Prometheus* we are fortunate in having versions of great excellence by Robert Browning and Mrs. Browning respectively.

Aes circumforaneum. Money borrowed from the *argentarii* (q. v.) who had shops around the Forum.

Aesculapius or **Asclēpius** (Ἀσκληπιός). The god of the medical art. In Homer he is not a divinity, but simply the "blameless physician" whose sons, Machaon and Podalirius, were the physicians in the Greek army. The common story relates that Aesculapius was a son of Apollo and Coronis, and that when Coronis was with child by Apollo she became enamoured of Ischys, an Arcadian. Apollo, informed of this by a raven, killed Coronis and Ischys. When the body of Coronis was to be burnt, the child Aesculapius was saved from the flames, and was brought up by the centaur Chiron, who instructed him in the art of healing and in hunting. There are other tales respecting his birth, according to some of which he was a native of Epidaurus, and this was a common opinion in later times. After he had grown up, he not only cured the sick, but recalled the dead to life. Zeus, fearing lest men might contrive to escape death altogether, killed Aesculapius with his thunderbolt; but, on the request of Apollo, Zeus placed him among the stars. He was married to Epioné, by whom he had the two sons spoken of by Homer, and also other children. The chief seat of the worship of Aesculapius was Epidaurus, where he had a temple surrounded with an extensive grove. Serpents were sacred to him, because they were a symbol of renovation, and were believed to have the power of discovering healing herbs. The cock was sacrificed to him. At Rome the worship of Aesculapius was introduced from Epidaurus in B.C. 293, for the purpose of averting a pestilence. The supposed descendants of Aesculapius were called by the patronymic name of Asclepiadae, and their principal seats were Cos and Cnidus. They were an order or caste of priests, among whom the knowledge of medicine was regarded as a sacred secret, and was transmitted from father to son in these families.

Aesculapius. (Berlin.)

Aescŭlus. A species of trees, commonly ranked in the family of oaks.

Aesēpus. A river rising near Mount Ida, and flowing into the Propontis.

Aes equestré, aes hordearium, aes militaré. Ancient terms for the pay of the Roman soldiers before the regular *stipendium* was introduced. The first denoted the sum given for the purchase of a horse for the eques; the second, the sum paid for the keep of the horse; and the third, the pay of a foot-soldier. See EQUES.

Aesernia. A town of Samnium, made a Roman colony in the First Punic War.

Aes gravé. A term applied to the early Italian bronze or copper coins. See AS.

Aesis. A river forming the boundary between Picenum and Umbria.

Aes manuarium. The money won in throwing dice (*manibus collectum*, in which phrase *manus* means a throw). See ALEA; TALI; TESSERAE; PAR IMPAR.

Aes militārē. See AES EQUESTRE.

Aeson (Αἴσων). The son of Cretheus and Tyro, and father of Iason. He was excluded from the throne by his half-brother Pelias. During the absence of Iason on the Argonautic expedition, Pelias attempted to murder Aeson, but the latter put an end to his own life. According to Ovid, Aeson survived the return of the Argonauts, and was made young again by Medea. See ARGONAUTAE; IASON; MEDEA.

Aesōpus (Αἴσωπος). A famous writer of fables, the first author who created an independent class of stories about animals, so that in a few generations his name and person had become typical of that entire class of literature. In course of time, thanks to his plain, popular manner, the story of his own life was enveloped in an almost inextricable tissue of tales and traditions, which represent him as an ugly hunchback and buffoon. In the Middle Ages these were woven into a kind of romance. A Phrygian by birth, and living in the time of the Seven Sages, about B.C. 600, he is said to have been at first a slave to several masters, till Iadmon of Samos set him free. That he next lived at the court of Croesus, and being sent by him on an embassy to Delhi, was murdered by the priests there, is pure fiction. Under his name were propagated in all parts of Greece, at first only by tradition in the mouth of the people, a multitude of prose tales teaching the lessons of life under the guise of fables about animals. We know how Socrates, during his last days in prison, was engaged in turning the fables of Aesop into verse. The first written collection appears to have been made by Demetrius of Phalerum, B.C. 300. The collections of *Aesop's Fables* that have come down to us are, in part, late prose renderings of the version in choliambics by Babrius (q. v.), which still retain here and there a scrap of verse; partly products of the rhetorical schools, and therefore of very different periods and degrees of merit. A good text of the version by Babrius is that of Schneidewin (1865), and of Hartung with German notes and a translation (1858). See also Rutherford's edition of Babrius (London, 1883).

Aesōpus, CLODIUS. A great tragic actor at Rome, a contemporary of Quintus Roscius (q. v.), and, like him, on intimate terms with Cicero. Aesopus appeared upon the stage for the last time at the dedication of Pompey's theatre in B.C. 55. He left a large fortune to his son, who wasted it in luxury and dissipation, on one occasion dissolving a pearl worth $40,000, and swallowing it, in order to outdo the famous exploit of Cleopatra.

Aes rudē. See AS; NUMISMATICS.

Aestii or **Aestui.** A Slavonic people living on the sea-coast in northeastern Germany (Kurland), and noted for collecting and selling amber, which they called *glaesum* (Tac. *Germ.* 45).

Aestimatio litis. See IUDEX.

Aestŭla. A town of the Aequi, between Praeneste and Tibur.

Aes uxorium. A tax paid by men who reached old age without marrying, and first imposed by the censors in B.C. 403. See LEX IULIA ET PAPIA POPPAEA.

Aesymnētes (αἰσυμνήτης, from αἶσα, a just portion). Originally a judge at the games, but later a person whom his fellow-citizens had voluntarily invested with absolute power, so that Dionysius compares the office with the Roman dictatorship. There is but one express instance known of the bestowal of this office, namely, upon Pittacus, in Mitylené (Dionys. v. 73; Strabo, xiii. 617; Plut. *Solon*, 4; Diog. Laërt. i. 75. See Tittmann, *Griech. Staatsv.* p. 76).

Aetas. See IMPUBES.

Aethalia, Aethălis, or **Ilva.** An island in the Tuscan Sea, the modern Elba.

Aethalĭdes (Αἰθαλίδης). The son of Hermes and Eupolemia, the herald of the Argonauts. His soul, after many migrations, at length took possession of the body of Pythagoras, in which it still recollected its former migrations. (Apoll. Rh. i. 54.)

Aethiŏpes. A name said to be from αἴθω and ὤψ, but perhaps really a foreign name corrupted, was applied (1) most generally to all black or dark races of men; (2) to all the inhabitants of Inner Africa, south of Mauretania, the Great Desert, and Egypt, from the Atlantic to the Red Sea and Indian Ocean, and to some of the dark races of Asia; and (3) most specifically to the inhabitants of the land south of Egypt, which was called Aethiopia (q. v.).

Aethiopia (Αἰθιοπία). Nubia, Kordofan, Sennaar, Abyssinia. A country of Africa, south of Egypt, the boundary of the countries being at Syené and the Smaller Cataract of the Nile, and extending on the east to the Red Sea, and to the south and southwest indefinitely, as far apparently as the knowledge of the ancients extended. The people of Aethiopia seem to have been of the Caucasian race, and to have spoken a language allied to the Arabic. Monuments are found in the country closely resembling those of Egypt, but of an inferior style. It was the seat of a powerful monarchy, of which Meroë was the capital. Some traditions made Meroë the parent of Egyptian civilization, while others ascribed the civilization of Aethiopia to Egyptian colonization. So great was the power of the Aethiopians that more than once in its history Egypt was governed by Aethiopian kings. Under the Ptolemies, Graeco-Egyptian colonies established themselves in Aethiopia; but the country was never subdued. The Romans failed to extend their empire over Aethiopia, though they made expeditions into the country, in one of which C. Petronius, prefect of Egypt under Augustus, advanced as far as Napata, and defeated the warrior queen Candacé (B.C. 22). Christianity very early extended to Aethiopia, probably in consequence of the conversion of the treasurer of Queen Candacé. Cf. Acts, viii. 27; and see CANDACÉ.

Aethiŏpis (Αἰθιοπίς). An epic in five books by Arctinus of Miletus, one of the Cyclic poets, said to have been a pupil of Homer. The poem covers the portion of the Trojan War from the death of Hector to the death of Achilles. The heroine is Penthesilea (q. v.). This poem was by some added to the *Iliad* by a modification of the last line. See CYCLIC POETS; EPOS; TROJAN WAR.

Aethra (Αἴθρη). (1) Daughter of Pittheus, king

of Troezen, mother of Theseus by Aegeus or, according to another account, by Poseidon. While Homer merely mentions her as a servant of Helen at Troy, later legend adds that when the Dioscuri took Aphidnae and set free their sister, whom Theseus had carried off, they conveyed Aethra to Sparta as a slave, whence she accompanied Helen to Troy; and that on the fall of that city they brought her grandsons, Acamas and Demophoön, back to Athens. (2) A daughter of Oceanus, by whom Atlas begot the twelve Hyades (q. v.) and a son, Hyas.

Aëtion (Ἀετίων). A Greek painter in the latter half of the fourth century B.C., especially famed for his picture of Alexander the Great's wedding with the beautiful Roxana, B.C. 328. See PICTURA.

Aëtius (Ἀέτιος). (1) Of Amida in Mesopotamia, a Greek physician of the sixth century A.D., who lived at Constantinople as imperial physician in ordinary. He was the author of a great miscellany on pathology and diagnosis in sixteen books. (2) An heresiarch of the fourth century A.D., called by his adversaries "the Atheist." Epiphanius has preserved forty-seven heretical propositions from the work of Aëtius, among them the rejection of the authority of the prophets and apostles; the assertion that the Son of God was not like the Father; the doctrine that faith without works is sufficient; and the claim that the most culpable acts are the necessities of nature. He died A.D. 366. (3) A Roman general born in Moesia towards the end of the fourth century A.D. He led an army of Huns to suppress the usurpation of the emperor John. In A.D. 433 he became consul and general-in-chief, and as such kept back the Western barbarians for twenty years, defeating the Goths, Burgundians, Gauls, and Franks; and at Châlons routed the famous Attila (q. v.) in the year 451. In 454, the emperor Valentinian, jealous of his fame, slew him with his own hand.

Aetna (Αἴτνη). (1) A volcanic mountain in the northeast of Sicily between Tauromenium and Catana. It is said to have derived its name from Aetna, a Sicilian nymph, a daughter of Heaven and Earth. Zeus buried under it Typhon or Enceladus; and in its interior Hephaestus and the Cyclops forged the thunderbolts for Zeus. There were several eruptions of Mount Aetna in antiquity. One occurred in B.C. 475, to which Aeschylus and Pindar probably allude, and another in B.C. 425, which Thucydides says was the third on record since the Greeks had settled in Sicily. (2) A town at the foot of Mount Aetna, on the road to Catana, formerly called Inessa or Innesa. It was founded in B.C. 461 by the inhabitants of Catana, who had been expelled from their own town by the Siculi. They gave the name of Aetna to Inessa, because their own town Catana had been called Aetna by Hiero I.

Aetna. The title of a didactic poem generally ascribed to Lucilius Iunior, the friend of Seneca, though once printed with the minor works of Vergil. It consists of 646 hexameter lines, and describes the mountain, with an account of a former eruption. The poem has been revised, emended, and annotated by H. A. J. Munro (Camb. 1867).

Aetnaea (τὰ Αἴτναια). A festival celebrated in honour of Zeus Aetnaeus, so called from his statue at Mount Aetna. Nothing is known of the details.

Aetolia (Αἰτωλία). A division of Greece, bounded on the west by Acarnania, from which it was separated by the river Acheloüs; on the north by Epirus and Thessaly; on the east by the Ozolian Locrians; and on the south by the entrance to the Corinthian Gulf. It was divided into two parts—Old Aetolia, from the Acheloüs to the Evenus and Calydon; and New Aetolia, or the Acquired, from the Evenus and Calydon to the Ozolian Locrians. On the coast the country is level and fruitful, but in the interior mountainous and unproductive. The mountains contained many wild beasts, and were celebrated in mythology for the hunt of the Calydonian boar. The country was originally inhabited by Curetes and Leleges, but was at an early period colonized by Greeks from Elis, led by the mythical Aetolus (q. v.). The Aetolians took part in the Trojan War, under their king Thoas. They continued for a long time a rude and uncivilized people, living to a great extent by robbery; and even in the time of Thucydides (B.C. 410) many of their tribes spoke a language which was not Greek, and were in the habit of eating raw flesh. They appear to have been early united by a kind of league, but this league first acquired political importance about the middle of the third century B.C., and became a formidable rival to the Macedonian monarchs and the Achaean League. The Aetolians took the side of Antiochus III. against the Romans, and on the defeat of that monarch, B.C. 189, they became virtually the subjects of Rome. On the conquest of the Achaeans, B.C. 146, Aetolia was included in the Roman province of Achaea.

Aetolĭcum Foedus (τὸ κοινὸν τῶν Αἰτωλῶν). A confederation of the Aetolian towns, afterwards joined by other towns and cantons of Greece, and formed in B.C. 338, after the battle of Chaeronea, to counteract the influence of Macedonia in the affairs of Greece. (See ACHAEAN LEAGUE.) Its political existence was destroyed in B.C. 189 by the treaty with Rome by which the Aetolians became Roman subjects.

Aetōlus (Αἰτωλός). The son of Endymion, who founded Elis and Iphianassa. Having accidentally killed Apis, son of Phoroneus, he fled with a band of followers into the country which afterwards was called, in his honour, Aetolia (q. v.). See Apollod. i. 7, 6.

Aëtōma (ἀέτωμα). See FASTIGIUM.

Aĕtos (ἀετός). See AQUILA.

Aex. (1) A rocky island between Tenos and Chios, so called from its having the shape of a goat (αἴξ). (2) The goat Amalthea (q. v.) that suckled Zeus, and became a constellation under the name of Aex.

Afer, CNAEUS DOMITIUS. The preceptor of Quintilian, and an orator of ability, who was born at Nemausus (Nîmes), and died of drunkenness, A.D. 59. He is best remembered as having been an informer under Tiberius, betraying to death Claudia Pulchra and Q. Varus, her son. See Tac. *Ann.* iv. 52; xiv. 19; Quint. v. 7.

Affines, Affinĭtas, or **Adfines, Adfinĭtas.** Affines are the *cognati* of husband and wife; and the relationship called affinitas can only be the result of a lawful marriage. There are no degrees of affinitas corresponding to those of *cognatio*, though there are terms to express the various kinds of affinitas. The father of a husband is the *socer* of the husband's wife, and the father of a wife is the

socer of the wife's husband; the term *socrus* expresses the same affinity with respect to the husband's and wife's mothers. A son's wife is *nurus* or daughter-in-law to the son's parents; a wife's husband is *gener* or son-in-law to the wife's parents. See COGNATI.

Thus the *avus, avia—pater, mater*—of the wife become by the marriage, respectively, the *socer magnus, prosocrus*, or *socrus magna—socer, socrus*—of the husband, who becomes with respect to them severally *progener* and *gener*. In like manner, the corresponding ancestors of the husband respectively assume the same names with respect to the son's wife, who becomes with respect to them *pronurus* and *nurus*. The son and daughter of a husband or wife born of a prior marriage are called *privignus* and *privigna* with respect to their step-father or step-mother; and, with respect to such children, the step-father and step-mother are severally called *vitricus* and *noverca*. The husband's brother becomes *levir* with respect to the wife, and his sister becomes *glos* (the Greek γάλως). Marriage was unlawful among persons who had become such affines as above mentioned. A person who had sustained such a *capitis diminutio* as to lose both his freedom and the civitas, lost also all his affines.

Afranius, LUCIUS. The chief master of the *fabula togata*, who flourished about B.C. 100. Taking Menander for his model, he achieved great success in depicting Roman life; and Cicero speaks of him as witty and a master of language. The titles of more than forty of his comedies are known to us; and lines of them have been preserved for us, and can be found in O. Ribbeck's collection. His plays kept possession of the stage until after the time of Nero. (See COMOEDIA.) For criticism, see Fruterius in the *Rheinisches Museum*, xxxiii. 242.

Africa (from the Punic *Frigi*, a district on the north coast). A name used by the ancients in two senses, (1) for the whole continent of Africa, and (2) for the portion of North Africa which the Romans erected into a province. (1) In the more general sense, the name was not used by the Greek writers; and its use by the Romans arose from the extension to the whole continent of the name of a part of it. The proper Greek name for the continent is Libya (Λιβύη).

Considerably before the historical period of Greece begins, the Phœnicians extended their commerce over the Mediterranean, and founded several colonies on the north coast of Africa, of which Carthage was the chief. The Greeks knew very little of the country until the foundation of the Dorian colony of Cyrené (B.C. 620), and the intercourse of Greek travellers with Egypt in the sixth and fifth centuries; and even then their knowledge of all but the part near Cyrené was derived from the Egyptians and Phœnicians, who sent out some remarkable expeditions to explore the country. A Phœnician fleet sent by the Egyptian Pharaoh Necho (about B.C. 600) was said to have sailed from the Red Sea, around Africa, and so into the Mediterranean: the authenticity of which story is still a matter of dispute. We still possess an authentic account of another expedition, which the Carthaginians despatched under Hanno (q. v.) (about B.C. 510), and which reached a point on the west coast nearly, if not quite, as far as latitude 10° north. In the interior, the Great Desert (Sahara) interposed a formidable obstacle to discovery; but, even before the time of Herodotus, the people on the northern coast told of individuals who had crossed the desert, and had reached a great river flowing towards the east, with crocodiles in it, and black men living on its banks, which, if the story be true, was probably the Niger in its upper course, near Timbuctoo. There were great differences of opinion as to the boundaries of the continent. Some divided the whole world into only two parts, Europe and Asia, but were not agreed to which of these two Libya (i. e. Africa) belonged; and those who recognized three divisions differed again in placing the boundary between Libya and Asia either on the west of Egypt or along the Nile, or at the isthmus of Suez and the Red Sea: the last opinion gradually prevailed. Herodotus divides the inhabitants of Africa into four races: two native, namely, the Libyans and the Ethiopians; and two foreign, namely, the Phœnicians and the Greeks. The Libyans, however, were a Caucasian race; the Ethiopians of Herodotus correspond to our Negro races. The whole of the north of Africa fell successively under the power of Rome, and was finally divided into provinces as follows: (1) AEGYPTUS; (2) LIBYA, including (*a*) Libyae Nomos or Libya Exterior, (*b*) Marmarica, (*c*) Cyrenaïca; (3) AFRICA PROPRIA, the former empire of Carthage; (4) NUMIDIA; (5) MAURETANIA, divided into (*a*) Sitifensis, (*b*) Caesariensis, (*c*) Tingitana: these, with (6) AETHIOPIA, make up the whole of Africa, according to the divisions recognized by the latest of the ancient geographers. The northern district was better known to the Romans than it is to us, and was extremely populous and flourishing. Africa Propria or Provincia, or simply Africa, was the name under which the Romans, after the Third Punic War, B.C. 146, erected into a province the whole of the former territory of Carthage. It extended from the river Musca, on the west, which divided it from Numidia, to the bottom of the Syrtis Minor, on the southeast. It was divided into two districts (*regiones*), namely, (1) Zeugis or Zeugitana, the district round Carthage; (2) Byzacium or Byzacena, south of Zeugitana, as far as the bottom of the Syrtis Minor. It corresponds to the modern regency of Tunis. The province was full of flourishing towns, and was extremely fertile; it furnished Rome with its chief supplies of corn.

In the days of Strabo, the earlier knowledge possessed by the ancients of Africa was little, if at all, improved. The Mediterranean coast and the banks of the Nile were the only ports frequented by the Greeks. Their opinion respecting the continent itself was that it formed a trapezium, or else that the coast from the Columns of Hercules to Pelusium might be considered as the base of a right-angled triangle of which the Nile formed the perpendicular side, extending to Aethiopia and the ocean, while the hypothenuse was the coast comprehended between the extremity of this line and the straits. The apex of the triangle reached beyond the limits of the habitable world, and was consequently regarded as inaccessible. The knowledge of the day respecting the eastern and western coast of Africa appears to have extended no farther than 12° north latitude, or perhaps 12° 30′. The two sides were supposed to approximate, and between the Hesperii Aethiopes to the west and the *cinnamomifera regio* to the east, the distance was supposed to be comparatively small. This in-

tervening space was exposed to excessive heats, according to the common belief, which forbade the traveller's penetrating within its precincts; while, at a little distance beyond, the Atlantic and Indian oceans were brought to unite. The hypothesis which we have here stated made Africa terminate at about one half of its true length, and represented this continent as much smaller than Europe. On the other hand, the opinion of Hipparchus, which united eastern Africa to India, remained for a long period contemned, until Marinus of Tyre and Ptolemy had adopted it. This adoption, however, did not prevent the previous hypothesis from keeping its ground in some measure in the west of Europe, where it contributed to the discovery of the route by the Cape of Good Hope. Africa, according to Pliny (vi. § 33), was three thousand six hundred and forty-eight Roman miles from east to west. The length of the inhabited part of Africa was supposed nowhere to exceed two hundred and fifty Roman miles. Whatever may be the discussions to which the very corrupt state of the Roman numerals in the pages of Pliny are calculated to give rise, one thing is sufficiently evident, that the Romans knew only a third part of Africa. See the article GEOGRAPHIA, with the maps there given.

African Period of Latinity. The period in the history of Latin literature from about 115–180 A.D. was so called because of the fact that many of the prominent writers of this period were natives of Africa, e. g. M. CORNELIUS FRONTO, SEX. IULIUS AFRICANUS, L. APULEIUS, and the Christian writer Q. SEPTIMIUS FLORENS TERTULLIANUS. See SERMO PLEBEIUS.

Africānus. (1) A name given to several of the Scipios for their victories over the Carthaginians. See SCIPIO. (2) See SEXTUS IULIUS.

Afrĭcus. The Roman name for the southwest wind, which the Greeks called λίψ, and given to it because it blew off the coast of Africa.

Agalma (ἄγαλμα). See STATUARIA.

Agamēdes (Ἀγαμήδης). Son of Erginus of Orchomenos, and a famous builder, with his brother Trophonius (q. v.).

Agamemnon (Ἀγαμέμνων). The son of Atreus and brother of Menelaüs. Driven from Mycenae after the murder of Atreus (q. v.) by Thyestes, the two young princes fled to Sparta, where King Tyndareos gave them his daughters in marriage—Clytaemnestra to Agamemnon, and Helen to Menelaüs. While the latter inherited his father-in-law's kingdom, Agamemnon not only drove his uncle out of Mycenae, but so extended his dominions that in the war against Troy for the recovery of Helen the chief command was intrusted to him, as the mightiest prince in Greece. He contributed one hundred ships manned with warriors, besides lending sixty to the Arcadians. (On the immolation of his daughter Iphigenia at Aulis, see IPHIGENIA.) In Homer he is one of the bravest fighters before Troy; yet, by arrogantly refusing to let Chryses, priest of Apollo, ransom his daughter Chryseïs, who had fallen to Agamemnon as the prize of war, he brought a plague on the Grecian host, which he afterwards almost ruined by ruthlessly carrying off Briseïs, the prize of Achilles, who henceforth sulked in his tents and refused to fight. After the fall of Troy, Agamemnon came home with his captive, the princess Cassandra; but at supper he and his comrades were murdered by his wife's lover, Aegisthus, while the queen herself killed Cassandra. Such is Homer's account; the tragic poets make Clytaemnestra, in revenge for her daughter's immolation, throw a net over Agamemnon while bathing, and kill him with the help of Aegisthus. In Homer his children are Iphianassa, Chrysothemis, Laodicé, and Orestes; the later legend puts Iphigenia and Electra in the place of Iphianassa and Laodicé. Agamemnon was worshipped as a hero. His name is the title of a play by Aeschylus (q. v.). See the articles ACHILLES; ORESTES; PELOPIDAE; TROJAN WAR.

Agamemnonĭdes (Ἀγαμεμνονίδης). A patronymic applied to Orestes (q. v.), the son of Agamemnon.

Agamiou Graphé (ἀγαμίου γραφή). An indictment among the Spartans brought against those who married too late or unsuitably; and also against those who did not marry at all. The penalty was ἀτιμία. See ATIMIA; MATRIMONIUM.

Aganippé (Ἀγανίππη). A spring on Mount Helicon, near Thespiae in Boeotia, sacred to the Muses, who were called from it Aganippides. Its water was believed to impart poetic inspiration.

Agasias (Ἀγασίας). A Greek artist of Ephesus, who flourished probably in the first century B.C. The Borghese Gladiator in the Louvre is from his hand. See GLADIATORES.

Agāso. A groom, generally a slave, whose business it was to take care of horses, to drive cattle, or to perform the lowest menial offices.

Agatharchĭdes (Ἀγαθαρχίδης). A Greek grammarian of Cnidos, who lived at Alexandria in the second century B.C. He composed among other historical works one on the successors of Alexander the Great, and a description of the Red Sea in five books. Of both of these, some fragments remain.

Agatharchus (Ἀγάθαρχος). (1) A Greek, the inventor of scene-painting. See Vitruv. vii. *Praef.* and the articles PICTURA; THEATRUM. (2) A Samian painter, the contemporary of Zeuxis, who prided himself on the rapidity of his work, receiving from Zeuxis the famous retort that if Agatharcus painted his works in a short time, he (Zeuxis) painted "for a long time," i. e. for posterity.

Agathias (Ἀγαθίας). A Greek poet and historian of Myrina, in Asia Minor, who was born about A.D. 530, and died about 582. By profession he was a jurist, but in his Κύκλος, a collection of his own and other contemporary poems in eight books, he made a beginning of the Greek Anthology, which still preserves 101 of his epigrams. He also wrote a history of Justinian in five books, in continuation of the work of Procopius (q. v.). See ANTHOLOGY.

Agathŏcles (Ἀγαθοκλῆς). A Sicilian adventurer, born at Thermae, and brought up as a potter at Syracuse. His strength and personal beauty recommended him to Damas, a noble Syracusan, who drew him from obscurity, and on whose death he married his rich widow, and so became one of the wealthiest citizens in Syracuse. His ambitious schemes then developed themselves, and he was driven into exile. After several changes of fortune he collected an army, and was declared sovereign of Syracuse, B.C. 317. In the course of a few years the whole of Sicily which was not under the dominion of Carthage submitted to him. In 310 he was defeated at Himera by the Carthaginians, under Hamilcar, who straightway laid siege to Syracuse, whereupon he formed the bold design of

averting the ruin which threatened him by carrying the war into Africa. His successes were most brilliant and rapid. He constantly defeated the troops of Carthage, but was at length summoned from Africa by the affairs of Sicily, where many cities had revolted from him, B.C. 307. These he reduced, after making a treaty with the Carthaginians. He had previously assumed the title of King of Sicily. He afterwards plundered the Lipari Isles, and also carried his arms into Italy, in order to attack the Bruttii. But his last days were embittered by family misfortunes. His grandson Archagathus murdered his son Agathocles, for the sake of succeeding to the crown, and the old king feared that the rest of his family would share his fate. He accordingly sent his wife and her two children to Egypt; and his own death followed almost immediately, in 289, after a reign of twenty-eight years, and in the seventy-second year of his age. Some authors relate an incredible story of his being poisoned by Maeno, an associate of Archagathus. The poison, we are told, was concealed in the quill with which he cleaned his teeth, and reduced him to so frightful a condition that he was placed on the funeral pile and burned while yet living, being unable to give any signs that he was not dead.

Agathodaemon (*ἀγαθοδαίμων*). A friendly disposed spirit of the cornfields and vineyards, to whom libations of unmixed wine were made at meals. See DAEMON; EVENTUS.

Agathoërgi (*ἀγαθοέργοι*). The five hundred knights who composed the body-guard of the Spartan kings in time of war (Herod. i. 67).

Agăthon (*Ἀγάθων*). An Athenian tragic poet, the friend of Euripides and Plato. He died about B.C. 400.

Agathyrsi (*Ἀγάθυρσοι*). A people in European Sarmatia, on the river Maria (Marosch), in Transylvania, noted for their practice of tattooing their skins.

Agāve (*Ἀγαυή*). Daughter of Cadmus and wife of Echion. She, with other women, in a bacchanalian frenzy, tore to pieces her own son Pentheus (q. v.).

Agdistis (*Ἄγδιστις*). See RHEA.

Agĕla (*ἀγέλη*). An assembly of young men in Crete, who lived together from their eighteenth year till the time of their marriage. An *ἀγέλη* consisted of the sons of the most noble citizens, who were usually under the jurisdiction of the father of the youth who had been the means of collecting the *ἀγέλη*. It was the duty of this person, called *ἀγελάτης*, to superintend the military and gymnastic exercises of the youths (who were called *ἀγελάστοι*), to accompany them to the chase, and to punish them when disobedient. He was accountable, however, to the State, which supported the *ἀγέλαι* at the public expense. All the members of an *ἀγέλη* were obliged to marry at the same time. In Sparta the youths entered the *ἀγέλαι*, usually called *βοῦαι*, at the end of their seventh year. See EDUCATION.

Agelādas (*Ἀγελάδας*). A Greek artist of the first half of the fifth century B.C., famed for his images of gods and Olympian victors, wrought in metal. His reputation was much enhanced by the fact that Phidias, Myron, and Polyclitus were his pupils. See STATUARIA.

Agēma (*ἄγημα*, from *ἄγω*). The name of a chosen body of troops in the Macedonian army, which generally consisted of horsemen. The agema seems to have varied in number: sometimes it consisted of 150 men, at other times of 300, and in later times it contained as many as 1000 or 2000 men.

Agēnor (*Ἀγήνωρ*). (1) Son of Poseidon and Libyé, king of Phoenicia, brother to Belus, and father of Cadmus and Europa (q. v.).

(2) Son of Antenor by Theano, a priestess of Athené, and one of the bravest heroes of Troy. In Homer he leads the Trojans in storming the Greek intrenchments, rescues Hector when thrown down by Aiax, and even enters the lists with Achilles, but is saved from imminent danger by Apollo. In the post-Homeric legend he dies by the hand of Neoptolemus.

Agenorĭdes (*Ἀγηνορίδης*). A descendant of an Agenor, such as Cadmus, Phineus, and Perseus.

Ageorgiou Diké (*ἀγεωργίου δίκη*). An action which might be brought in the Athenian courts by a landlord against the farmer who had injured his land by neglect or an improper mode of cultivation.

Ager; Ager Publicus. See AGRARIAE LEGES; AGRIMENSORES.

Ager Arcifinius. See AGRIMENSORES.

Ager Decumānus. See AGRIMENSORES.

Ager Limitātus. See AGRIMENSORES.

Ager Quaestorius. See AGRARIAE LEGES.

Ager Religiōsus. See AGRIMENSORES.

Ager Vectigālis. See AGRARIAE LEGES.

Agesander (*Ἀγήσανδρος*). A Greek artist of the school of Rhodes. The celebrated group of the Laocoön is the joint work of Agesander, Athenodorus, and Polydorus. See LAOCOÖN.

Agesilāus (*Ἀγησίλαος*). The name of several kings of Sparta. (1) Agesilaüs who reigned about B.C. 886, and was contemporary with the legislation of Lycurgus. (2) Son of Archidamus II., and succeeded his half-brother Agis II. in B.C. 398, excluding, on the ground of spurious birth, and by the interest of Lysander, his nephew Leotychides. From B.C. 396 to 394 he carried on the war in Asia Minor with great success, but, in the midst of his conquests, was summoned home to defend his country against Thebes, Corinth, and Argos, which had been induced by Artaxerxes to take up arms against Sparta. In the year 394 he met and defeated, at Coronea in Boeotia, the allied forces. During the next four years he regained for his country much of its former supremacy, till at length the fatal battle of Leuctra, B.C. 371, overthrew forever the power of Sparta, and gave the supremacy for a time to Thebes. In 361 he crossed, with a body of Lacedaemonian mercenaries, into Egypt, where he died in the winter of 361–360, after a life of above eighty years and a reign of thirty-eight. In person Agesilaüs was small, mean-looking, and lame, on which last ground objection had been made to his accession, an oracle, curiously fulfilled, having warned Sparta of evils awaiting her under a "lame sovereignty." In his reign, indeed, her fall took place, but not through him, for he was one of the best citizens and generals that Sparta ever had.

Agesipŏlis (*Ἀγησίπολις*). The name of several kings of Sparta. (1) Agesipolis who succeeded his father, Pausanias, while yet a minor, in B.C. 394, and reigned fourteen years. (2) Son of Cleombrotus, reigned one year, B.C. 371. (3) Succeeded Cleomenes

in B.C. 220, but was soon deposed by his colleague Lycurgus.

Agetoria. Another name for the CARNEA (q. v.).

Agger (χῶμα), from *ad* and *gero*. A term used in general for a heap or mound of any kind. It was more particularly applied to a mound, usually composed of earth, which was raised around a besieged town, and was gradually increased in breadth and height till it equalled or overtopped the walls. At the siege of Avaricum, Caesar raised

Agger. (From Column of Trajan.)

in twenty-five days an agger 330 feet broad and 80 feet high. The agger was sometimes made not only of earth, but of wood, hurdles, etc., as in the accompanying illustration, whence we read of its being set on fire. The name agger was also applied to the earthen wall surrounding a Roman encampment, composed of the earth dug from the ditch (*fossa*), which was usually nine feet broad and seven feet deep; but if any attack was apprehended, the depth was increased to twelve feet and the breadth to thirteen feet. Sharp stakes were usually fixed upon the agger, which was then called *vallum*. When both words are used (as in Caesar, *agger ac vallum*), the agger means the mound of earth, and the vallum, the sharp stakes which were fixed upon the agger.

Agias (Ἀγίας). See CYCLIC POETS.

Agis (Ἄγις). The name of several kings of Sparta. (1) The son of Eurysthenes, the founder of the family of the Agidae. (2) Son of Archidamus II., reigned B.C. 427–398. He took an active part in the Peloponnesian War, and invaded Attica several times. While Alcibiades was at Sparta he was the guest of Agis, and is said to have seduced his wife Timaea (in consequence of which Leotychides, the son of Agis, was excluded from the throne as illegitimate). (3) Son of Archidamus III., reigned B.C. 338–330. He attempted to overthrow the Macedonian power in Europe while Alexander the Great was in Asia, but was defeated and killed in battle by Antipater in the year 330. (4) Son of Eudamidas II., reigned B.C. 244–240. He attempted to re-establish the institutions of Lycurgus, and to effect a thorough reform in the Spartan state; but he was resisted by his colleague Leonidas II. and the wealthy, was thrown into prison, and there put to death by command of the ephors, along with his mother and grandmother.

Agitatōres. See CIRCUS.

Aglaïa. One of the Graces. See CHARITES.

Agmen. The Roman army on the march. See EXERCITUS.

Agnāti. See COGNATIO.

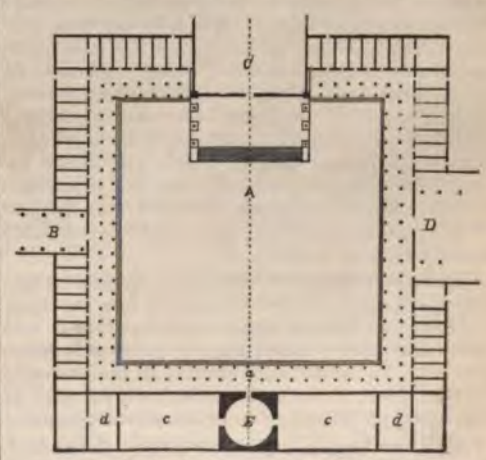
Agnōmen. See NOMEN.

Agonalia, Agonia, or Agonāles. A name derived from the old Latin *agonia*, a victim, and given to four festivals in the Roman calendar. (1) A sacrifice to Ianus, on the 9th of January. (2) A sacrifice by the Salii (q. v.) to Mars or Quirinus, on the 17th of March. (3) A sacrifice to Veiovis (q. v.), on the 21st of May. (4) A feast called Septimontium, held on the 11th of December, when a victim was offered on each of the seven hills of Rome. See Huschke, *Das alte röm. Jahr* (1869).

Agōnes (ἀγῶνες). (1) A general term used by the Greeks of the contests at the great national festivals. See OLYMPIA; PYTHIA; NEMEA; ISTHMIA. (2) As a legal term it is used of lawsuits. See TIMEMA.

Agonothĕtae (ἀγωνοθέται). The persons who in the Grecian games decided the disputes and awarded the prizes. See OLYMPIA; PYTHIA; NEMEA; ISTHMIA.

Agŏra (ἀγορά). (1) A word that properly means an assembly of any nature, and is usually employed by Homer for the general assembly of the people. The ἀγορά seems to have been considered an essential part in the constitution of the early Grecian states, since the barbarity and uncivilized condition of the Cyclopes is characterized by their wanting such an assembly. The ἀγορά, though usually convoked by the king—as, for instance, by Telemachus in the absence of his father—appears to have been also summoned at times by some distinguished chieftain, as, for example, by Achilles before Troy. The king occupied the most important seat in these assemblies, and near him sat the nobles, while the people sat or stood in a circle around them. The power and rights of the people in these assemblies have been the subject of much dispute. Platner, Tittmann, and Nitzsch maintain that the people were allowed to speak and vote; while Heeren and Müller think "that the nobles were the only persons who proposed measures, deliberated, and voted, and that the people were only present to hear the debate, and to express their feeling as a body, which expressions might then be noticed by a prince of a mild disposition." The latter view of the question is confirmed by the fact that in no passage in the *Odyssey* is any one of the people represented as taking part in the discussion; while, in the *Iliad*, Odysseus inflicts personal chastisement upon Thersites for presuming



Plan of a Greek Agora, according to Vitruvius.

A, the open court, surrounded by double colonnades and shops; B, the curia; C, the chief temple, also used as a treasury; D, the basilica, or court of justice; E, the tholus, in connection with the other rooms of the prytaneum, *c*, *d*.

to attack the nobles in the ἀγορά. The people appear to have been only called together to hear what had been already agreed upon in the council of the nobles, which is called βουλή and θόωκος, and sometimes even ἀγορά.

Among the Athenians, the proper name for the assembly of the people was ἐκκλησία, and among the Dorians ἁλία. The term ἀγορά was confined at Athens to the assemblies of the phylae and demi. In Crete the original name ἀγορά continued to be applied to the popular assemblies till a late period.

(2) The name ἀγορά was early transferred from the assembly itself to the place in which the assembly was held; and thus it came to be used for the market-place, where goods of all descriptions were bought and sold. The expression ἀγορὰ πλήθουσα, "full market," was used to signify the time from morning to noon, that is, from about nine to twelve o'clock.

The agora in Greek cities corresponds to the Roman forum (q. v.). The chief authorities on the subject are Pausanias and Vitruvius. The accompanying plan (after Vitruvius), taken from Hirt's *Geschichte der Baukunst* (xxi., fig. 1), represents the later form of the agora.

See Boeckh, *Econ. of Athens;* Leake, *Topography of Athens;* Krause, *Hellas*, vol. ii.; Hirt, *Lehre d. Gebäude d. Griechen und Römer*, chap. v.; Wachsmuth, *Hellenische Alterthumskunde;* and Becker-Göll, *Charikles*, 4th scene, ii. pp. 177–212.

Agoranŏmi (ἀγορανόμοι). Market-masters. In many Greek towns magistrates somewhat resembling the Roman aediles (q. v.). At Athens ten *agoranomi* were chosen by lot every year, five for the city, and five for the port of Piraeus. They looked especially after the retail trade, gave strangers leave to engage in it, tested weights and measures as well as the quality of goods, confiscating and destroying what was spoiled; they settled disputes between buyers and sellers on the spot, or, if a suit at law was necessary, presided over it. See Boeckh, *Public Econ. of Athens*, pp. 48, 333.

Agrania (ἀγρανία). A festival celebrated at Argos, in memory of one of the daughters of Proetus, who had been afflicted with madness.

Agraphiou Graphé (ἀγραφίου γραφή). The names of all persons at Athens who owed any sum of money to the state were registered by the practores (πράκτορες) upon tablets kept for that purpose in the Temple of Athené on the Acropolis; and hence the expression of being registered on the Acropolis always means indebted to the state. If the name of an individual was improperly erased, he was subject to the action for non-registration (ἀγραφίου γραφή), which was under the jurisdiction of the thesmothetae; but if an individual was not registered, he could only be proceeded against by ἔνδειξις (q. v.), and was not liable to the ἀγραφίου γραφή.

Agrăphou Metallou Graphé (ἀγράφου μετάλλου γραφή). An action brought before the thesmothetae at Athens, against an individual who worked a mine without having previously registered it. The state required that all mines should be registered, because the twenty-fourth part of their produce was payable to the public treasury.

Agrariae Leges (AGRARIAN LAWS). Laws dealing with the distribution of the Roman public land (*ager publicus*), and in general to be described as laws providing for the allotment to the poorer citizens of land belonging to the state, or regulating the tenure on which these lands should be held. Such assignments of land are said to have been made as early as Romulus (Varro, *R. R.* i. 10, 2), but the first agrarian law was that proposed by Sp. Cassius in B.C. 486. The public lands were the result of conquest in war. It was not till towards the end of the Republic that we hear of the state's acquiring territory by the gift of a foreign prince. War in the ancient world made the bodies and belongings of the vanquished the absolute property of the victors. No doubt either policy or pity generally interfered to prevent the full exercise of the power. In Italy especially, the persons were not usually made slaves; but though the conquered community was allowed to exist, it was deprived of part, often of a third part, of its lands. These confiscated lands had sometimes been utterly wasted in war, sometimes were still unhurt and in a state of cultivation, sometimes consisted of moorland and wood. Each kind requires separate treatment.

1. The cultivated lands were dealt with in one, or it may be in all, of four ways.

(*a*) Part was sold by the quaestors, and hence called *agri quaestorii*. According to the Gromatici, the land for this purpose was measured and divided by balks (*limites*) into square plots (*laterculi*), measuring ten *actus* each side, and containing fifty *iugera*, i.e. thirty-one acres, each. As containing one hundred square *actus*, it was sometimes called *centuria*. The earliest instance recorded of a sale was in the case of Pometia, where, although the city was surrendered when about to be stormed, some of the chiefs were slain, some of the husbandmen were sold as slaves, the town was destroyed, and the land sold (Liv. ii. 17). The sale under the spear (*sub hasta*) gave full rights of ownership (Gai. iv. 16). Conquest had extinguished all previous title or claims to the land, and the state would of course give legal effect to its own acts of transfer.

(*b*) Part was given and assigned in full ownership to Roman citizens. This land was duly surveyed, measured, divided by balks into centuries, each containing two hundred *iugera* (one hundred and twenty-five acres), and assigned by lot to Roman citizens. Such land was called *agri dati adsignati*. The oldest assignments were two *iugera* to each man; this formed an hereditament (*heredium*), i.e. he had not the mere use or life interest of the plot, but it passed to his heirs after him. The lots of one hundred men thus formed one century (*cent-uir-ia*). Later on, seven *iugera* were regarded as the normal size of a lot (Plin. *H. N.* xviii. § 18); but, in fact, there was great variety, the amount naturally depending upon the extent of land open to distribution and the number of citizens to share in it. The survey and distribution were effected by a special commission of three, five, or ten men (Cic. *Agr.* ii. 7), called *IIIviri A. D. A.*, i.e. *agris dandis adsignandis*.

(*c*) Part of the confiscated lands were given back to their former owners, and no rent was imposed on these plots.

(*d*) Part was neither sold nor assigned nor restored to the former owners, but let for a rent (*vectigal*), often for long periods to state contractors (*mancipes*), who sublet to the nearest occupiers. Hyginus mentions as long a lease as one hundred years.

2. Besides the cultivated lands still in condition to be sold or let, there were the mountain pastures

and woods. The mountain pastures and woods were often granted (*concessa*) to the old proprietors, or to the municipality, or to the new Roman colony, or reserved to the state; and other tracts of land were often useful as pastures where there were not sufficient farmers to require them as arable land. Sometimes a small rent was required, and then they came under the head of *agri vectigales* (*Grom.* pp. 203, 205). Sometimes strips of wood on the mountain were annexed by the original assignment to the different estates (*fundi*) of private persons. Pastures, in like manner, were sometimes appropriated to individuals, but held *pro indiviso;* or sometimes made common to the whole of the community (*Grom.* p. 48). Appian (*Bell. Civ.* i. 7) says that taxes were laid for the use of the common pastures, both for larger and smaller animals, i. e. horned cattle and sheep. The last was collected by the publicans.

3. Appian says that "the larger part of the lands taken from the conquered had been wasted by war, and uncultivated. As the Romans had no time to distribute it, they gave notice that any one who liked might temporarily work it, paying a tax of a yearly tenth of the seed crops, and a fifth of the plantations" (i. e. fruits; for instance, olives and grapes). There is no other authority for this definite historical statement of a notice and a tax. The Gromatici speak frequently of *agri occupatorii*, i. e. lands belonging to squatters, and explain that it was conquered land occupied by individuals. The word most frequently used to denote this occupation is *possidere;* the occupiers are *possessores;* the lands, *possessiones*—terms which do not, however, imply anything as to the legality of the title by which it is held. But that this sort of occupation was recognized by law is clear from the fact that interference with it by the state was the subject, not of judicial proceedings, but of legislative enactment.

It does not seem probable that any definite arrangement was made in early times for the occupation of public land which was not assigned, or sold, or leased; and the legal claim of the state to deal with it was as incontestable in theory as it was difficult to enforce without the destruction of those reasonable expectations, arising from long use, which are the foundation of the statesman's view of property. It is disputed whether the patricians alone (to the exclusion of the plebeians) had, before the Licinian laws, the right to hold the public land: as a fact, it was probably the case. They were originally, and continued for long to be, the holders of the government, and they were, as a rule, the richest. Now the occupation of tracts of land wasted in war was not a poor Roman's business; it was at a distance; it required capital; and it was insecure, partly from the enemy on the border, and partly from the state's not having assigned it as private property. Neither the peasant nor the small capitalist would find the occupation of such land at a distance from Rome attractive; moreover, he was liable to be called off to serve in war. The rich man could risk something, could employ slave labour, could judge of the political prospects, and have a potential voice in the actions of the state. Such possessions had a natural tendency to accumulate in the hands of the few. The holders added field to field (*continuare agros*), partly by purchase from their poorer neighbours, partly by violence, partly by taking in any vacant land adjoining. Thus were formed the large estates (*latifundia, lati fundi*) which, worked by slaves, drove out, or gave no opening for, free peasants, and, portending the ruin of Italy, roused the Gracchi to their famous legislation.

For some account of the specific agrarian laws, see the articles ROGATIONES LICINIAE; SEMPRONIAE LEGES; THORIA LEX; GRACCHUS.

Agraulia (Ἀγραυλία). An Athenian festival in honour of Agraulos (q. v.), daughter of Cecrops.

Agraulos (Ἄγραυλος). (1) Daughter of Actaeus, first king of Athens, and wife of Cecrops. (2) Daughter of Cecrops and Agraulos, of whom various stories are told. Athené is said to have given Erichthonius in a chest to Agraulos and her sister Hersé, with strict injunctions not to open it; but they disobeyed the command. (See ERICHTHONIUS.) Agraulos was subsequently punished by being changed into a stone by Hermes, because she attempted to prevent the god from entering the house of Hersé, with whom he had fallen in love. Another legend relates that Agraulos threw herself down from the Acropolis because an oracle had declared that the Athenians would conquer if some one would sacrifice himself for his country. The Athenians in gratitude built her a temple on the Acropolis, in which the young Athenians, on receiving their first suit of armour, took an oath that they would always defend their country to the last.

Agrĕtae (ἀγρέται). The name of nine maidens chosen every year in the island of Cos, as priestesses of Athené.

Agriania (ἀγριανία). Probably the same festival as the *agrania* (q. v.), and celebrated in Argos and Thebes.

Agricŏla, GNAEUS IULIUS. A Roman general, who was born June 13th, A.D. 37, at Forum Iulii (Fréjus, in Provence), the son of Iulius Graecinus, who was executed by Caligula, and of Iulia Procilla. He received a careful education; he first served in Britain, A.D. 60, under Suetonius Paulinus; was quaestor in Asia in 63; was governor of Aquitania from 74 to 76; and was consul in 77, when he betrothed his daughter to the historian Tacitus, and in the following year gave her to him in marriage. In 78 he received the government of Britain, which he held for seven years, during which time he subdued the whole of the country with the exception of the highlands of Caledonia, and by his wise administration introduced among the inhabitants the language and civilization of Rome. He was recalled in 85 through the jealousy of Domitian, and on his return lived in retirement till his death, in 93, which, according to some, was occasioned by poison administered by order of Domitian. His character is drawn in the brightest colours by his son-in-law Tacitus, whose life of Agricola has come down to us. See TACITUS.

Agricultūra. (1) IN GREECE. Agriculture was a leading industry, at least as early as Homer. The soil was stubborn, fertile plains being comparatively few, and mountains and rocky ground preponderating. But, favoured by a genial climate, agriculture was carried on almost everywhere with a zeal to which the wants of a dense population added their stimulus. That it was regarded as the very groundwork of social life is shown by the fact that its guardian goddess Demeter presided also over wedlock and law. It

was looked upon as the most legitimate way of earning a livelihood. It was carried to the highest pitch in the Peloponnesus, where every scrap of cultivable soil was made to yield its crop, as may be seen to this day by the artificial terraces that scarp every mountain-slope. Much care was bestowed on irrigation. Scarcity of water was supplemented by artificial means; provision was made against irregular bursts of mountain torrents by embanking and regulating the natural outlets, while moist lands were channelled and stagnant waters drained. Water was distributed everywhere by ditches and canals, under the supervision of state officials; and laws of ancient date guarded against the unfair use of a watercourse to a neighbour's damage. See EMISSARIUM.

The land was mainly cultivated by slaves and serfs, though field labour was not deemed dishonourable to the freeman, except where law and custom forbade his engaging in any sort of handicraft, as at Sparta. In some countries, especially Arcadia, the old-world plan of every man tilling his field with his own hand remained in force to the latest times; and even eminent statesmen like Philopoemen (q. v.) would not give it up. Four kinds of grain were chiefly grown—wheat, barley, and two kinds of spelt, to all of which the climate allowed two sowings in the year—besides millet, sesame, various leguminous plants, and several sorts of herbage for fodder. With no less diligence was Greek husbandry applied to gardening, especially to the cultivation of the vine. This, while steadily pursued on the mainland, was developed to an extraordinary extent in the islands, most of which, owing to their mountainous character, did not afford their inhabitants sufficient arable soil. In olive-culture no part of Greece competed with Attica, which also produced the best figs, the fruit most widely cultivated. Kitchen-gardening was practised on the largest scale in Boeotia. Considering the enormous consumption of flowers in wreaths, the rearing of them, especially of the rose, lily, narcissus, and violet, must have been a lucrative business, at least in the neighbourhood of great towns. Meadow-farming was of next to no importance, few districts having a soil adapted for it, and such meadows as there were being used for pasture rather than haymaking.

(2) IN ITALY. In Italy also, the existence of the community was regarded as based upon agriculture. This is proved by the practice of marking the site of the future walls of a new town by a furrow drawn with the plough. At Rome especially, the body of irremovable peasantry long formed the core of the commonwealth. In political life the free peasant was the only factor held in account, and accordingly in war the object was to increase the number of free peasants by planting them out on as much of borderland as could be wrested from the enemy. In early times agriculture was thought the only respectable calling in which a Roman citizen could engage; and manual labour was held in high esteem and brought no discredit upon persons of rank and station, even Cato the Censor working in the fields side by side with his slaves.

Husbandry was mainly directed to the raising of grain, the ordinary cereal being at first spelt, till, in the fifth century B.C., wheat began to take a place beside it. They also cultivated barley, millet, and leguminous plants, as well as turnips, greens, and herbs for fodder. On irrigation and drainage the Italians bestowed much pains. They had no lack of grass-lands, either for pasture or haymaking; and from an early time these were artificially watered. The cultivation of the vine and olive extended as that of grains declined; so did the growth of orchard fruit, which, under the late Republic and the early Empire, received a vast expansion both from the improvement of native kinds and the introduction and naturalization of many foreign fruits. In earlier times the prime favourite among fruit trees had been, as in Greece, the nutritious fig. Agriculture proper was ruined by the acquisition of the first extra-Italian possessions, Sicily and Sardinia; for the corn supplied by the provincials as tribute in kind began to be used, not only in provisioning the armies, but in feeding the urban population. (See ANNONA.) As the state, to humour the rabble of Rome, sold this corn at the lowest possible prices, sometimes even below its value, the growth of cereals ceased to be profitable; farmers kept it down to a minimum, and took to cattle-breeding or to raising wine and oil. These branches of industry not only flourished in the face of competition, but, with judicious management, were highly remunerative. The death-blow was given to the Italian peasantry by the increasing employment of slaves and the absorption of small farms in large estates. (See LATIFUNDIUM.) On these, besides the growth of wine, oil, and fruit, the breeding of birds, game, and cattle was carried on, as well as woodcraft and special industries such as pottery, charcoal-burning, and others.

Farming implements, in addition to the plough, or *aratrum* (q. v.), usually drawn by oxen, which was much the same among Greeks and Romans, and always very imperfect, included a great variety of spades, hoes, and mattocks, and among Romans the harrow (*irpex*, *rastrum*), the use of which among the Greeks is doubted. The season for sowing all cereals was usually autumn. At harvest the stalks were cut with the sickle about half-way down, and the rest left standing as stubble, to be either burned or utilized for manure. The process of threshing was very defective.

See Dickson, *Husbandry of the Ancients* (1788); De la Malle, *Économie Politique des Romains* (1840); Hoskyns, *Hist. of Agriculture* (1849); and the article GEOPONICI.

Agri Decumātes. "Tithe-lands." The name given by the Romans to a part of Germany, east of the Rhine and north of the Danube, which they took possession of when the Germans retired eastward, and which they gave to the Gauls, and subsequently to their own veterans, on the payment of a tenth of the produce (*decuma*). Towards the beginning of the second century A.D. these lands were incorporated in the Roman Empire.

Agrigentum (Ἀκράγας). The modern Girgenti. A city on the south coast of Sicily, about two miles from the sea. It was celebrated for its wealth and populousness, and was one of the most splendid cities of the ancient world. It was founded by a Doric colony from Gela, about B.C. 579; was under the government of the cruel tyrant Phalaris (about 560), and subsequently under that of Theron (488–472). It was destroyed by the Carthaginians (405), and, though rebuilt by Timoleon, never regained its former greatness. It came into the power of

the Romans in 210. It was the birthplace of Empedocles. There are still gigantic remains of the ancient city, notably of its temple of Zeus.

Agrimensōres. Land-surveyors; also called *gromatici*, from *groma*, the instrument used in measuring. Under the Roman emperors they formed a collegium. Like the jurisconsults, they had regular schools, and received handsome salaries from the state. Their business was to measure unassigned lands for the state, and ordinary lands for the proprietors, and to fix and maintain boundaries. Their writings on the subject of their art were very numerous; and we have still scientific treatises on the law of boundaries, such as those by Frontinus and Hyginus. They were sometimes vested with judicial power, and were called *spectabiles* and *clarissimi* in the time of Theodosius and Valentinian. As partitioners of land, the agrimensores were the successors of the augurs, and the mode of their *limitatio* was derived from the old augurial method of forming the *templum*. The word *templum*, like the Greek τέμενος, simply means a division; its application to signify the vault of the heavens was due to the fact that the directions were always ascertained according to the true cardinal points. At the inauguration of a king or consul, the augur looked towards the east and the person to be inaugurated towards the south. Now, in a case like this, the person to be inaugurated was considered the chief, and the direction in which he looked was the main direction. Thus we find that in the case of land-surveying the augur looked to the south; for the gods were supposed to be in the north, and the augur was considered as looking in the same manner in which the gods looked upon the earth. Hence the main line in land-surveying was drawn from north to south, and was called *cardo*, as corresponding to the axis of the world; the line which cut it was termed *decumanus*, because it made the figure of a cross, like the numeral X. These two lines were produced to the extremity of the ground which was to be laid out, and parallel to these were drawn other lines, according to the size of the quadrangle required. The limits of these divisions were indicated by balks, called *limites*, which were left as high-roads, the ground for them being deducted from the land to be divided. As every sixth was wider than the others, the square bordering upon this would lose *pro tanto*. When land was undivided it was called *arcifinius* or *arcifinalis*, to which class belonged the *ager publicus*. See AGRARIAE LEGES.

Military surveyors were known as *metatores*. In later times the *agrimensor* was called simply *mensor*. Other terms are *finitor*, *decempedator*. *Gromaticus* is properly a professor of the art, and *geometres* a teacher of it.

The writings of the Gromatici which are extant contain short treatises of about the second century after Christ, by Frontinus (embedded in a commentary of a later writer called Agennius Urbicus), by Siculus Flaccus, and by apparently two writers bearing the name of Hyginus; several short mathematical treatises of uncertain date by Balbus, Nipsus, a so-called Boëthius, and others; extracts from official registers, probably of the fifth century, of the colonial and other surveys of lands, chiefly in Italy; lists and descriptions of different kinds of boundary stones; extracts from the Theodosian Code, and one title (x. 1) of Justinian's *Digest*; an obscure and barbarous tract (*casae litterarum*) by one Innocentius, supposed to be school exercises in land-surveying, and some other short pieces. The origin and date of the collection are unknown. Niebuhr awakened modern interest in these writers, and in 1848 Lachmann's critical edition appeared, and superseded all earlier editions. In 1852, a second volume was published, containing essays on the MSS. by Blume, on the text by Lachmann, and on the list of colonies by Mommsen, and an elaborate essay on the whole subject by Rudorff.

Agrimetatio. See AGRIMENSORES.

Agrionia (Ἀγριώνια). A festival celebrated chiefly at Orchomenus, in Boeotia, in honour of Dionysus, surnamed Ἀγριώνιος, i. e. the wild. This festival was solemnized only by women and priests of Dionysus. It consisted of a kind of game, in which the women for a long time acted as if seeking Dionysus, and at last called out to one another that he had escaped to the Muses, and had concealed himself with them. After this they prepared a repast, and, having enjoyed it, amused themselves with solving riddles. This festival was remarkable for a feature which proves its great antiquity. Some virgins, who were descended from the Minyans, and who probably used to assemble around the temple on the occasion, fled, and were followed by the priest armed with a sword, who was allowed to kill the one whom he first caught. This sacrifice of a human being, though originally it must have formed a regular part of the festival, seems to have been avoided in later times. One instance, however, occurred in the days of Plutarch (*Quaest. Graec.* 38). See Müller, *Die Minyer*, p. 166.

Agrippa, MARCUS VIPSANIUS. A Roman general, who was born in B.C. 63, of an obscure family; studied with young Octavius (afterwards the emperor Augustus) at Apollonia, in Illyria, and upon the murder of Caesar, in B.C. 44, was one of the friends of Augustus who advised him to proceed immediately to Rome. In the civil wars which followed, and which terminated in giving Augustus the sovereignty of the Roman world, Agrippa took an active part; and his military abilities contributed greatly to that result. He commanded the fleet of Augustus at the battle of Actium in B.C. 31. He was thrice consul, and in his third consulship, in B.C. 27, he built the Pantheon. In the year 21 he married Iulia, daughter of Augustus. He continued to be employed in various military commands till his death in B.C. 12. By his first wife, Pomponia, Agrippa had Vipsania, married to Tiberius, the successor of Augustus; and by Iulia he had two daughters, Iulia and Agrippina, and three sons, Gaius Caesar, Lucius Caesar, and Agrippa Postumus. The last was banished by Augustus to the island of Planasia, and was put to death by Tiberius, A.D. 14. See portrait on p. 16.

Agrippīna. (1) The daughter of M. Vipsanius Agrippa (q. v.) and of Iulia, the infamous daughter of the emperor Augustus, and married to Germanicus (q. v.), by whom she had nine children, among whom were the emperor Caligula, and Agrippina, the mother of Nero. She was distinguished for her virtues and heroism, and shared all the dangers of her husband's campaigns. On his death, in A.D. 17, she returned to Italy; but the favour with which she was received by the people increased the hatred which Tiberius and his mother, Livia, had long entertained towards her. At

length, in A.D. 30, Tiberius banished her to the island of Pandataria, where she died three years afterwards. See the portrait on p. 729. (2) Daughter of Germanicus and Agrippina (supra), and mother of the emperor Nero, was born at Oppidum Ubiorum, afterwards called, in honour of her, Colonia Agrippina, now Cologne. She was beautiful and intelligent, but licentious, cruel, and ambitious. She was first married to Cn. Domitius Ahenobarbus (A.D. 28), by whom she had a son, afterwards the emperor Nero; next to Crispus Passienus; and thirdly to the emperor Claudius (A.D. 49), although she was his niece. In A.D. 50 she prevailed upon Claudius to adopt her son, to the prejudice of his own son Britannicus; and, in order to secure the succession for Nero, she poisoned the emperor in A.D. 54. The young emperor soon became tired of the ascendency of his mother, and, after making several attempts to shake off her authority, he caused her to be assassinated in A.D. 59.

Agronŏmi (ἀγρονόμοι). The country police, whose duties corresponded in most respects to those of the *astynomi* in the city. They appear to have performed nearly the same duties as the *hylori* (ὑλωροί). Aristotle does not inform us in which one of the Greek states they existed. See HYLORI.

Agrotĕras Thysia (Ἀγροτέρας θυσία). A festival celebrated at Athens in honour of Artemis Agrotera (from ἄγρα, chase), in consequence of a vow made during the First Persian War to sacrifice to Artemis as many goats as there should be Persians slain at Marathon. But as the number of Persians slain was so great as to exceed that of the available goats, the Athenians decreed that five hundred goats should be offered every year. This is the account given by Xenophon, but other writers give different legends.

Agrypnis (Ἀγρυπνίς). A nocturnal festival celebrated at Arbela, in Sicily, in honour of Dionysus.

Agyieus (Ἀγυιεύς). See APOLLO.

Agylla. See CAERĒ.

Agyrium (Ἀγύριον). A Sicilian town, the birthplace of the historian Diodorus (q. v.).

Agyrmus (ἀγυρμός). See ELEUSINIA.

Agyrtae (ἀγύρται). Wandering beggars, often claiming the priestly rank, and making their living by fortune-telling and similar arts. They appear to have originated in the East, and finally made their way to Italy, where they received the name of *aeruscatores* (q. v.).

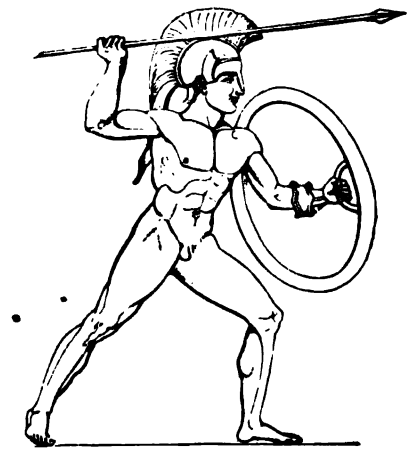
Ahāla, GAIUS SERVILIUS. A Roman who, acting as *magister equitum*, in B.C. 439, slew Spurius Maelius in the Forum, because he refused to appear before the dictator, L. Cincinnatus. For this act, Ahala was tried, but escaped condemnation by a voluntary exile. See MAELIUS.

Ahenobarbus. "Brazen-bearded." A name applied to the members of a noted Roman family, because the Dioscuri (Castor and Pollux) were said to have announced to one of their ancestors, L. Domitius, the victory of the Romans over the Latins at Lake Regillus (B.C. 496), and, in confirmation of the truth of what they told, to have stroked his black hair and beard, which immediately became red. (1) CN. DOMITIUS AHENOBARBUS, consul B.C. 122, conquered the Allobroges in Gaul, at the confluence of the Sulga and Rhodanus. (2) CN. DOMITIUS AHENOBARBUS, tribune of the plebs, B.C. 104, brought forward the law (*Lex Domitia*) by which the election of the priests was transferred from the collegia to the people. The people afterwards elected him Pontifex Maximus out of gratitude. He was consul in 96, and censor in 92, with Licinius Crassus, the orator. (3) L. DOMITIUS AHENOBARBUS, married Porcia, the sister of M. Cato, and was a staunch and courageous supporter of the aristocratical party. He was aedile in B.C. 61, praetor in 58, and consul in 54. On the breaking-out of the civil war in 49 he threw himself into Corfinium, but was compelled by his own troops to surrender to Caesar. He next went to Massilia, and after the surrender of that town repaired to Pompey in Greece. He fell in the battle of Pharsalia (48), where he commanded the left wing, and, according to Cicero's assertion in the second Philippic, by the hand of Antony. (4) CN. DOMITIUS AHENOBARBUS, son of no. 3, was taken with his father at Corfinium (49), was present at the battle of Pharsalia (48), and returned to Italy in 46, when he was pardoned by Caesar. He accompanied Antony in his campaign against the Parthians in 36. He was consul in 32, and deserted to Augustus shortly before the battle of Actium. (5) CN. DOMITIUS AHENOBARBUS, consul A.D. 32, married Agrippina (q. v.), daughter of Germanicus, and was father of the emperor Nero.

Ahēnum. See AENUM.

Ahrens, HEINRICH LUDOLF, philologist, was born June 6th, 1809, at Helmstadt, Germany, and was educated at Göttingen, where he became a privat-docent in 1830. From 1831 to 1845 he was a teacher in the Paedagogium at Ilfeld, leaving it to become head of the Lyceum in Hanover, an office which he filled until 1879. He died at Hanover, Sept. 24th, 1881. His principal works are the treatises, *De Graecae Linguae Dialectis* (Lib. i. *De Dialectis Aeolicis et Pseudo-aeolicis*, 1839; Lib. ii. *De Dialecto Dorico*, 1843); *Griech. Formenlehre des homerischen und attischen Dialekts* (1852); and *Bucolicorum Graecorum Theocriti, Biontis, Moschi Reliquiae*, 2 vols. (1855–59). See DIALECTS.

Aiax (Αἴας). (1) Son of Telamon, king of Salamis, and grandson of Aeacus. Homer calls him Aiax the Telamonian, Aiax the Great, or simply Aiax, whereas the other Aiax, son of Oïleus, is always distinguished from the former by some epithet. He sailed against Troy in twelve ships, and



Aiax. (Aeginetan Marbles.)

is represented in the *Iliad* as second only to Achilles in bravery. In the contest for the armour of Achilles he was conquered by Odysseus, and this, says Homer, was the cause of his death. Later poets relate that his defeat by Odysseus threw him into a state of madness; that he rushed from his tent and slaughtered the sheep of the Greek army, fancying they were his enemies; and that at length he put an end to his own life. From his blood there sprang up a purple flower bearing the letters *Ai* (Αἰ) on its leaves, which were at once the initials of his name and expressive of a sigh. Homer does not mention his mistress Tecmessa. (2) Son of Oïleus, king of the Locrians, also called the lesser Aiax, sailed against Troy in forty ships. He is described as small of stature, but skilled in throwing the spear, and, next to Achilles, the most swift-footed among the Greeks. On his return from Troy his vessel was wrecked; he himself safely reached a rock through the assistance of Poseidon; but, as he boasted that he would escape in defiance of the immortals, Poseidon split the rock with his trident, and Aiax was swallowed up by the sea. This is the account of Homer. Others tell us that the anger of Athenê was excited against him because on the night of the capture of Troy he violated Cassandra in the temple of the goddess (Lycophron, 360 with schol.).

Aikias Dikē (*αἰκίας δίκη*). An action brought at Athens before the Court of the Forty (*οἱ τετταράκοντα*), against any individual who had struck a citizen of the State. Any citizen who had been thus insulted might proceed in two ways against the offending party—either by the *αἰκίας δίκη*, which was a private action, or by the *ὕβρεως γραφή*, which was looked upon in the light of a public prosecution, since the State was considered to be wronged in an injury done to any citizen. It appears to have been a principle of the Athenian law to give an individual who had been injured more than one mode of obtaining redress.

It was necessary to prove (1) that the defendant had struck the plaintiff otherwise than accidentally or in jest; and (2) that the defendant struck the plaintiff first.

In this action, the sum of money to be paid by the defendant as damages was not fixed by the laws; but the plaintiff assessed the amount according to the injury which he thought he had received, and the judges determined on the justice of the claim.

Aïdes (*Ἀΐδης*). See HADES.

Aïklon (*ἄϊκλον, αἶκλον*, or *ἄϊκνον, αἶκνον*). (1) A meal in general. Thus Alcman uses *συναίκλιαι* for *συνδείπνια*. (2) The chief dish or course in a meal. The dessert, or after-course, was called *ἐπάϊκλον*.

Aiōra (*αἰώρα*). See AEORA.

Aithousa (*αἴθουσα*). The open portico or veranda of the Homeric house. See DOMUS.

Aitia (*Αἴτια*). A treatise on Roman manners and customs, written by M. Terentius Varro (q. v.).

Aius Locutius or **Loquens**. A Roman divinity, "the Announcer." A short time before the Gauls took Rome (B.C. 388) a voice was heard at Rome during the silence of night announcing that the Gauls were approaching. The Romans afterwards erected on the spot where the voice had been heard an altar, with a sacred enclosure around it, to Aius Locutius. See Livy, v. 50; Plut. *Camill.* 30.

Akkad or **Accad**. The southeastern division of ancient Babylonia as distinguished from the northwestern division, which was called Sumir. The Akkadians, who appear to have come originally from Elam, were the dominant race in Babylonia at the time of its earliest history, and to them the Assyrians ascribed the civilization of Babylonia, and the invention of the cuneiform writing. There was also a city, Akkad, in the "land of Shinar." See ASSYRIA; BABYLONIA; CUNEIFORM INSCRIPTIONS.

Akoèn Martyrein (*ἀκοὴν μαρτυρεῖν*). Hearsay evidence, which in Athenian law was generally inadmissible. The one general exception to this rule was the attested declaration of a dying person. See EKMARTYRIA.

Ala in a Roman house. See DOMUS, p. 545.

Ala in military language. See ALARII; EXERCITUS.

Alabarches. A Roman official stationed at Alexandria under the Empire. The title is also found in Lycia. See ARABARCHES.

Alabastrothēca (*ἀλαβαστροθήκη*). A holder for bottles, which, having round bottoms, could not stand unsupported (Pollux, x. 121).

Alabastrum or **Alabaster** (*ἀλάβαστρον, ἀλάβαστος*). A small tapering or pear-shaped vessel, having no feet, used for holding perfumes and ointments. Such vessels were originally made of alabaster, of which the variety called onyx-alabaster was usually employed for this purpose. It is doubtful, however, whether the vessels were named from the material, or *vice versa*. They are also found of stone and terra-cotta, with a white or cream-coloured ground and black figures. The right-hand illustration shows an alabastrum from Chiusi, carved into female faces above, and having a hole in the crown for pouring out the ointment

Alabastrum. (British Museum.) Alabastrum. (Dennis, *Etruria*, i. p. cxxv.)

or perfume (Dennis, *Etruria*, i. p. cxxv.). Other materials were in use—as glass, and even gold (*χρύσεια ἀλάβαστρα*, Theocr. xv. 114). The alabastra usually had no handles, though we sometimes find specimens with them. They are first mentioned by Herodotus (iii. 20). Some of these vessels had a long narrow neck, which was sealed; so that when the woman in the Gospels is said to break the alabaster box of ointment, it appears probable

that she only broke the extremity of the neck which was thus closed. (Cf. Becker-Göll, *Gallus*, ii. p. 378).

Alaea (*τὰ ἀλαῖα*). Games annually celebrated at Tegea in honour of Athenē Alea.

Alāni (*Ἀλανοί*). See SCYTHIA.

Alarīcus (Old German *Al-ric*, i. e. *all rich*). A king of the Visigoths, remarkable as being the first of the barbarian chiefs who entered and sacked the city of Rome, and the first enemy who had appeared before its walls since the time of Hannibal. His first appearance in history is in A.D. 394, when he was invested by Theodosius with the command of the Gothic auxiliaries in his war with Eugenius. In 396, partly from anger at being refused the command of the armies of the Eastern Empire, and partly at the instigation of the minister Rufinus, he invaded and devastated Greece, till by the arrival of Stilicho, in 397, he was compelled to escape to Epirus. He was elected king by his countrymen in 398, having been previously, by the weakness of Arcadius, appointed prefect of Eastern Illyricum. The rest of his life was spent in the two invasions of Italy. The first (400–403), apparently unprovoked, brought him only to Ravenna, and, after a bloody defeat at Pollentia, in which his wife and treasures were taken, and a masterly retreat to Verona, was ended by the treaty with Stilicho, which transferred his services from Arcadius to Honorius, and made him prefect of Western instead of Eastern Illyricum. The second invasion (408–410) was occasioned by delay in fulfilling his demands for pay and for a western province as the future home of his nation, as also by the massacre of the Gothic families in Italy on Stilicho's death. It is marked by the three sieges of Rome, in 408, 409, and 410. The first of these was raised by a promised ransom. The second ended in the unconditional surrender of the city, and in the disposal of the Empire by Alaric to Attalus, till, on discovery of his incapacity, he restored it to Honorius. The third was ended by the treacherous opening of the Salarian Gate, on August 24th, and the sack of the city for six days. It was immediately followed by the occupation of the south of Italy, and the design of invading Sicily and Africa. This intention, however, was frustrated by his death, after a short illness, at Consentia, where he was buried in the bed of the adjacent river Busentinus, and the place of his interment was concealed by the massacre of all the workmen employed on the occasion. The few personal traits that are recorded of him show the true savage humour of a barbarian conqueror. But the impression left upon us by his general character is of a higher order. The real military skill displayed in his escape from Greece and in his retreat to Verona; the wish at Athens to show that he had adopted the use of the bath and the other external forms of civilized life; the moderation and justice which he observed towards the Romans in time of peace; and the humanity which distinguished him during the sack of Rome, all indicate something superior to the mere craft and lawless ambition which he seems to have possessed. See Hodgkin, *Italy and her Invaders* (Oxford, 1880–85).

Alarii were the troops of the allies in the Roman army, and were so called because they were usually stationed in the wings (*alae*). The alarii consisted of both horse and foot soldiers, and were commanded by praefects, in the same manner as the legions were commanded by tribunes. The cavalry of the allies were called *equites alarii*, to distinguish them from the cavalry of the legions (*equites legionarii*); and the infantry-soldiers were called *cohortes alariae*, to distinguish them from the *cohortes legionariae*.

Alastor (*Ἀλάστωρ*). In Greek mythology, an avenging daemon who dogs the footsteps of the guilty, and avenges upon children the sins of their fathers (Aesch. *Pers.* 354).

Alauda (*κόρυδος*). The lark. The Fifth Legion from the time of Iulius Caesar down to the third century was known as Alauda from the device of a lark (*alauda*) worn upon the helmets of the soldiers composing it. See Suet. *Iul.* 24.

Alba. (1) ALBA FUCENTIA or FUCENTIS, a town of the Marsi, and subsequently a Roman colony, situated on a lofty rock near the Lake Fucinus, and used by the Romans as a state prison. (2) ALBA LONGA, the most ancient town in Latium, is said to have been built by Ascanius, and to have colonized Rome. It was called Longa from its stretching in a long line down the Alban Mount towards the Alban Lake. It was destroyed by Tullus Hostilius, and was never rebuilt; its inhabitants were removed to Rome. At a later time the surrounding country was studded with the splendid villas of the Roman aristocracy and emperors (e. g. Pompey's and Domitian's), each of which was called Albanum. (3) ALBA POMPEIA, a town in Liguria, colonized by Pompeius Magnus, the birthplace of the emperor Pertinax.

Albania (*Ἀλβανία*). The southeastern part of what is now Georgia, in Asia, on the west side of the Caspian, extending from the rivers Cyrus and Araxes on the south to Mt. Ceraunius (the east part of the Caucasus) on the north, and bounded on the west by Iberia. It was a fertile plain, abounding in pasture and vineyards; but the inhabitants were fierce and warlike. They were a Scythian tribe, identical with the Alani. The Romans first became acquainted with them at the time of the Mithridatic war, when they encountered Pompey with a large army. Modern geography comprises ancient Albania under two divisions—Daghestan and Leghistan. The name in our own times is applied to the territory which in ancient times was included in Illyria and Epirus.

Albānus Lacus. A small lake, about five miles in circumference, west of the Mons Albanus, between Bovillae and Alba Longa. It is the crater of an extinct volcano, and is many hundred feet deep. The *emissarium* which the Romans bored through the solid rock during the siege of Veii, in order to carry off the superfluous water of the lake, is extant at the present day. See EMISSARIUM.

Albānus Mons was, in its narrower signification, the mountain in Latium on whose declivity the town of Alba Longa was situated. It was the sacred mountain of the Latins, on which the religious festivals of the Latin League were celebrated (*Feriae Latinae*), and on its highest summit was the temple of Iupiter Latiaris, to which the Roman generals ascended in triumph when this honour was denied them in Rome. The Mons Albanus in its wider signification included the Mons Algidus and the mountains about Tusculum.

Albinovānus, C. PEDO. An epic writer of the Au-

gustan Age, the friend of the younger Seneca, who calls him *fabulator elegantissimus*, and quotes him to show his ability as a raconteur. He is also mentioned by Ovid, Martial, and Quintilian. He wrote a *Thebaïs*, and an epic on contemporary history. The elder Seneca (*Suas.* 14) cites twenty-three hexameters of his, describing a storm in the North Sea. See Haube, *Zur Kenntn. des Alb. Ped.* (Fraustadt, 1880).

Albīnus or **Albus Postumius.** The name of a patrician family at Rome, many of the members of which held the highest offices of the State, from the commencement of the Republic to its downfall. The founder of the family was dictator B.C. 498, when he conquered the Latins in the great battle near Lake Regillus (q. v.).

Albīnus, Clodius. A governor of Britain at the death of the emperor Commodus (q. v.) in A.D. 192. In order to secure his neutrality, Septimius Severus made him Caesar; but, after Severus had defeated his rivals, he turned his arms against Albinus. A great battle was fought between them at Lugdunum (Lyons), in Gaul, A.D. 197, in which Albinus was defeated and killed.

Albion (Ἀλουῖων). Another name of Britannia (q. v.), and signifying "the white land," from its white cliffs opposite the coast of Gaul. Albion or Albany (the Gaelic form) is now generally believed to have been the early Keltic name of the whole island. The etymology of the word is the same as that of *Alps*. See Britannia.

Albis. The modern Elbe; the most easterly river of Germany with which the Romans were acquainted; nor did they reach its banks until the expedition of Drusus in B.C. 9. The last Roman army that penetrated so far was that commanded by Tiberius in A.D. 5.

Albogalērus. See Apex.

Albŭla. An ancient name of the river Tiber (q. v.). Albula is probably the pure Latin name, and Tiberis the Etruscan. Cf. Verg. *Aen.* viii. 332.

Albŭla Aqua or **Albŭlae Aquae.** Cold sulphurous springs issuing from a small lake about sixteen miles from Rome, and flowing into the Anio. The largest of these springs was known as Albunea. The Romans esteemed the water for its medicinal properties, and used it for both drinking and bathing. Cf. Suet. *Aug.* 82.

Album. (1) A tablet or bulletin-board on which the praetor's edict was inscribed. (See Edictum.) It was put up in a public place at Rome, so that all might read it. Some think it to have been a white board with black letters and red titles (*rubricae*); while others hold the board to have been black and the letters white. (2) A list of the members of any public body, as *album senatorium* (Tac. *Ann.* iv. 42). Dio Cassius calls it λεύκωμα.

Albunĕa. See Albula Aqua.

Alburnus Mons. A wooded mountain in Lucania behind Paestum.

Alcaeus (Ἀλκαῖος). A famous lyric poet of Mitylené, in Lesbos, an elder contemporary of Sappho. Towards the end of the seventh century B.C., as the scion of a noble house, he headed the aristocratic party in their contests with the tyrants of his native town, Myrsilus, Melanchrus, and others. Banished from home, he went on romantic expeditions as far as Egypt. When the tyrants were put down, and his former comrade, the wise Pittacus, was called by the people to rule the State, he took up arms against him also as a tyrant in disguise; but, attempting to force his return home, he fell into the power of his opponent, who generously forgave him. Of his further life nothing is known. His poems in the Aeolic dialect, arranged in ten books by the Alexandrians, consisted of hymns, political songs (which formed the bulk of the collection), drinking songs, and love songs, of which we have but a few unsatisfactory fragments. In the opinion of the ancients, his poems were well constructed, while their tone was in harmony with the lofty passion and manly vigour of his character. The alcaic strophe, so much used by his admirer and not unworthy imitator, Horace, is named after him. See Bergk's *Poetae Lyrici* (4th ed. 1878) for the fragments; and Kock, *Alkaeus und Sappho* (1862).

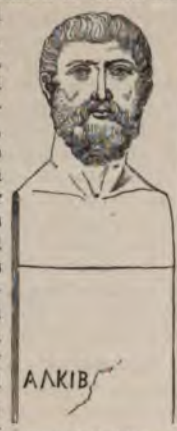
Alcamĕnes (Ἀλκαμένης). A Greek artist of Athens or Lemnos, and a pupil of Phidias, who flourished towards the end of the fifth century B.C. Following his master's ideal tendency, he devoted himself mainly to religious subjects, working like him in various materials, gold and ivory, bronze and marble. His statue of the winner in the Pentathlon was stamped as classic by the epithet of ἐγκρινόμενος, as the *Doryphoros* of Polyclitus was by that of κανών. About B.C. 436 he was employed with Phidias in decorating the temple of Zeus at Olympia. The marble groups of the battle of Centaurs and Lapithae in its western pediment are his work. Of these considerable remains have been brought to light by recent German excavations.

Alcathoüs (Ἀλκάθοος). The son of Pelops and Hippodamia, who obtained as his wife Evaechmé, the daughter of Megareus, by slaying the Cithaeronian lion, and succeeded his father-in-law as king of Megara. He restored the walls of Megara, which is therefore sometimes called Alcathoé by the poets. In this work he was assisted by Apollo. The stone upon which the god used to place his lyre while he was at work was believed, even in late times, to give forth a sound, when struck, similar to that of a lyre.

Alcestis (Ἄλκηστις). See Admetus.

Alcibiădes (Ἀλκιβιάδης). The son of Clinias and Dinomaché, born at Athens about B.C. 450, and on the death of his father, in 447, brought up by his relation Pericles. He possessed a beautiful person, transcendent abilities, and great wealth. His youth was disgraced by his amours and debaucheries, and Socrates, who saw his vast capabilities, attempted to win him to the paths of virtue, but in vain. Their intimacy, however, was strengthened by mutual services. At the battle of Potidaea (432) his life was saved by Socrates, and at that of Delium (424) he saved the life of Socrates. After the death of Cleon (422) he became one of the leading politicians, and the head of the war party in opposition to Nicias. In 415 he was appointed, along with Nicias and Lamachus, as commander of the expedition to Sicily. While the preparations for the expedition were going on, there occurred a mysterious mutilation of the busts of the Hermae, which the popular fears connected with an attempt to overthrow the Athenian constitution. Alcibiades was charged with being the ringleader in this attempt. He demand-

ed an investigation before he set sail, but this his enemies would not grant; but he had not been long in Sicily before he was recalled to stand his trial. On his return homeward he managed to escape at Thurii, and thence proceeded to Sparta, where he acted as the avowed enemy of his country. The machinations of his enemy, Agis II., induced him to abandon the Spartans and take refuge with Tissaphernes (412), whose favour he soon gained. Through his influence Tissaphernes deserted the Spartans and professed his willingness to assist the Athenians, who accordingly recalled Alcibiades from banishment in 411. He did not immediately return to Athens, but remained abroad for the next four years, during which the Athenians under his command gained the victories of Cynossema, Abydos, and Cyzicus, and got possession of Chalcedon and Byzantium. In 407 he returned to Athens, where he was received with great enthusiasm, and was appointed commander-in-chief of all the land and sea forces. But the defeat at Notium, occasioned during his absence by the imprudence of his lieutenant, Antiochus, furnished his enemies with a handle against him, and he was superseded in his command (406). He now went into voluntary exile to his fortified domain at Bisanthé, in the Thracian Chersonesus. After the fall of Athens (404) he took refuge with Pharnabazus. He was about to proceed to the court of Artaxerxes, when one night his house was surrounded by a band of armed men and set on fire. He rushed out, sword in hand, but fell, pierced with arrows (404). The assassins were probably either employed by the Spartans or by the brothers of a lady whom Alcibiades had seduced. He left a son by his wife Hippareté named Alcibiades, who never distinguished himself. See Houssaye, *Histoire d'Alcibiade*, 2 vols. (Paris, 1873).



Bust of Alcibiades.

Alcĭdes (Ἀλκείδης). A name applied to Heracles (q. v.) as being the grandson of Alceus (or Alcaeus).

Alcimĕdé (Ἀλκιμέδη). The wife of Aeson and mother of Iason (q. v.).

Alcinŏüs (Ἀλκίνοος). The son of Nausithoüs and grandson of Poseidon, celebrated in the *Odyssey* as the ruler of the Phaeacians in the island of Scheria. See PHAEACIA.

Alcĭphron (Ἀλκίφρων). A Greek rhetorician of the second century A.D., author of a collection of 118 fictitious *Letters* in three books. These, written in tolerably pure style and tasteful form, profess to be from sailors, peasants, parasites, and *hetaerae*. They are sketches of character, ingeniously conceived and carried out, which give us a vivid picture of the existing state of culture, especially at Athens. The letters from *hetaerae* are particularly interesting, as their plots are taken from the New Attic Comedy, especially the lost plays of Menander. The text, with a Latin version, is edited by Westermann and Hercher in the Didot collection (Paris, 1856). See NOVELS AND ROMANCES.

Alcithŏé (Ἀλκιθόη). Daughter of Minyas, changed with her sisters into bats, for refusing to join other women of Boeotia in the worship of Dionysus.

Alcmaeon (Ἀλκμαίων). A native of Argos and son of Amphiaraüs (q. v.) and Eriphylé. As his father, in departing on the expedition of the Seven against Thebes, had bound him and his brother Amphilochus, then mere boys, to avenge him on their faithless mother, Alcmaeon refused to take part in the second expedition, that of the Epigoni (q. v.), till he had first fulfilled that filial duty; nevertheless his mother, bribed by Thersander with the garment of Harmonia, persuaded him to go. The real leader at the siege of Thebes, he slew the Theban king, Laodamas, and was the first to enter the conquered city. On returning home, he, at the bidding of the Delphian Apollo, avenged his father by slaying his mother, with, or according to some accounts, without, his brother's help; but immediately, like Orestes, he was set upon by the Furies, and wandered distracted, seeking purification and a new home. Phegeus, of the Arcadian Psophis, half purified him of his guilt, and gave him his daughter Arsinoë or Alphesiboea to wife, to whom he presented the jewels of Harmonia, which he had brought from Argos. But soon the crops failed in the land, and he fell into his distemper again, till, after many wanderings, he arrived at the mouth of the Acheloüs, and there, in an island that had floated up, he found the country promised by the god, which had not existed at the time of his dying mother's curse, and so he was completely cured. He married Acheloüs's daughter, Callirrhoë, by whom he had two sons, Acarnan and Amphoterus (q. v.). Unable to withstand his wife's entreaties that she might have Harmonia's necklace and robe, he went to Phegeus in Arcadia, and begged those treasures of him, pretending that he would dedicate them at Delphi for the perfect healing of his madness. He obtained them; but Phegeus, on learning the truth, set his son to waylay him on the road, and rob him of his treasure and his life. Alcmaeon's sons then avenged their father's death on his murderers. Alcmaeon received divine honours after death, and had a sanctuary at Thebes and a consecrated tomb at Psophis.

Alcmaeonĭdae (Ἀλκμαιωνίδαι). A noble family at Athens, a branch of the family of the Nelidae, who were driven out of Pylus, in Messenia, by the Dorians, and settled at Athens. In consequence of the way in which Megacles, one of the family, treated the insurgents under Cylon (B.C. 612), they brought upon themselves the guilt of sacrilege, and were in consequence banished from Athens about 595. About B.C. 560 they returned from exile, but were again expelled by Pisistratus. In the year 548 they contracted with the Amphictyonic Council to rebuild the temple of Delphi, and obtained great popularity throughout Greece by executing the work in a style of magnificence which much exceeded their engagement. On the expulsion of Hippias in 510, they were again restored to Athens. They now joined the popular party, and Clisthenes, who was at that time the head of the family, gave a new constitution to Athens. See CLISTHENES.

Alcman (Ἀλκμάν, the Doric form of Ἀλκμαίων). The chief lyric poet of Sparta, though by birth a Lydian of Sardis. He was brought to Laconia as a slave when very young, and was emancipated by his master, who discovered his genius. He probably flourished about B.C. 631. He is said to have died, like Sulla, of the *morbus pedicularis*. Alcman is believed by some to have been the inventor of

erotic poetry, to which class of verse belong his *Parthenia*, songs sung by choruses of virgins, bridal hymns, and lines in praise of love and wine. The scanty fragments of his poems that remain can be found in Bergk's *Poetae Lyrici Graeci* (4th ed. 1878). The most important fragment is one discovered on an Egyptian papyrus in Paris in 1855.

Alcman was the inventor of the Cretic hexameter. He also used the dactylic, anapaestic, trochaic, and iambic metres. His poems were usually written in strophes. In the Alexandrian Canon his name headed the list of lyric poets. See CANON ALEXANDRINUS.

Alcmēné (Ἀλκμήνη). The daughter of Electryon, king of Mycenae, who promised to marry Amphitryon, provided he avenged the death of her brothers, who had been slain by the sons of Pterelaüs. Amphitryon undertook the task; but, during his absence, Zeus, in the disguise of Amphitryon, visited Alcmené, and, pretending to be her husband, related in what way he had avenged the death of her brothers. Amphitryon himself returned the next day. Alcmené became the mother of Heracles by Zeus, and of Iphicles by Amphitryon.

Alcyŏné (Ἀλκυόνη). (1) The daughter of Aeolus (q. v.) and wife of Ceÿx (q. v.) (2) One of the Pleiades (q. v.).

Alcyonium Mare. The eastern part of the Corinthian Gulf.

Aldobrandini Marriage. See PICTURA.

Alea. Gaming, or playing at a game of chance of any kind. Gaming was looked down upon at Rome, and hence *aleator* was used as a term of reproach (Cic. *in Cat.* ii. 10, 23; *ad Att.* xiv. 5). It was also forbidden by special laws during the times of the Republic and under the emperors (*vetita legibus alea*, Hor. *Carm.* iii. 24, 58; Cic. *Phil.* ii. 23, 56; Ov. *Trist.* ii. 470 foll.; *Dig.* 11, tit. 5). Three such laws occur in the Digest (*l. c.*)—the Leges Titia, Publicia, and Cornelia—and likewise a *senatus consultum* and the praetor's edict; the latter enacting severe penalties on persons compelling others to gamble, and disabling the keepers of gambling-houses from bringing any action for damage or loss against their customers. At what time the two former laws were passed is quite uncertain; but the Lex Cornelia was probably one of the laws of the dictator Sulla, who, we know, made several enactments to check the extravagance and expense of private persons. (See SUMPTUS.) It has been inferred from the *Miles Gloriosus* (ii. 2, 9) that gaming must have been forbidden by law in Plautus's time; but the *lex talaria* (*alearia*, Ritschl) in this passage seems rather to refer to the laws of the game than to any public enactment. Those who were convicted of gaming were condemned to pay four times the sum they had staked (Pseudo-Ascon. *in* Cic. *Div.* § 24, p. 110, ed. Orelli), and became *infames* in consequence. We know that *infamia* (q. v.) was frequently a consequence of a judicial decision; and we may infer that it was so in this case from the expression of Cicero ("Hominem lege, quae est de alea, condemnatum, *in integrum restituit*," Cic. *Phil.* l. c.). Games of chance were, however, tolerated in the month of December at the Saturnalia, a period of general relaxation (Suet. *Aug.* 71); and public opinion allowed old men to amuse themselves in this manner (Cic. *De Sen.* 16, 58). Under the Empire gambling was carried to a great height, and the laws were probably little more than nominal. Many of the early emperors—Augustus, Caligula, Claudius, Vitellius, and Domitian—were very fond of gaming, and set an evil example to their subjects in this matter (Suet. *Aug.* 70, 71; Dio Cass. lix. 22; Suet. *Cal.* 41, *Claud.* 33; Dio Cass. lx. 2; Suet. *Dom.* 21). Professed gamesters made a regular study of their art, and there were treatises on the subject, among which was a book written by the emperor Claudius (Suet. *Claud.* l. c.). All gaming was forbidden finally by Justinian (Cod. 3, tit. 43). See Walter, *Geschichte d. röm. Rechts*, § 763; Rein, *Criminalrecht der Römer*, p. 833; and for an account of the games of chance, the articles PAR IMPAR; TALI; TESSERAE.

Alea (Ἀλέα). A town in Arcadia, south of the Stymphalian Lake, where Athené was worshipped under the name of Alea.

Aleaea or **Alaea** (Ἀλέαια). A festival held near Tegea in honour of Athené Alea. See HALOTIA.

Alecto (Ἀληκτώ). One of the Furies. See EUMENIDES.

Alectryomantīa (ἀλεκτρυομαντεία). A mode of divination practised by the Greeks. The letters of the alphabet were written in a circle; a grain of wheat or barley was laid upon each letter; and a cock, consecrated or provided for the occasion, was placed within the circle. The required information was obtained by putting together those letters off which the cock picked the grains of corn. To obtain a fuller answer, they laid grains of corn upon the letters a second time, and repeated the process.

Alectryonomachia (ἀλεκτρυονομαχία). The public cock-fight, which was held every year in one of the theatres of Athens. Cock-fights, in general, were exceedingly common among the Greeks and Romans; but the origin of this one in particular, which was sanctioned by the laws of the state, is not known, though Aelian says that when Themistocles marched with his Athenians against the Persians, he saw two cocks fighting against each other, and took the opportunity of addressing his soldiers, reminding them that these cocks were neither fighting for their country nor for the gods, but only for victory. This speech is said to have greatly animated the courage of the Athenians; and, after the war, they commemorated the event which had proved so useful to them by the annual festival in the theatre. (Aelian, *V. H.* ii. 28.)

Aleipterion. See ALIPTAE; BALNEAE, p. 186.

Alemanni, Alamanni, or **Almanni** (German *alle Männer*, "all men"). A confederacy of Germans, consisting of the tribes between the Danube, the Rhine, and the Main. They first came into contact with the Romans in the reign of Caracalla, who assumed the surname of Alemannicus on account of a pretended victory over them (A.D. 214). After this time they continually invaded the Roman dominions, and in the fifth century were in possession of Alsace and of German Switzerland. See GERMANIA.

Aleria or **Alalia.** One of the chief towns of Corsica, on the east of the island, founded by the Phocaeans in B.C. 564, and made a Roman colony by Sulla.

Alēsa. See HALESA.

Alesia. A town of the Mandubii, in Gallia Lugdunensis, and situated on a high hill (now Auxois),

which was washed by the two rivers Lutosa (Oze) and Osera (Ozerain). It was taken and destroyed by Caesar in B.C. 52, after a memorable siege.

Aleuădae. See ALEUAS.

Aleuas (Ἀλεύας). A Thessalian, descended from Heracles, who ruled at Larissa. He was the reputed founder of the Aleuadae, a distinguished family of which two branches are mentioned: the Aleuadae and the Scopadae—the former remaining at Larissa, the latter inhabiting Crannon. In the Second Persian War the Aleuadae espoused the Persian cause, and gave aid to Xerxes (B.C. 480) (Herod. vii. 6). After the war, when Leotychides was sent to Thessaly to punish those who had proved disloyal to Greece, the Aleuadae bribed him to a mild course. At a later period, Philip of Macedon found the Aleuadae useful allies.

Alexander (Ἀλέξανδρος). (1) Another name for PARIS (q. v.).

(2) ALEXANDER AETŌLUS, of Pleuron in Aetolia, who flourished about B.C. 280 at Alexandria, where he was employed by Ptolemy in arranging the tragedies and satyric dramas in the great library. He also wrote tragedies, short epics, elegies, and epigrams, of which fragments have been preserved. See Couat, *La Poésie Alexandrine* (Paris, 1882).

(3) ALEXANDER OF APHRODISIAS, in Caria, who flourished about A.D. 200, and is known as Exegetes, or "the expounder," for his exposition of the commentaries of Aristotle. He wrote also original works on Fate, Free Will, and the Soul, which, translated into Latin, were much read and studied in the Middle Ages. See ARISTOTELES.

(4) ALEXANDER OF TRALLES, in Lydia, a Greek physician living at Rome in the sixth century A.D. He made a careful collection of excerpts from the older writers on therapeutics, in twelve books. See MEDICINA.

(5) ALEXANDER OF COTYAEUM, in Phrygia, or, according to Suidas, of Miletus, who flourished in the second century A.D. He took the name of Cornelius Alexander, from his having been a slave of Cornelius Lentulus, who gave him his freedom and made him the instructor to his children. He was surnamed Polyhistor, from the variety and multiplicity of his knowledge. The ancient writers cite one of his works in forty books, each one of which appears to have contained the description of some particular country, and to have had a separate title, such as Αἰγυπτιακά, Καριακά, etc. Pliny often refers to him. It is probable that he was the author of a work entitled Θαυμασίων συναγωγή, "A collection of wonderful things," of which Photius speaks.

Alexander. The name of several kings of Macedonia. See MACEDONIA.

Alexander, known as THE GREAT, son of Philip II., king of Macedon, was born at Pella, B.C. 356. He was educated by Aristotle, who acquired a great influence over his mind and character. He first distinguished himself at the battle of Chaeronea (338), where the victory was mainly owing to his impetuosity and courage. On the murder of Philip (336), he ascended the throne, at the age of twenty, to find himself surrounded by enemies on every side. He first put down rebellion in his own kingdom, and then rapidly marched into Greece. His unexpected activity overawed all opposition; Thebes, which had been most active against him, submitted when he appeared at its gates; and the assembled Greeks at the Isthmus of Corinth elected him to the command against Persia. He now directed his arms against the barbarians of the North, and crossed the Danube (335). A report of his death having reached Greece, the Thebans once more took up arms; but a terrible punishment awaited them. Alexander took Thebes by assault, destroyed all the buildings, with the exception of the house of Pindar, killed most of the inhabitants, and sold the rest as slaves. He now prepared for his great expedition against Persia. In the spring of 334 he crossed the Hellespont with some 35,000 men. Of these 30,000 were foot and 5000 horse, and of the former only 12,000 were Macedonians. Alexander's first engagement with the Persians was on the river Granicus in Mysia (May, 334), where they were entirely defeated by him. In the following year (333) he collected his army at Gordium (q. v.) in Phrygia, where he cut or untied the celebrated Gordian knot, which, it was said, was to be loosened only by the conqueror of Asia. From thence he marched to Issus, on the confines of Syria, where he gained a great victory over Darius, the Persian king. Darius himself escaped, but his mother, wife, and children fell into the hands of Alexander, who treated them with the utmost delicacy and respect. Alexander now directed his arms against the cities of Phoenicia, most of which

Coin representing Alexander the Great as Zeus Ammon.

submitted; but Tyre was not taken till the middle of 332, after an obstinate defence of seven months. He next marched into Egypt, which unresistingly yielded to him. At the beginning of 331 he founded near the mouth of the Nile the city of Alexandria, and about the same time visited the temple of Zeus Ammon, in the desert of Libya, where he was saluted by the priests as the son of Zeus. In the spring of the same year (331) he set out against Darius, who had collected another army. He crossed the Euphrates and the Tigris, and at length met with the immense hosts of Darius, said to have amounted to more than a million of men, in the plains of Gaugamela. The battle was fought in the month of October, 331, and ended in the complete defeat of the Persians. Alexander was now the conqueror of Asia, and began to adopt Persian habits and customs, by which he conciliated the affections of his new subjects. From Arbela he marched to Babylon, Susa, and Persepolis, all of which surrendered to him. He is said to have set fire to the palace of Persepolis, and, according to some accounts, in the revelry of a banquet, at the instigation of Thaïs, an Athenian courtesan. At the beginning of 330, Alexander marched from Persepolis into Media, in pursuit of Darius, whom he followed into Parthia, where the unfortunate king was murdered by Bessus (q. v.), satrap of Bactria. In 329 Alexander crossed the mountains of the Paropamisus (the Hindu Kush),

and marched into Bactria against Bessus, who was betrayed to him and put to death. During the next two years he was chiefly engaged in the conquest of Sogdiana. He also crossed the Iaxartes (the Sir), and defeated several Scythian tribes north of that river. By the conquest of a mountain fortress he obtained possession of Roxana, the daughter of the Bactrian chief Oxyartes, whom he made his wife. It was about this time that he killed his friend Clitus in a drunken brawl. He had previously put to death his faithful servant Parmenion, on the charge of treason. In 327 he invaded India, and crossed the Indus, probably near the modern Attock. He met with no resistance till he reached the Hydaspes, where he was opposed by Porus, an Indian king, whom he defeated after a gallant resistance, and took prisoner, subsequently restoring to him his kingdom, and treating him with distinguished honour. He founded a town on the Hydaspes, called Bucephala, in honour of his horse Bucephalus, who died here, after carrying him through many victories. From thence he penetrated as far as the Hyphasis (Garra). This was the farthest point which he reached, for the Macedonians, worn out by long service, and tired

Statue of Alexander the Great. (Naples.)

of the war, refused to advance farther; and Alexander, notwithstanding his entreaties and prayers, was obliged to lead them back. He returned to the Hydaspes, and then sailed down the river with a portion of his troops, while the remainder marched along the banks in two divisions. He finally reached the Indian Ocean about the middle of 326. Nearchus was sent with the fleet to sail along the coast to the Persian Gulf (see NEARCHUS); and Alexander marched with the rest of his forces through Gedrosia, in which country his army suffered greatly from want of water and provisions. He reached Susa at the beginning of 325. Here he allowed himself and his troops some rest from their labours; and anxious to form his European and Asiatic subjects into one people, he assigned Asiatic wives to about eighty of his generals. He himself took a second wife, Barsiné, the eldest daughter of Darius. Towards the close of the year 325 he went to Ecbatana, where he lost his great favourite, Hephaestion. From Ecbatana he marched to Babylon, which he intended to make the capital of his empire, as the best point of communication between his eastern and western dominions. His schemes were numerous and gigantic, but he was cut off in the midst of them, being attacked by a fever, which was probably aggravated by the quantity of wine he had drunk at a banquet given to his principal officers, so that he died, after an illness of eleven days, in the month of May or June, B.C. 323, at the age of thirty-two, after a reign of twelve years and eight months. He appointed no one as his successor, but just before his death gave his ring to Perdiccas. Roxana was with child at the time of his death, and afterwards bore a son who is known by the name of Alexander Aegus (q. v.).

The body of Alexander was interred by Ptolemy in Alexandria, in a golden coffin, and divine honours were paid to him, not only in Egypt, but also in other countries. The sarcophagus in which the coffin was enclosed has been in the British Museum since 1802.

No character in history has afforded matter for more discussion than that of Alexander; and the exact quality of his ambition is to this day a subject of dispute. By some he is regarded as little more than an heroic madman, actuated by the mere desire of personal glory; others give him the honour of vast and enlightened views of policy, embracing the consolidation and establishment of an empire, in which commerce, learning, and the arts should flourish in common with energy and enterprise of every description. Each class of reasoners find facts to countenance their opinion of the mixed character and actions of Alexander. The former quote the wildness of his personal daring, the barren nature of much of his transient mastery, and his remorseless and unnecessary cruelty to the vanquished on some occasions, and capricious magnanimity and lenity on others. The latter advert to facts like the foundation of Alexandria, and other acts indicative of large and prospective views of true policy; and regard his expeditions rather as schemes of discovery and exploration than mere enterprises for fruitless conquest. The truth appears to embrace a portion of both these opinions. Alexander was too much smitten with military glory, and the common self-engrossment of the mere conqueror, to be a great and consistent statesman; while such was the strength of his intellect, and the light opened to him by success, that a glimpse of the genuine sources of lasting greatness could not but break in upon him. The history of Napoleon shows the nature of this mixture of lofty intellect and personal ambition, which has seldom effected much permanent good for mankind in any age.

In person this extraordinary individual was of the middle size, with a neck somewhat awry, but possessed of a fierce and majestic countenance. See Plut. *Alexander;* Arrian, *Exped. Alex.;* Droysen, *Geschichte Alexanders des Grossen* (1877); Freeman's *Historical Essays*, 2d series (1873); and Mahaffy, *Alexander's Empire* (1887).

After many dissensions and bloody wars among themselves, the generals of Alexander laid the foundations of several great empires in the three quarters of the globe. Ptolemy seized Egypt, where he firmly established himself, and where his successors were called Ptolemies, in honour of the founder of their kingdom, which subsisted till the time of Augustus. Seleucus and his posterity reigned in Babylon and Syria. Antigonus at first established himself in Asia Minor, and Antipater

Coin of Alexander the Great.

in Macedonia. The descendants of Antipater were conquered by the successors of Antigonus, who reigned in Macedonia till it was reduced by the Romans in the time of King Perseus. Lysimachus made himself master of Thrace; and Leonatus, who had taken possession of Phrygia, meditated for a while to drive Antipater from Macedonia. Eumenes established himself in Cappadocia, but was soon overpowered by his rival Antigonus, and starved to death. During his lifetime, Eumenes appeared so formidable to the successors of Alexander that none of them dared to assume the title of king.

The element of the wonderful in the campaigns of Alexander, and his tragic death at the height of his power, threw an intensely romantic interest around his figure, so that Alexander soon became the hero of romantic story, scarcely more wonderful than the actual, but growing from age to age with the myth-making spirit which can work as freely in fact as in fiction. The earliest form of the story which we know is the great romance connected with the name of Callisthenes (q. v.), which, under the influence of the popular tradition, arose in Egypt about A.D. 200, and was carried through Latin translations to the West, and through Armenian and Syriac versions to the East. It became widely popular during the Middle Ages, and was worked into poetic form by many writers in French and German. Alberich of Besançon wrote in Middle High German an epic on the subject in the first half of the twelfth century, which was the basis of the German Lamprecht's *Alexanderbuch* (ed. by Hinzel, Halle, 1884), also of the twelfth century. The French poets Lambert li Court and Alexandre de Bernay composed, between 1180 and 1190, a romance of Alexander, the twelve-syllable metre of which gave rise to the name *Alexandrines*. The German poem of Rudolf of Ems was based on the Latin epic of Walter of Châtillon, about 1200, which became henceforward the prevailing form of the story. In contrast with it is the thirteenth-century Old English epic of Alexander (in vol. i. of Weber's *Metrical Romances*, 1810), based on the version of Callisthenes. The story appears also in the East, worked up in conjunction with myths of other nationalities, especially the Persian. It appears in Firdusi, and, among later writers, in Nizami. From the Persians both the substance of the story and its form in poetical treatment have extended to Turks and other Mohammedans, who have interpreted Alexander as the *Dsulkarnein* ("two-horned") of the Korân, and to the Hindus, which last had preserved no independent traditions of Alexander. See Spiegel, *Die Alexandersage bei den Orientalen* (Leip. 1851), and Paul Meyer, *Alexandre le Grand dans la Littérature Française au Moyen-âge* (2 vols. 1886).

Alexander. The name of several kings of Egypt. See PTOLEMAEUS.

Alexander. The name of several kings of Epirus. (1) Surnamed MOLOSSUS, the brother of Olympias, and successor to Arybas. He came into Italy to aid the Tarentines against the Romans, and used to say that while his nephew, Alexander the Great, was warring against women (meaning the effeminate nations of the East), he was fighting against men (Just. xvii. 3; Liv. viii. 17 and 27). He was slain by a Lucanian while crossing the river Acheron in Bruttium (Just. xii. 2). (2) The son of the celebrated Pyrrhus. To avenge the death of his father, who had been slain at Argos, fighting against Antigonus, he seized upon Macedonia, of which the latter was king. He was soon, however, driven out, not only from Macedonia, but also from his own dominions, by Demetrius, son of Antigonus. Taking refuge, on this, among the Acarnanians, he succeeded, by their aid, in regaining the throne of Epirus (Iust. xxvi. 3; id. xxviii. 1; Plut. *Pyrr.* 34).

Alexander. The name of several princes of Indaea. (1) IANNAEUS, monarch of Indaea, son of Hyrcanus, and brother of Aristobulus, to whom he succeeded, B.C. 106. He was a warlike prince, and displayed great ability in the different wars in which he was engaged during his reign. Driven from his kingdom by his subjects, who detested him, he took up arms against them, and waged a cruel warfare for the space of six years, slaying upwards of fifty thousand of his foes. Having at last re-entered Jerusalem, he crucified, for the amusement of his concubines, eight hundred of his revolted subjects, and at the same time caused their wives and children to be massacred before their eyes. Being re-established on the throne, he made various conquests in Syria, Arabia, and Idumea, and finally died of intemperance at Jerusalem, B.C. 76, after a reign of twenty-seven years (Josephus, *Ant. Iud.* xvii. 22, etc.).

(2) The son of Aristobulus II., was made prisoner, together with his father, by Pompey, but managed to escape while being conducted to Rome, raised an army, and made some conquests. Hyrcanus, son of Alexander Iannaeus, being then on the throne, solicited the aid of the Romans, and Mark Antony, being sent by Gabinius, defeated Alexander near Jerusalem. After standing a siege for some time in the fortress Alexandreion, he obtained terms of peace; but not long after, having taken up arms for Caesar, who had released his father, he fell into the hands of Metellus Scipio, and was beheaded at Antioch (Josephus, *Ant. Iud.* xiv. 13).

(3) The son of Herod the Great, put to death by his father, along with Aristobulus his brother, on false charges brought against them by Pheroras their uncle, and Salomé their aunt (Josephus, *Ant. Iud.* xvi. 17).

Alexander. The name of several kings of Syria. (1) Surnamed BALAS, a person of low origin, who pretended to be the son of Antiochus IV. Epiphanes, and reigned in Syria B.C. 150–146. He was defeated and dethroned by Demetrius II. Nicator. (2) Surnamed ZEBINA or ZABINAS, son of a merchant, was set up by Ptolemy Physcon as a pretender to the throne of Syria, B.C. 128. He was defeated by Antiochus Grypus, by whom he was put to death, 122.

Alexander Aegus. The son of Alexander the Great and Roxana, born shortly after the death of his father, in B.C. 323, and acknowledged as

the partner of Philip Arrhidaeus in the Empire, under the guardianship of Perdiccas, Antipater, and Polysperchon, in succession. Alexander and his mother, Roxana, were imprisoned by Cassander when he obtained possession of Macedonia in 316, and remained in prison till 311, when they were put to death by Cassander.

Alexander Sevērus. See SEVERUS.

Alexandra (Ἀλεξάνδρα). See CASSANDRA.

Alexandrĭa (Ἀλεξάνδρεια, and in Cicero's time written ALEXANDRĒA). The name of several cities founded by Alexander the Great, and named after him. Of these, the most important are: (1) The capital of Aegyptus (q. v.) under the Ptolemies, ordered by Alexander to be founded in B.C. 332. It was built on the narrow neck of land between the lake Mareotis and the Mediterranean, opposite to the island of Pharos, which was joined to the city by an artificial dike. On this island a great light-house was built in the reign of Ptolemy Philadelphus (283). Under the care of the Ptolemies, as the capital of a great kingdom, and commanding by its position all the commerce of Europe with the East, Alexandria soon became the most wealthy and splendid city of the known world. It was celebrated for its magnificent library, founded by the first two Ptolemies. The library suffered severely by fire when Iulius Caesar was besieged in Alexandria, and was finally destroyed by Amron, the lieutenant of the calif Omar, in A.D. 651. Under the Romans, Alexandria retained its commercial and literary importance, and became also a chief seat of Christianity and theological learning. Its site is now covered by a mass of ruins. Outside the walls, to the south, the column of Diocletian ("Pompey's Pillar") still remains; but the two obelisks known as "Cleopatra's Needles," which once adorned the gate-way of the royal palace, have been removed — one to London in 1878, and one to New York in 1881. The modern city stands on the dike uniting the island of Pharos to the mainland. (2) ALEXANDRIA TROAS, also TROAS simply, on the sea-coast southwest of Troy, was enlarged by Antigonus, hence called Antigonia, but afterwards it resumed its first name. It flourished greatly, both under the Greeks and the Romans; and both Iulius Caesar and Constantine thought of establishing the seat of the Empire in it. (3) ALEXANDRIA AD ISSUM, a seaport at the entrance of Syria, a little south of Issus. (4) In Susiana, afterwards ANTIOCHIA, afterwards CHARAX SPASINI, at the mouth of the Tigris, built by Alexander; destroyed by a flood; restored by Antiochus Epiphanes. It was the birthplace of Dionysius Periegetes and Isidorus Characenus.

Alexandrian Canon. See CANON ALEXANDRINUS.

Alexandrian Library. See BIBLIOTHECA.

Alexandrian Museum. See MUSEUM.

Alexandrian Period. The period of Greek literature, from B.C. 300 to 30, during which Alexandria was the intellectual capital of the Hellenic world. See ALEXANDRIAN SCHOOL.

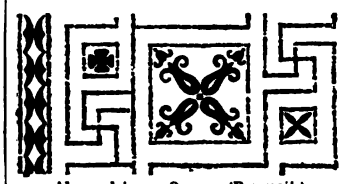
Alexandrian School. After the decline of liberty and intellectual cultivation in Greece, Alexandria, in Egypt, became the home and centre of science and literature. The time in which it held this position may be divided into two periods—the first including the reigns of the Ptolemies, from B.C. 323 to 30; the second, from B.C. 30 to A.D. 640, or from the fall of the Ptolemaean dynasty to the irruption of the Arabs. During the first period the intellectual activity at Alexandria was mainly of a purely literary or scientific kind; but during the second, partly from Jewish and Christian influences, it developed into the speculative philosophy of the Neo-Platonists (q. v.) and the

religious philosophy of the Gnostics. See GNOSTICI.

Ptolemy Soter, the first ruler who introduced and patronized Greek science and literature in Alexandria, was followed by a still more munificent patron, Ptolemy Philadelphus, who regularly established the celebrated Alexandrian Library and Museum, which had been begun by his father. This Museum was somewhat like a modern university, and within its walls learned scholars both lived and taught. (See MUSEUM.) The loss of Greek freedom soon took from Greek thought much of its boldness and originality, but thinkers found substitutes for these in learned research and criticism. They studied grammar, prosody, mythology, astronomy, and medicine, and unfolded their information in long didactic poems in epic form, full of learning, and marked by perfect mastery of verse, but often dull to a degree, and marred by numerous obscure and recondite allusions. Examples of these are the *Argonautica* of Apollonius Rhodius, and the *Alexandra* or *Cassandra* of Lycophron. Other writers of epics were Euphorion, Nicander of Colophon, Dionysius, Dicaearchus, Rhianus, and Oppianus. Many poets employed lyric and elegiac forms for subjects completely unsuited for poetic treatment, which are yet happily expressed in verse. The earliest of the elegiac poets was Philetas of Cos; the greatest, perhaps, Callimachus (q. v.). Among the lyric poets were Phanocles, Hermesianax, Alexander of Aetolia, and Lycophron. Epigrams and dramas were also written, but of the latter scarcely anything has survived beyond the names of the seven tragedians called the Alexandrian Pleiades. Out of the Amoebean verse or bucolic mime—a rudimentary kind of drama—grew the best product of Alexandrian poetry, the idyls of Theocritus (q. v.). Still more active than the poets were the grammarians, to whom it is mainly due that we now possess the masterpieces of Greek literature at all. They were both philologists and littérateurs, who explained things as well as words, and were thus a kind of encyclopædists. Among these the greatest were Zenodotus of Ephesus, Aristophanes of Byzantium, and Aristarchus of Samothrace; only less eminent critics were Alexander of Aetolia, Lycophron, Callimachus, and Eratosthenes. Their chief service consists in having collected the writings then existing, prepared corrected texts, and preserved them for future generations. See TEXTUAL CRITICISM.

The Alexandrian School had a spirit and character altogether different from the previous intellectual life of Greece. From the attention paid to the study of language, it was natural that correctness, purity, and elegance of expression should be especially cultivated; and in these respects many of its writers are distinguished. But what no study and no effort could give—the spirit that animated the earlier Greek poetry—was in most of these works wanting. In place of it, there was displayed greater art in composition; what had formerly been done by genius was now to be done by the rules furnished by criticism. Where imitation and rule thus took the place of inspiration, each generation of disciples became more artificial and lifeless than their masters, until ultimately criticism degenerated into frivolous fault-finding, and both prose and poetry became laboured affectation. Still, for about four centuries, the Alexandrian School was the centre of learning and science in the ancient world. Counting from its origin to its complete extinction, it lasted a thousand years; and its lasting influence upon Latin literature in the Augustan age must not be forgotten. We find it in all the contemporary poets, and notably in Vergil, the greatest poet of the group. See Matter, *Histoire de l'École d'Alexandrie*, 2 vols. (2d ed. Paris, 1840–44); St.-Hilaire, *De l'École d'Alexandrie* (Paris, 1845); Simon, *Histoire de l'École d'Alexandrie*, 2 vols. (Paris, 1844–45); and especially Vacherot, *Histoire Critique de l'École d'Alexandrie*, 3 vols. (Paris, 1846–51).

Alexandrīnum Opus. A kind of mosaic work used for the flooring of rooms, its distinctive character lying in the fact that the pattern was composed of only two colours, e. g. red and black on a white ground, as in the accompanying specimen found at Pompeii in a house. See the article MUSIVUM OPUS.



Alexandrinum Opus. (Pompeii.)

Alexis (Ἄλεξις). One of the most prolific and important writers of the Middle Attic Comedy, and uncle to Menander (q. v.). He was born at Thurii, B.C. 392, and is said to have lived to the age of one hundred and six years, and to have died on the stage with the crown of victory on his head. Some two hundred and forty-five plays are attributed to him, of which numerous extracts are still extant and display both wit and elegance. They are edited by Hirschig (1840). See COMOEDIA.

Alfēnus Varus. A Roman jurist, originally a shoemaker or barber at Cremona. Cf. Horace, *Sat.* i. 3, 130.

Alga. A general name used by the Roman writers of all aquatic plants that, living in the water, are thrown up on the shores or river-banks. See FUCUS.

Algĭdus Mons. A range of mountains in Latium, extending south from Praeneste to Mt. Albanus, cold, but covered with wood, and containing good pasturage. On it was situated the town of Algidum. It was an ancient seat of the worship of Diana. From it the Aequi usually made their incursions into the Roman territory.

Alĭca. A kind of grain resembling spelt, and also known as *zea*. The name is given likewise to a soup or porridge made of this grain, and much relished by the Romans.

Alicŭla. A short cloak coming down to the elbows, worn by boys, and spoken of as worn by boys and huntsmen. Rich derives the name from the resemblance of the garment to wings (*alae*).

Alīenus Caecĭna. See CAECINA.

Alimentarii Puĕri et Puellae. In the Roman Republic the poorer citizens were assisted by public distributions of corn, oil, and money, which were called *congiaria*. (See CONGIARIUM.) These distributions were not made at stated periods, nor to any but grown-up inhabitants of Rome. The emperor Nero first conceived the notion of extending them, not only to other Italian towns, but also to children (Aurel. Vict. *Epit.* xii. 4); and Trajan appointed them to be made every month, both to orphans and to the children of poor parents. The children who received them were called *pueri et*

puellae alimentarii, and also (from the emperor) *pueri puellaeque Ulpiani;* and the officers who administered the institution were called *quaestores pecuniae alimentariae, quaestores alimentorum, procuratores alimentorum*, or *praefecti alimentorum*.

A decree of Hadrian (*Dig.* 34, tit. 1, 5, 14) says that boys enjoyed the benefits of this institution up to their eighteenth and girls up to their fourteenth year; and we learn from an inscription (Fabretti, 235, 619) that a boy four years and seven months old had received nine times the ordinary monthly distribution of corn. See Desjardins, *Disp. Hist. de Tabulis Alimentariis.*

Alimentus, L. CINCIUS. A Roman annalist, antiquary, and jurist, who was praetor in Sicily B.C. 209, and wrote, in Greek, several works, of which the best known was his *Annales*, which contained an account of the Second Punic War. See the monograph by Plüss (Bonn, 1865).

Aliphēra (Ἀλίφηρα). A town in Arcadia, on the borders of Elis, south of the river Alpheus. (Polyb. iv. 77.)

Alipĭlus (παρατίλτριος). A slave who attended on bathers to remove the superfluous hair from their bodies. Tweezers (*volsillae*) were used, or depilatory ointment. See Mayor's note on Juv. xi. 157, and the article PSILOTHRUM.

Aliptae (ἀλείπται). Persons who anointed the bodies of the athletes. The chief object of this anointing was to close the pores of the body, in order to prevent much perspiration and the weakness consequent thereon. To effect this object, the oil was not simply spread over the surface of the body, but also well rubbed into the skin. The oil was mixed with fine African sand, several jars full of which were found in the baths of Titus. One of these is now in the British Museum. This preparatory anointing was called ἡ παρασκευαστικὴ τρίψις. The athlete was again anointed after the contest, in order to restore the tone of the strained muscles: this anointing was called ἡ ἀποθεραπειά. He then bathed, and had the dust, sweat, and oil scraped off his body by means of an instrument similar to the *strigil* of the Romans, and called στλεγγίς, and afterwards ξύστρα. They were thus a kind of medical trainers, ἰατραλείπται. See ATHLETAE.

Among the Romans, the aliptae were slaves. They, too, like the Greek ἀλείπται, appear to have attended to their masters' constitution and mode of life. They were also called *unctores*. They used in their operations a kind of scraper called *strigil*, towels (*lintea*), a cruse of oil (*guttus*), which was usually of horn, a bottle (see AMPULLA), and a small vessel called *lenticula*. See BALNEAE.

Aliso. The modern Elsen; the site of a fortress built by Drusus in B.C. 11, at the junction of the Luppia (Lippe) and the Eliso (Alme). (Dio. Cass. iv. 33.)

Allia, or, less correctly, **Alia**. A small river flowing into the Tiber about eleven miles from Rome. It is memorable for the defeat of the Romans by the Gauls on its banks, July 16th, B.C. 390, or, according to Mommsen, 388. Hence the *dies Alliensis* was an unlucky day in the Roman calendar. See DIES; FASTI; CELTAE.

Allĭfae or **Alĭfae**. A town of the Samnites on the Vulturnus, celebrated for its manufacture of wine flagons; hence called *pocula Allifana*.

Alliteration. Alliteration is the repetition of the same letter or sound, either intentionally or unconsciously introduced to please the ear or to give additional emphasis to the words by making the sound more forceful. When used to any great extent, it is generally characteristic of a primitive literary taste, and is found in verse and prose that have not yet received their final polish. In Anglo-Saxon poetry it is one of the chief means of marking the metrical character of the lines, the important words being distinguished by likeness of sound, as in the following from the *Phoenix:*

> "Ne Forestes Fnaest, ne Fyres blaest,
> Ne Haegles Hryre, ne Hrymes dryre,
> Ne Sunnan haetu, ne Sincald," etc.

In Greek, alliteration, like assonance and rhyme, plays no important part, because the earliest Greek verse that we possess represents a stage of development in the art of poetry when such crude devices had already been discarded. Only in some few striking passages does alliteration still appear to be a conscious device of the poet, as in the famous line of Sophocles (*Oed. Tyr.* 371), when Oedipus taunts Tiresias with his blindness:

> τυφλὸν τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' εἶ.

But in Latin of all periods it is an important element of composition and style, less, however, in the Augustan writers than in their predecessors and successors. Ennius has some extraordinary alliterations, the most absurd being his

> "O Tite tute Tati, tibi tanta tyranne tulisti!"

found among the fragments of his *Annales*. Plautus uses alliteration with comic effect. Lucretius has a definite system, using *p* and *m* to denote effort, as

> "—— magnos manibus divellere montis" (i. 201);

while *v* denotes pity or sorrow, as in the famous line, with its wailing sound,

> "Viva videns vivo sepeliri viscera busto" (v 993).

See ONOMATOPOEIA; PARECHESIS; RHYME; and on the general subject, Buchhold, *De Paromoeoseos apud Veterum Romanorum Poett. Usu* (Leipzig, 1883); Ebrard, *Allit. in d. Lat. Sprache* (Bayreuth, 1882); Boetticher, *De Allitterationis apud Romanos Vi et Usu* (Berlin, 1884); Raebel, *De Usu Adnominationis apud Rom. Poett. Com.* (Halle, 1887); Munro, *Introduct. to Lucretius* (Camb. 1886); Cruttwell, *Hist. of Roman Literature* (1886), pp. 238–239.

Allium. Garlic, said by Horace (*Epod.* iii. 4) to be fit only for reapers. It was a favourite food with Roman soldiers and sailors, and with the Egyptians.

Allobrŏges. A powerful people of Gaul, dwelling between the Rhodanus (Rhone) and the Isara (Isère), as far as the Lacus Lemannus (Lake of Geneva), consequently in the modern Dauphiné and Savoy. Their chief town was Vienna on the Rhone. They were conquered in B.C. 121 by Q. Fabius Maximus Allobrogicus.

Almanac. See FASTI.

Almo. A small river flowing into the Tiber just south of Rome, in whose waters the statues of Cybelé (q. v.) were annually washed. (Ovid, *Fasti*, iv. 337).

Alōa (τὰ ἀλῶα). An Athenian festival celebrated at Eleusis in honour of Dionysus and Demeter, the inventors of the plough and protectors of the fruits of the earth. See A. Mommsen, *Heortologie*, p. 320 foll.

Aloĭdae (Ἀλωάδαι) or **Aloïdae** (Ἀλωείδαι).

Sons of Poseidon by Iphimedia, the wife of Aloeus, son of Canacé and Poseidon; their names were Ephialtes and Otus. They grew every year an ell in breadth and a fathom in length, so that in nine years' time they were thirty-six feet broad and fifty-four feet high. Their strength was such that they chained up the god Ares and kept him in a brazen cask for thirteen months, till their stepmother Eriboea betrayed his whereabouts to Hermes, who came by stealth and dragged his disabled brother out of durance. They threatened to storm heaven itself by piling Ossa on Olympus and Pelion on Ossa, and would have done it, says Homer, had not Apollo slain them with his arrows ere their beards were grown. The later legend represents Ephialtes as in love with Heré, and Otus with Artemis. Another myth represents Artemis as slaying them by craft in the island of Naxos. She runs between them in the form of a hind; they hurl their spears, and wound each other fatally. In the later legend they expiate their sins in the lower world by being bound with snakes to a pillar, back to back, while they are incessantly tormented by the screeching of an owl. On the other hand, they were worshipped as heroes in Naxos, and in the Boeotian Ascra were regarded as the founders of the city and of the worship of the Muses on Mount Helicon.

Aloïdae. See ALOADAE.

Alōeus (Ἀλωεύς). The son of Poseidon and Canacé, who married Iphimedia, the daughter of Tripos. His wife was beloved by Poseidon, by whom she had two sons, Otus and Ephialtes, who are usually called the *Aloadae*, from their reputed father Aloeus. See ALOADAE.

Alogiou graphé (ἀλογίου γραφή). An action which might be brought at Athens before the *logistae* against all ambassadors who failed to pass their accounts when their term of office expired.

Alŏpé (Ἀλόπη). (1) A town of the Opuntian Locris, opposite Euboea. (2) The daughter of Cercyon of Eleusis, and, by Poseidon, mother of Hippothoön (q. v.); after whose birth her father was going to kill her, but the god changed her into a fountain.

Alopĕcé (Ἀλωπεκή). A deme of Attica belonging to the tribe Antiochis.

Alpēnus (Ἀλπηνός). A town of the Epicnemidian Locri, at the entrance of the Pass of Thermopylae.

Alpes (Ἄλπεις). A name derived probably from the Keltic *alb* or *alp*, "a height." The mountains forming the boundary of northern Italy, which were distinguished by the following names. We enumerate them in order from west to east. (1) Alpes Maritimae, the Maritimé or Ligurian Alps, from Genua (Genoa), where the Apennines begin, run west as far as the river Varus (Var), and then north to Mt. Vesulus (Monte Viso), one of the highest points of the Alps. (2) Alpes Cottiae or Cottianae, the Cottian Alps (so called from a King Cottius in the time of Augustus), from Monte Viso to Mont Cenis, contained Mt. Matrona, afterwards called Mt. Ianus or Ianua (Mont Genèvre), across which Cottius constructed a road, which became the chief means of communication between Italy and Gaul. (3) Alpes Graiae, also Saltus Graius (the name is probably Keltic, and has nothing to do with Greece), the Graian Alps, from Mont Cenis to the Little St. Bernard inclusive, contained the Iugum Cremonis (le Cramont) and the Centronicae Alpes, apparently the Little St. Bernard and the surrounding mountains. The Little St. Bernard, which is sometimes called Alpis Graia, is probably the pass by which Hannibal crossed the Alps; the road over it, which was improved by Augustus, led to Augusta (Aosta) in the territory of the Salassi. (4) Alpes Penninae, the Pennine Alps, from the Great St. Bernard to the Simplon inclusive, the highest portion of the chain, including Mont Blanc, Monte Rosa, and Mont Cervin. The Great St. Bernard was called Mons Penninus, and on its summit the inhabitants worshipped a deity whom the Romans called Iupiter Penninus. The name is probably derived from the Keltic *pen*, "a height." (5) Alpes Lepontiorum or Lepontiae, the Lepontian or Helvetian Alps, from the Simplon to the St. Gothard. (6) Alpes Rhaeticae, the Rhaetian Alps, from the St. Gothard to the Orteler by the pass of the Stelvio. Mt. Adula is usually supposed to be the St. Gothard. (7) Alpes Tridentinae, the mountains of southern Tyrol, in which the Athesis (Adige) rises, with the pass of the Brenner. (8) Alpes Noricae, the Noric Alps, northeast of the Tridentine Alps, comprising the mountains in the neighbourhood of Salzburg. (9) Alpes Carnicae, the Carnic Alps, east of the Tridentine, and south of the Noric, to Mt. Terglu. (10) Alpes Iuliae, the Julian Alps, from Mt. Terglu to the commencement of the Illyrian or Dalmatian mountains, which are known by the name of the Alpes Pannonicae. The Alpes Iuliae were so called because Iulius Caesar or Augustus constructed roads across them. They are also called Alpes Venetae.

Alphabet (ἄλφα-βῆτα, *alphabētum*). A name given to any collection of graphic representations of sounds, and derived from the names of the first two letters of the Greek alphabet. The word *alphabetum* is not found in early writers. It occurs in Tertullian, *Haeret.* 50, and from his time on. The classical writers used the word *litteratura*, or *litteratura prima* (Tac. *Ann.* xi. 13). Quintilian (i. 1, 24) uses the circumlocution *litterarum nomina et contextum*. (Cf. Juv. xiv. 209.)

The alphabet is the oldest existing monument of civilization. In all, some two hundred varieties have existed, of which only fifty are now in use. They are all modifications of the primitive Phœnician alphabet, itself probably derived from the ideographic signs of the Egyptians. Thus it is seen that all writing in its origin is due to the use of pictures or symbols standing for either things or abstractions. These ultimately became phonographic, representing (1) syllables and (2) elementary sounds. The Greek and Latin alphabets are, of course, of the second class.

I. THE GREEK ALPHABET.—Many Greek alphabets are known from inscriptions on stone or pottery, varying according to the district or the date; but the letters in which Greek literature, properly so called, has descended to us belong to the Ionic alphabet, which, being formally adopted at Athens in B.C. 403, became that generally used by all Hellenes. Like the other Greek alphabets, it is in general identical, in the names, forms, and number of the letters, with the Phœnician or old Semitic alphabet. The Greeks must have obtained their knowledge of it from the trading settlements of the Phœnicians in the Aegean not later than the tenth century B.C. This belief was, indeed, held by the Greeks themselves; for though their legends

ANCIENT ALPHABETS.

Hebrew Names of Letters.	Meaning in English.	English Equivalent.	Egyptian (transliteration). Hieroglyphic.	Hieratic.	Ancient Phœnician.	Old Hebrew.	Square Hebrew.	Old and Later Greek.		Old and Later Latin.	
Aleph	Ox	A					א	Α	A	A A	A
Beth	House	B					ב	Β	B	B	B
Gimel	Camel	G					ג	Γ	Γ	C C	C
Daleth	Door	D					ד	Δ	Δ	D	D
He	Window	H, E					ה	Ε	E	E	E
Vau	Hook	V					ו	Ϝ		F	F
Zayin	Weapon	Z					ז	Ζ Ι	Z		Z
Cheth	Fence	Ch					ח	Η	H	H	H
Teth	Snake	Th					ט	Θ	Θ		
Yod	Hand	Y, I, J					י	Ϊ	I	I	I
Kaph	Bent Hand	C, Ch					כ ך	Κ	K	K	K
Lamed	Ox-goad	L					ל	Λ	Λ	L	L
Mem	Water	M					מ ם	Μ	M	M	M
Nun	Fish	N					נ ן	Ν	N	N	N
Samekh	Post	S					ס	Ξ	Ξ		
Ayin	Eye	O					ע	Ο	O	O	O
Pe	Mouth	P, Ph					פ ף	Π	P	P	P
Tsade	Javelin?	Ts					צ ץ	Μ			
Koph	Knot?	K, Q					ק	Ϙ		Q	Q
Resh	Head	R					ר	Ρ	P	R	R
Shin	Tooth	Sh					ש	Σ	Σ	S	S
Tau	Sign (Cross)	T, Th					ת	Τ	T	T	T

ascribe the perfection of letters to various individuals, such as Palamedes, and Simonides of Ceos, the actual introduction of the alphabet was almost universally credited to Cadmus (q. v.), a Phœnician settled in Boeotia (Herod. v. 58, 59)—the name Cadmus being undoubtedly the same as the Hebrew *Kadmi*, "an Eastern." Further proof is found in the fact that the names of most of the Greek letters are pure Semitic words. (See the table above.)

Scholars are nearly all agreed that writing was known to the Greeks in the Homeric Age (see *Iliad*, vi. 168), and it is positively stated that lists of victors were kept at Olympia from the year B.C. 776, while we actually possess inscriptions of the seventh century. In the sixth century we hear of geographers, chroniclers, genealogists, legislators, and of schools for teaching the alphabet (Herod. vi. 27), showing that by this period a knowledge of writing must have been very generally diffused. As all Greek alphabets differ from the Phœnician in having characters for the vowels (a striking fact), it is necessary to assume that a knowledge of writing was diffused over Greece from a common centre, and that this diffusion occupied a considerable time. (See Mahaffy, *Greek Literature*, ii. 2, and the same writer in the *Journal of Hellenic Studies*, ii. 162.)

At the date of the oldest Greek inscriptions, the vowels *a*, *ε*, *o* had been developed out of the Phœnician breath-signs *aleph*, *hé*, and *âyin*; and *ι* and *υ* out of the Phœnician semi-consonants *yod* and *vau*. At this period the writing was still retrograde, i. e. from right to left, after the Semitic fashion. A little later the direction is zigzag, or *boustrophedon* (*βουστροφηδόν*), "plough-wise," as an ox turns when ploughing, the lines proceeding alternately from right to left and from left to right. In both these styles the writer often began at the bottom of the roll, and wrote each succeeding line above the last. In the sixth century the practice of writing all the lines from left to right was generally adopted. At about the same time two more vowels were evolved—*η* out of the Semitic *cheth*, and *ω* from *o*. The character *φ* had been differentiated out of *θ*, *χ* out of *κ*, and *ψ* (probably) out of *φ*. The sounds of *ϝ* (*vau*) and Q (Semitic *kōph*) began to disappear, and the characters as alphabetic symbols dropped out of use. Up to the third century B.C. only the ordinary capitals were employed, but after this time the more rounded forms known as "uncials" were introduced, together with cursive forms in correspondence. The so-called "minuscules," or small letters, familiar to us in our modern books, were not evolved until the seventh or eighth century A.D. from a combination of uncials and cursives. From a very early date the Greek alphabet showed a tendency to separate into two types—the Eastern, or Ionic, and the Western, or Chalcidian. The final difference between the two will be seen by the following comparison:

Ionic (*Eastern*) *Alphabet.*—Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π Ρ Σ Τ Υ Φ Χ Ψ Ω.

Chalcidian (*Western*) *Alphabet.*—Α Β Γ Δ Ε Ϝ Ζ Η (=h) Θ Ι Κ L Μ Ν Ο Π Q Ρ Σ Τ Υ Χ (=x) Φ Ψ (=kh).

II. THE LATIN ALPHABET.—The Chalcidian or Western Greek alphabet was carried by the Chalcidians to Italy as early as the ninth century B.C. From it in Italy sprang five local Italic alphabets—the Oscan, Umbrian, Etruscan, Faliscan, and Latin. (See DIALECTS.) As the Latins ultimately attained to the intellectual and political leadership

of Italy, the last-named alphabet at last supplanted the other four, and became the only one in general use throughout the Roman Empire, and later of Christendom, thus becoming the prevailing alphabet of the world.

The Latin alphabet, received originally from the Chalcidian Greeks of Cumae in Campania, has adhered more closely than any of the others to the original Phœnician type, discarding only two letters and adding only three. Its archaic character as compared with that of the Ionic Greek alphabet is seen (1) by its retention of the older signs for L and S; (2) by retaining the older value of H; (3) by retaining ϝ (*vau*) and Q (*kōph*).

At about the year B.C. 100 the letters Y and Z were reintroduced into the Latin alphabet, but are only used in words borrowed from the Greek, in which they express the non-Latin sounds of Υ and Z. Originally the Latin C had the power of G, but later, when K was disused, C took its place and sound, and the new character G was invented (about B.C. 312) to express the sound formerly denoted by C. In abbreviations, however, such as C., Cn., for Gaius, Gnaeus, the character C has its old power and =G. The emperor Claudius (about A.D. 44) tried to introduce three new symbols into the alphabet, as follows: (1) the inverted digamma ⅎ, to make the consonantal sound of V (i. e. the *w* sound); (2) the character known as anti-sigma Ↄ, to express the sound of the Greek Ψ (*ps* or *bs*); and (3) the sign ⊦, to express the sound of the Greek *υ*, i. e. of French *u*, or German *ü*. These characters never secured any general adoption. The character V was not developed until the tenth century A.D. as distinct from U; and J, as distinct from I, is no older than the fifteenth century. Previously, I and U had been employed as medial and J and V as initial characters to denote the same letters.

As in Greek, so in Latin, cursive forms arose to replace in part the angular forms of the old capital letters. These cursive characters were used chiefly in correspondence and in business, and are best known to us from the *graffiti* found on the walls of Pompeian houses. From the Roman cursive hand our own minuscules were developed.

For further information, see the articles ABBREVIATIONS; BOUSTROPHEDON; EPIGRAPHY; GRAFFITI; LOGISTICA; PALÆOGRAPHY; PRONUNCIATION; TEXTUAL CRITICISM; and the following works: Kirchhoff, *Geschichte des griechischen Alphabets* (Berlin, 1877); Faulmann, *Geschichte der Schrift* (Vienna, 1880); Humphreys, *Origin of the Art of Writing* (London, 1855); and Isaac Taylor, *The Alphabet*, 2 vols. (London, 1883).

Alphesiboea (Ἀλφεσίβοια) or **Arsinöé** (Ἀρσινόη). Daughter of Phegeus and first wife of Alcmaeon, whom, though unfaithful, she continued to love, and was angry with her brothers for killing him. Her brothers shut her up in a box, and brought her to Agapenor, king of Tegea, pretending that she had killed her husband. Here she came by her end, having compassed her brothers' death by the hand of Alcmaeon's sons.

Alphēus (Ἀλφειός). The chief river of the Peloponnesus, rising in the southeastern part of Arcadia, flowing through Arcadia and Elis, not far from Olympia, and falling into the Ionian Sea. In some parts of its course the river flows underground; and this subterranean descent gave rise to the story about the river-god Alpheus and the nymph Arethusa. The latter, pursued by Alpheus, was changed by Artemis into the fountain of Arethusa in the island of Ortygia at Syracuse; but the god continued to pursue her under the sea, and attempted to mingle his stream with the fountain in Ortygia.

Alpīnus. A name given by Horace to a contemporary poet, supposed to have been M. Furius Bibaculus (q. v.).

Alsium. An ancient Etrurian town near Caeré.

Altāre. See ARA.

Althaea (Ἀλθαία). The daughter of Thestius, wife of Oeneus, king of Calydon, mother of Tydeus, Meleager (q. v.), and Deïanira.

Altīnum. A rich trading town of the Veneti, in the north of Italy, at the mouth of the river Silis.

Altis (Ἄλτις). The sacred grove near Olympia (q. v.) in which the Olympic Games were celebrated.

Aluntium (Ἀλόντιον) or **Haluntium.** A town in northern Sicily celebrated for its wines.

Alus (Ἄλος) or **Halus** (Ἅλος). A town in Phthiotis in Thessaly.

Alūta. See CALCEUS.

Alūtae (ἀλῦται). Persons charged with keeping order at the public games of Greece, but mentioned only in connection with the Olympic Games. Elsewhere the officers are called *μαστιγοφόροι*.

Alyattes (Ἀλυάττης). A king of Lydia, who, in B.C. 617, succeeded his father Sadyattes, and was himself succeeded by his son Croesus (Herod. i. 16). The tomb of Alyattes, north of Sardis, near the lake Gygaea, which consisted of a large mound of earth raised upon a foundation of great stones, still exists. It is nearly a mile in circumference.

Alyzia (Ἀλυζία). A town in Acarnania, near the sea, opposite Leucas, containing a temple sacred to Heracles. (Thucyd. vii. 31.)

Amalthēa (Ἀμάλθεια). A figure in Greek mythology. The name was sometimes applied to a goat which suckled the new-born Zeus in Crete, while bees brought him honey, and which was therefore set among the stars by her nursling; sometimes to a nymph who was supposed to possess a miraculous horn, a symbol of plenty, and whose descent was variously given. According to another legend she is the daughter of the Cretan king Melisseus, and brings up the infant god on the milk of a goat, while her sister Melissa (a bee) offers him honey. The horn of the goat is given to her by Zeus, with the promise that she shall always find in it whatever she wishes. From her the cornucopia passed into the possession of the river-god Acheloüs, who exchanged it for his own horn, which Heracles had broken off. It is also assigned to Dionysus, to Plutus, and to other gods of earthly felicity. See CORNU COPIAE; ZEUS.

Amalthēum or **Amalthēa.** A villa of Atticus in Epirus, perhaps originally a shrine of the nymph Amalthea, which Atticus converted into a beautiful summer retreat. Cicero, in imitation, constructed a similar retreat on his estate at Arpinum. Cf. Cic. *Ad Att.* ii.

Amanuensis (*a manu servus*, *ὑπογραφεύς*). A slave or freedman employed in writing at his master's dictation. The *amanuensis* is not to be

founded with another sort of slave, *ad manum servus*, who was a general factotum, kept ready at hand for any kind of business. Suet. *Nero*, 44.

Amarăcus (ἀμάρακος). A plant, probably the common marjoram.

Amaranthus (ἀμάραντος). The amaranth, or "never-fading," as its name implies. The modern Italians call it *fior di velluto*, or "velvet-flower."

Amarynthia (Ἀμαρύνθια). A festival of Artemis Amarynthia or Amarysia, celebrated originally at Amarynthus, in Euboea, and afterwards at several places in Attica, such as Athmoné. See Strabo, x. p. 448; Pausan. i. 31, § 3.

Amarynthus (Ἀμάρυνθος). A town in Euboea, seven stadia distant from Eretria, and noted for its splendid temple of Artemis, who is hence called Amarynthia or Amarysia.

Amasēnus. A small river in Latium, which, after uniting with the Ufens, falls into the sea between Circeii and Terracina, though the greater part of its waters are lost in the Pontine Marshes.

Amasīa (Ἀμάσεια). The capital of the kings of Pontus, a strongly fortified city on both banks of the river Iris. It was the birthplace of Mithridates the Great and of the geographer Strabo.

Amāsis (Ἄμασις). A king of Egypt, B.C. 570–526, succeeding Apries, whom he dethroned. During his long reign Egypt was in a very prosperous condition, and the Greeks were brought into much closer intercourse with the Egyptians than had existed previously. Both Pythagoras and Solon are said to have visited him. For his alliance with Polycrates, see the article POLYCRATES.

Amastris (Ἄμαστρις). (1) The wife of Xerxes, and mother of Artaxerxes I. She was of a cruel and vindictive character. (Herod. vii. 61.) (2) Also called Amastriné, niece of Darius, the last king of Persia. She married first Craterus; then Dionysius, tyrant of Heraclea in Bithynia, B.C. 322; and last Lysimachus, B.C. 302. She was drowned by her two sons about B.C. 288. (3) A city on the coast of Paphlagonia, built by Amastris after her separation from Lysimachus.

Amāta. The wife of King Latinus, and mother of Lavinia. She opposed the marriage of Lavinia to Aeneas, because she had already promised her to Turnus. When she heard that Turnus had fallen in battle, she hanged herself. (Verg. *Aen.* xii. 603). See AENEAS; TURNUS.

Amăthus (Ἀμαθοῦς). A town on the southern coast of Cyprus, with a celebrated temple of Aphrodité, who was hence called Amathusia. There were copper-mines in the neighbourhood of the town.

Amazŏnes (Ἀμαζόνες) or **Amazonĭdes** (Ἀμαζονίδες). "Breastless." A mythical race of warlike women, who are said to have come from the Caucasus, and to have settled in Asia Minor, about the river Thermodon, where they founded the city Themiscyra. They were governed by a queen, and the female children are said to have had their right breasts cut off that they might use the bow with more ease. They constantly occur in Greek mythology. One of the labours imposed upon Heracles was to take from Hippolyté, the queen of the Amazons, her girdle. (See HERACLES.) In the reign of Theseus they invaded Attica. Towards the end of the Trojan War, they came, under their queen, Penthesilea, to the assistance of Priam; but she was killed by Achilles. In works of art, the Amazons are always represented with two breasts, often on horseback, and in Scythian or Grecian dress, armed with shield, axe, spear, bow, quiver, etc. Phidias, Polyclitus, and Cresilas are among the famous artists in antiquity who made statues of them. The traditional derivation of the word, from ἀ priv. and μαζός, is doubtless fanciful, and is not even supported by ancient works of art, which usually show the breasts unmutilated.

Amazon.

Ambacti. According to Festus, the Gallic name for slaves. They are mentioned by Caesar (*B. G.* vi. 15).

Ambarri. A people of Gaul, dwelling east of the Aedui (q. v.), on the river Arar (Saône).

Ambarvalia. A rural festival among the Romans for the purification (*lustratio*) of the country, and for invoking the blessing of Ceres upon the fruits of the earth. The name is explained by Servius (*ad* Verg. *Ecl.* iii. 77) as given because the victim *ambit arva*.

There were two kinds of Ambarvalia, private and public. The private Ambarvalia are those described by Vergil in detail, and with singular beauty, *Georg.* i. 338 foll. The victims (Cato, *R. R.* 141) were led three times round the cornfields, before the sickle was put in, accompanied by a crowd of merry-makers (*chorus et socii*), the reapers and servants dancing and singing the praises of Ceres, while they offered her libations of milk, honey, and wine. The public Ambarvalia are certainly to be distinguished from the Amburbium (q. v.), but have been identified by several writers (Mommsen, Henzen, Jordan) with the sacrifice of the Fratres Arvales to the Dea Dia. (See FRATRES ARVALES.) Marquardt, who on the whole decides against the identity of the two festivals, observes that the correspondence of time and place is in favour of it, as well as the fact that the *suovetaurilia* were offered at both; but, as he also points out, there is no mention of the Fratres Arvales beating the bounds (*circumire* or *lustrare*). The Ambarvalia at Rome were fixed for May 29; in other parts of Italy the day varied in different districts, but was an immovable feast (*feriae stativae*) in each district. The feast of the Dea Dia, on the other hand, was proclaimed every year; and May 29 might, or might not, coincide with one of the days on which it was held. As regards the locality, the Roman Ambarvalia were performed, according to Strabo, at a spot called Festi, between five and six miles from the city on the way to Alba (Strab. v. p. 230). This spot is identified beyond doubt with the Fossa Cluilia of Livy (i. 23), Dionysius, and Plutarch; the Campus Sacer Horatiorum, where the legendary encounter took place; and the ruins now called Roma Vecchia, on the left-hand side of the Appian Way at the fifth mile-stone (Burn, *Rome and the*

Campagna, p. 416). The Lucus Deae Diae was at about the same distance from Rome, but on a different road, the Via Portuensis, in a southerly, not an easterly, direction. Both were doubtless on the boundary of the Ager Romanus, or original Roman territory; and in this last circumstance we may trace a connection between the festival of the Arvales and the Ambarvalia without assuming that they were identical.

The Ambarvalia furnish one of several instances —the Saturnalia at Christmas being another—of heathen festivals taken up by the Church and adapted to Christian uses. There is a close resemblance to these rites in the ceremonies of the three Rogation Days which precede Ascension Day, occurring nearly at the same time of year. "They were anciently in England called 'Gang-days,' because processions went out on those days; hymns and canticles being sung, and prayers offered at various halting-spots or stations for a blessing on the fruits of the earth." The English custom of "beating the bounds" at Whitsuntide is a relic of a similar rite. See Henzen, *Acta Fratr. Arval.*

Amber. See ELECTRUM.

Ambiāni. A Belgic tribe subdued by Caesar in B.C. 57. Their chief town was Samarobriva or Ambiani (Amiens).

Ambigātus. A king of the Celtae, in the time of Tarquinius Priscus. According to the account given by Livy (v. 34), he sent his two nephews, Sigovesus and Bellovesus, in quest of new settlements, with the view of diminishing the overflowing numbers at home. The two chieftains drew lots respecting their course, and Sigovesus obtained the route that led towards the Hercynian forest, Bellovesus the road to Italy. What is here stated, however, appears to be a mere legend, owing its origin to the simultaneous emigrations of two hordes of Gallic warriors. See Thierry, *Histoire des Gaulois*, i. 39.

Ambilustrium. See LUSTRATIO.

Ambiŏrix. A Gallic chief of the Eburones, who cut to pieces the Roman troops under Sabinus and Cotta, in B.C. 54. See Caesar, *B. G.* v. 24 and 26.

Ambĭtus. Literally "a going about," and cannot, perhaps, be more nearly expressed than by our word *canvassing*. After the plebs had formed a distinct class at Rome, and when the whole body of the citizens had become very greatly increased, we frequently read, in the Roman writers, of the great efforts which it was necessary for candidates to make in order to secure the votes of the citizens. At Rome, as in every community into which the element of popular election enters, solicitation of votes, and open or secret influence and bribery, were among the means by which a candidate secured his election to the offices of state.

Whatever may be the authority of the piece entitled *Q. Ciceronis de Petitione Consulatus ad M. Tullium Fratrem*, it seems to present a pretty fair picture of those arts and means by which a candidate might lawfully endeavour to secure the votes of the electors, and also some intimation of those means which were not lawful, and which it was the object of various enactments to repress.

A candidate was called *petitor*, and his opponent, with reference to him, *competitor*. A candidate (*candidatus*) was so called from his appearing in the public places, such as the fora and Campus Martius, before his fellow-citizens, in a whitened toga. On such occasions, the candidate was attended by his friends (*deductores*), or followed by the poorer citizens (*sectatores*), who could in no other manner show their good-will or give their assistance. The word *assiduitas* expressed both the continual presence of the candidate at Rome and his continual solicitations. The candidate, in going his rounds or taking his walk, was accompanied by a *nomenclator*, who gave him the names of such persons as he might meet: the candidate was thus enabled to address them by their names—an indirect compliment which could not fail to be generally gratifying to the electors. The candidate accompanied his address with a shake of the hand (*prensatio*). The term *benignitas* comprehended generally any kind of treating, as shows, feasts, etc.

That ambitus, which was the object of several penal enactments, taken as a generic term, comprehended the two species, *ambitus* and *largitiones* (bribery). *Liberalitas* and *benignitas* are opposed by Cicero, as things allowable, to *ambitus* and *largitio*, as things illegal. Money was paid for votes; and in order to insure secrecy and secure the elector, persons called *interpretes* were employed to make the bargain, *sequestres* to hold the money till it was to be paid, and *divisores* to distribute it. The offence of ambitus was a matter which belonged to the *iudicia publica*, and the enactments against it were numerous. Of these the best known are the Lex Aemilia Balbia (B.C. 182); the Lex Cornelia Fulvia (B.C. 159); the Lex Acilia Calpurnia (B.C. 67); the Lex Tullia (B.C. 63); the Lex Aufidia (B.C. 61); the Lex Licinia (B.C. 58); and the Lex Iulia de ambitu under Augustus. The penalties prescribed by these laws varied from exile, and exclusion from the Senate, to money fines. The Lex Licinia made *sodalicium*, or "treating," an offence. By the time of Augustus, ambitus in its proper sense had disappeared, in consequence of the transfer of the elections from the Comitia to the Senate. A list of trials for ambitus under the Republic is given by Rein in his *Criminalrecht der Römer*.

Ambivariti. A Gallic people dwelling west of the Mosa (Meuse), near Namur. (Caes. *B. G.* iv. 9.)

Ambivius Turpio, LUCIUS. A popular Roman actor of the time of Terence, in five of whose plays he appeared. See the Didascaliae to the *Andria*, *Eunuchus*, *Heauton Timorumenos*, *Hecyra*, and *Phormio*; also Cic. *De Senect.* 14; and Varro, *L. L.* vii. 30.

Ambracia (Ἀμβρακία). The modern Arta; a town on the left bank of the Arachthus, north of the Ambracian Gulf, and originally included in Acarnania, but afterwards in Epirus. It was colonized by the Corinthians about B.C. 660. Pyrrhus made it the capital of his kingdom, and adorned it with public buildings and statues. At a later time it joined the Aetolian League, was taken by the Romans in B.C. 189, and stripped of its works of art. Its inhabitants were transplanted to the new city of Nicopolis, founded by Augustus after the battle of Actium, B.C. 31.

Ambracius Sinus (Gulf of Arta). A gulf of the Ionian Sea between Epirus and Acarnania, twenty-five miles long and ten wide.

Ambrōnes. A Keltic people defeated by Marius near Aquae Sextiae (Aix) in B.C. 102.

Ambrosia (ἀμβροσία). A name given to anything that confers immortality. (1) The food of

the gods, whose drink was nectar (q. v.). Doves are said by Homer to bring ambrosia to Zeus from the far West. (2) The ointment of the gods, which preserved even the dead from decay. (3) The food of the gods' horses.

Ambrosia (τὰ ἀμβρόσια). Festivals observed in Greece in honour of Dionysus. They were held during the month Lenaeon, at the time of the vintage.

Ambrosius. Bishop of Milan in the fourth century, and one of the latest and most distinguished of what are denominated the Fathers of the Christian Church. He was born at Arelaté (Arles), then the metropolis of Gallia Narbonensis, according to some authorities in A.D. 333, according to others, 340. His father was the emperor's lieutenant in that district, and, after his death, Ambrose, who was the youngest of three children, returned with the widow and family to Rome. Here, under the instructions of his mother and his sister Marcellina, who had vowed virginity, he received a highly religious education, and that bias in favour of Catholic orthodoxy by which he was subsequently so much distinguished. Having studied law, he pleaded causes in the court of the praetorian prefect, and was in due time appointed proconsul of Liguria. He thereupon took up his residence at Milan, where a circumstance occurred which produced a sudden change in his fortunes, and transformed him from a civil governor into a bishop. Auxentius, bishop of Milan, the Arian leader in the West, died, and left that see vacant, when a warm contest for the succession ensued between the Arians and Catholics. In the midst of a tumultuous dispute Ambrose appeared in the midst of the assembly, and exhorted them to conduct the election peaceably. At the conclusion of his address a child in the crowd exclaimed, "Ambrose is bishop!" and, whether accidentally or by management, the result throws a curious light upon the nature of the times; for the superstitious multitude, regarding the exclamation as a providential and miraculous suggestion, by general acclamation declared Ambrose to be elected. After various attempts to decline the episcopal office, Ambrose at length entered upon the discharge of its duties, and rendered himself conspicuous by his decided and unremitting opposition to the tenets of Arianism. To his zealous endeavours also was owing the failure of the attempt made by the remains of a pagan party to re-establish the worship of paganism. The strength and ability of Ambrose were such that, although opposed to him on ecclesiastical points, Valentinian and his mother respected his talents, and in moments of political exigency required his assistance. The most conspicuous act on the part of Ambrose was his treatment of Theodosius for the massacre at Thessalonica. The emperor was consigned to a retirement of eight months, and not absolved even then until he had signed an edict, which ordained that an interval of thirty days should pass before any sentence of death, or even of confiscation, should be executed. After having paid the funeral honours to Theodosius, who died soon after obtaining peaceable possession of the entire Roman Empire, the bishop departed from this world, with a composure worthy of his firm character, in the year 397. It is evident that Ambrose was one of those men of great energy of mind and temperament who, in the adoption of a theory or a party, hold no middle course, but act with determination towards the fulfilment of their purposes. Ambrose effected much to advance the Roman Catholic Church to the power to which it afterwards attained.

The writings of this Father are numerous, and the great object of almost all of them was to maintain the faith and discipline of the Catholic Church, while some of them are written to recommend celibacy as the summit of Christian perfection. His best work is the treatise *De Officiis*, on the duties of a Christian priest. His hymns are also very famous, but only four can be proved to be his—"Deus creator omnium," "Aeterne rerum conditor," "Veni redemptor gentium," and "Iam surgit hora tertia." The noble "Te Deum laudamus" was long ascribed to him. He introduced the practice of singing choral hymns arranged antiphonally (*cantus Ambrosianus*). He is probably the author of a Latin version of the *History of the Jewish War* by Josephus, long ascribed to one Hegesippus. The best text of St. Ambrosius is that in Migne's *Patrologia Latina* (4 vols.).

Ambubaiae. Syrian women who gained a living at Rome by singing and dancing in public, often in the Circus. The word comes from the Syrian *ambub*, a flute.

Amburbium or **Amburbiālé.** A sacrifice performed at Rome for the purification of the city, as the Ambarvalia (q. v.) was intended for the purification of the country. See Preller, *Röm. Myth.* p. 372; and SUOVETAURILIA.

Ambustus, FABIUS. (1) MARCUS, pontifex maximus in B.C. 388. His three sons, while acting as ambassadors to the Gauls at Clusium, took part against them in the military operations. The Gauls then demanded them of the Senate, as having violated the law of nations; and on receiving a refusal, marched on Rome. (2) MARCUS, a Roman who was thrice consul (B.C. 360, 356, 354) and dictator (B.C. 351). He conquered the Hernici, Falisci, Tarquinians, and Tiburtes in his consulships. His son was the famous Q. Fabius Maximus Rullianus. See FABIUS.

Ameipsias (Ἀμειψίας). A Greek poet of the Old Comedy, contemporary with Aristophanes, whom he twice overcame. Of his plays only slight fragments remain (Aristoph. *Ran.* 14).

Amentum. See HASTA.

Ameria. An Umbrian town, the birthplace of Sextus Roscius, who was defended by Cicero in his famous oration *Pro Sex. Roscio Amerino.*

Amestrătus. A town of Sicily, near the Halesus. The Romans besieged it for seven months when in the hands of the Carthaginians, but without success. It was taken, however, after a third siege, and razed to the ground, the surviving inhabitants being sold as slaves. Steph. Byz. calls the place *Amestratus;* Diodorus Siculus, *Mystratum;* and Polybius, *Mytistratum.* (Diod. Sic. xxiii. ecl. 9; Polyb. i. 24.)

Amĭda. A city in Sophené (Armenia Maior), on the upper Tigris.

Amilcar. See HAMILCAR.

Amisia. The Ems, a river of Northern Germany flowing into the North Sea. (Tac. *Ann.* ii. 8.)

Amīsus (Ἀμισός). A large city on the coast of Pontus, called after it Amisenus Sinus, and a favourite residence of Mithridates.

Amiternum. An ancient town of the Sabines, and notable as the birthplace of the historian Sallust.

Amethystus (ἀμέθυστον or -ος). The amethyst, a precious stone of a purple or violet colour, in different degrees of deepness. In modern mineralogy, the name has been applied to two precious stones of essentially different natures: (1) the Oriental amethyst, which is a rare variety of adamantine spar or corundum; and (2) the Occidental or common amethyst. The ancients, on the other hand, reckoned five species, differing in degrees of colour. Their Indian amethyst, to which Pliny assigns the first rank among purple or violet-coloured gems, appears to have been our Oriental species, which is nothing more than a violet-coloured sapphire. We see our amethyst, indeed, plainly indicated in one of the reasons assigned by Pliny for its name, that it does not reach the colour of wine (ἀ, priv., and μέθυ, *wine*), but first fades into violet. He afterwards suggests another, which is the more common derivation, saying that the Magi falsely asserted that these gems were preservative against intoxication (ἀ, priv., and μεθύω, *to intoxicate*). See GEMMA.

Amictorium. A linen covering for the breasts of women. See STROPHIUM.

Amictus (ἐπίβλημα). A general term for the outer clothing, as *indutus* for the under clothing. See TUNICA; PALLIUM.

Amma (ἄμμα). A measure of length = forty cubits (πήχεις) or sixty feet (πόδες).

Ammiānus Marcellīnus. The last Roman historian of any importance, born at Antioch, in Syria, about A.D. 330, of noble Grecian descent. After receiving a careful education, he early entered military service, and fought under Julian against the Alemanni and Persians. In the evening of his days he retired to Rome, and about A.D. 390 began his Latin history of the emperors (*Rerum Gestarum Libri*), from Nerva, A.D. 96, to the death of Valens, in thirty-one books. Of these there only remain books xiv.–xxxi., including the period from A.D. 353 to 378, which he relates for the most part as an eye-witness. A heathen himself, he is, nevertheless, fair to the Christians. As his work may be regarded as a continuation of Tacitus, he seems, on the whole, to have taken that writer for his model. He resembles Tacitus in judgment, political acuteness, and love of truth. But he is far inferior in literary culture, though he loves to display his knowledge, especially in describing nations and countries. Latin was a foreign language to him; hence a crudeness and clumsiness of expression, which is made even more repellent by affectation, bombast, and bewildering ornamental imagery. The best edition is by Gärdthausen (1875).

Ammon or **Hammon** (Egyptian *Amun*, the hidden or veiled one). A god native to Libya and Upper Egypt. He was represented sometimes in the shape of a ram with enormous curving horns, sometimes in that of a ram-headed man, sometimes as a perfect man standing up or sitting on a throne. On his head were the royal emblems, with two high feathers standing up, the symbols of sovereignty over the upper and under worlds; in his hands were the sceptre and the sign of life. In works of art his figure is coloured blue. Beside him is usually placed Muth (the "mother," the "queen of darkness," as the inscriptions call her), wearing the crown of Upper Egypt or the vulture-skin. His chief temple, with a far-famed oracle, stood in an oasis of the Libyan desert, twelve days' journey from Memphis. Between this oracle and that of Zeus at Dodona a connection is said to have existed from very ancient times, so that the Greeks early identified the Egyptian god with their own Zeus, as the Romans did afterwards with their Jupiter; and his worship found an entrance at several places in Greece—at Sparta, Thebes, and also Athens—whence festal embassies were regularly sent to the Libyan sanctuary. (See THEORIA.)

Ammon and Muth.

When the oracle was consulted by visitors, the god's symbol, made of emerald and other stones, was carried round by women and girls, to the sound of hymns, on a golden ship hung round with votive cups of silver. His replies were given in tremulous shocks communicated to the bearers, which were interpreted by a priest.

Ammonĭi (Ἀμμώνιοι). A people of Africa, occupying what is now the Oasis of Siyah. According to Herodotus (ii. 42), the Ammonians were a colony of Egyptians and Ethiopians, speaking a language composed of words taken from both those nations.

Ammonius (Ἀμμώνιος). (1) The preceptor of Plutarch. He taught philosophy and mathematics at Delphi, and lived during the first century of the Christian era, in the reign of Nero, to whom he acted as interpreter when that monarch visited the temple at Delphi. Plutarch makes frequent mention of him in his writings, and particularly in his treatise on the inscription of the Delphic temple. (2) SACCAS or SACCOPHŌRUS (so called because in early life he had been a porter), a celebrated philosopher, who flourished about the beginning of the third century. He was born at Alexandria, of Christian parents, and was early instructed in the catechetical schools established in that city. Here, under the Christian preceptors, Athenagoras, Pantoenus, and Clemens Alexandrinus, he acquired a strong propensity towards philosophical studies, and became exceedingly desirous of reconciling the different opinions which at that time subsisted among philosophers. Porphyry (*ap.* Euseb. *Hist. Ecc.* vi. 19) relates that Ammonius passed over to the legal establishment—that is, apostatized to the pagan religion. Eusebius (l. c.) and Jerome (*De S. E.* c. 55), on the contrary, assert that Ammonius continued in the Christian faith until the end of his life. But it is probable that those Christian fathers refer to another Ammonius, who, in the third century, wrote a *Harmony of the Gospels*, or to some other person of this name, for they refer to the sacred books of Ammonius; whereas Ammonius Saccas, as his pupil Longinus attests, wrote nothing. It is not easy indeed, to account for the particulars related of this philosopher, but upon the supposition of his having renounced the Christian faith. According to Hierocles (*De Fato*, ap. Phot. *Bibl.* ii. 461, ed. Bekker), Ammonius was induced to adopt the plan of a distinct eclectic school, by a desire of putting an end to those contentions which had so long dis

tracted the philosophical world. Ammonius had many eminent followers and hearers, both pagan and Christian, who all, doubtless, promised themselves much illumination from a preceptor who undertook to collect into a focus all the rays of ancient wisdom. He taught his select disciples certain sublime doctrines and mystical practices, and was called *θεοδίδακτος*, "the heaven-taught philosopher." These mysteries were communicated to them under a solemn injunction of secrecy. Porphyry relates that Plotinus, with the rest of the disciples of Ammonius, promised not to divulge certain dogmas which they learned in his school, but to lodge them safely in their purified minds. This circumstance accounts for the fact mentioned on the authority of Longinus that he left nothing in writing. Ammonius probably died about the year 243. (3) A Christian writer, a native of Alexandria, who lived about A.D. 250. He wrote a *Harmony of the Gospels*, which Jerome cites with commendation. (4) The son of Hermias, so called for distinction's sake from other individuals of the name, was a native of Alexandria, and a disciple of Proclus. He taught philosophy at Alexandria about the beginning of the sixth century. His system was an eclectic one, embracing principles derived from both Aristotle and Plato. He cannot be regarded as an original thinker: he was very strong, however, in mathematics, and in the study of the exact sciences, which rectified his judgment, and preserved him, no doubt, from the extravagances of the New Platonism. Ammonius has left commentaries on the *Introduction* of Porphyry; on the *Categories* of Aristotle, together with a life of that philosopher; on his treatise *Of Interpretation*; and scholia on the first seven books of the *Metaphysics*. The scholia on the *Metaphysics* have never been edited. (5) A priest of one of the Egyptian temples. He was one of the literary men who fled from Alexandria to Constantinople after the destruction of the pagan temples. There he became, together with Helladius, one of the masters of Socrates, the ecclesiastical writer: this is a fact which appears firmly established, and the reasons alleged by Valckenaer for placing him in the first or second century have been generally considered insufficient. Ammonius has left us a work on Greek synonyms, etc., under the title *Περὶ ὁμοίων καὶ διαφόρων λέξεων*. It is a production of very inferior merit. Valckenaer's edition (1739) has been reprinted entire, but in a more portable form, at Leipzig (1822), under the care of Schæffer, who has added the unedited notes of Kulencamp, and the critical letter of Segaar, addressed to Valckenaer, and published at Utrecht (1776). We have also a treatise of Ammonius, *Περὶ ἀκυρολογίας*, "On the improper use of words," which has never been printed. (6) A physician of Alexandria, famous from his skill in cutting for the stone—an operation which, according to some, he first introduced. He invented an instrument for crushing the larger calculi while in the bladder. He was accustomed also to make use of caustic applications, especially red arsenic in hemorrhages. See CHIRURGIA.

Amnestia (*ἀμνηστία*). A word used to describe the arrangement by which offences were *forgotten*. The word is chiefly found used of real or alleged breaches of the laws committed during the conflicts of opposing factions in the Greek republics. A notable amnesty was that arranged at Athens by the mediation of the Spartan king Pausanias, by which the overthrow of the Thirty was brought about, in B.C. 403. See Grote, chap. lxv.; and ADEIA.

Amnīsus (*Ἀμνισός*). A town in the north of Crete on a river of the same name; the harbour of Cnossus (q. v.). See Apollon. Rhod. iii. 877.

Amnium (*ἀμνίον*). A basin or vessel in which at the sacrifices the blood of the victims was caught as it fell. (*Odyss.* iii. 444.)

Amnium.

Amoebaea. Verses that answer one another alternately in strophe and antistrophe, as in some of Vergil's *Eclogues*, e. g. the Seventh, Eighth, and Ninth. The amoebaean form prevails also in some of the earlier specimens of Roman verse, as the songs of the Fratres Arvales (q. v.). It is only one of the many manifestations of the Italian liking for dialogue, on which see Teuffel, *Hist. of Rom. Lit.* 3, § 3 (Engl. transl. by Warr [London, 1891]); and Patin, *Études sur la Poésie Latine* (Paris, 1875).

Amor. The god of love. See EROS.

Amōres. A collection of poems by P. Ovidius Naso (q. v.), originally in five books, afterwards reduced to three. They were published in B.C. 13, and are in elegiac verse. They are elegant in form and expression, but extremely licentious in tone.

Amorgĭna (*τὰ ἀμόργινα*). Fine muslin textures made of a flax named from the island Amorgus. See BYSSUS; CARBASUS.

Amorgus (*Ἀμοργός*). An island, one of the Sporades (q. v.), and the birthplace of the poet Simonides. The Roman emperors used it as a place of banishment.

Ampechŏné (*ἀμπεχόνη*). A shawl or scarf worn by Greek women over the *chiton*, or inner garment. See PALLIUM; TUNICA.

Ampelius, LUCIUS. A Roman writer who flourished not earlier than the second century A.D., and wrote a note-book, *Liber Memorialis*, which contains a scanty collection of astronomical, geographical, and historical jottings. Trivial as the book is, a statement in its chapter on the wonders of the world has mainly led to the discovery (in 1878) of the magnificent sculptures of Pergamum, now at Berlin. Ampelius has been edited with notes by Beck (Leipzig, 1826). The best text is that of Wölfflin (Leipzig, 1854).

Amphiarāia (*ἀμφιαράϊα*). Games celebrated near Oropus in honour of Amphiaraüs (q. v.).

Amphiarāüs (*Ἀμφιάραος*). An Argive, the son of Oïcles and Hypermnestra, great-grandson of the seer Melampus. In Homer he is a favourite of Zeus and Apollo, alike distinguished as a seer and a hero, who takes part in the Calydonian boar-hunt, in the voyage of the Argonauts, and in the expedition of the Seven against Thebes. Reconciled to Adrastus (q. v.) after a quarrel, and wedded to his sister Eriphylé, he agreed that any future differences between them should be settled by her. She, bribed by Polynices with the fatal necklace of his ancestress Harmonia, insisted on her husband joining

the war against Thebes, though he foresaw that it would end fatally for him, and in departing charged his youthful sons Alcmaeon and Amphilochus (q. v.) to avenge his coming death. His wise warnings were unheeded by the other princes; his justice and prudence even brought him into open strife with the savage Tydeus; yet in the fatal closing contest he loyally avenged his death on the Theban Melanippus. In the flight, just as the spear of Periclymenus was descending on him, Zeus interposed to save the pious prophet and make him immortal by cleaving the earth open with his thunderbolt and bidding it swallow up Amphiaraüs, together with his trusty charioteer Baton, like himself a descendant of Melampus. From that time forth, Amphiaraüs was worshipped in various places as an oracular god, especially at Oropus on the frontier of Attica and Boeotia, where he had a temple and a famous oracle for the interpretation of dreams, and where games were celebrated in honour of him.

Amphiclēa (Ἀμφίκλεια). A town of northern Phocis, with a shrine of Dionysus.

Amphicrătes (Ἀμφικράτης). (1) A biographer, who, according to Diogenes Laërtius (*Vit. Aristip.*), was condemned to die by poison. See Athenaeus, xiii. 5. (2) An Athenian orator, who, being banished from his country, retired to Seleucia on the Tigris, and took up his residence there under the protection of Cleopatra, daughter of Mithridates. He starved himself to death, because suspected by this princess of treason.

Amphictȳon (Ἀμφικτύων). The son of Deucalion (q. v.) and Pyrrha, and the reputed founder of the Amphictyonic Council. (Herod. vii. 200).

Amphictyŏnes (Ἀμφικτύονες). Literally "those dwelling around," but in a special sense applied to populations which at stated times met at the same sanctuary to keep a festival in common, and to transact common business. The most famous and extensive union of the kind was that called, *par excellence*, the AMPHICTYONIC LEAGUE, whose common sanctuaries were the temple of Pythian Apollo at Delphi, and the temple of Demeter at Anthela, near Pylae or Thermopylae. After Pylae the assembly was named the Pylaean, even when it met at Delphi, and the deputies of the league Pylagorae. The league was supposed to be very ancient, as old even as the name of Hellenes; for its founder was said to be Amphictyon, the son of Deucalion and brother of Hellen, the common ancestor of all Hellenes. (Herod. vii. 200.) It included twelve populations: Malians, Phthians, Aenianes or Oetoeans, Dolopes, Magnetians, Perrhoebians, Thessalians, Locrians, Dorians, Phocians, Boeotians, and Ionians, together with the colonies of each. Though in later times their extent and power were very unequal, yet in point of law they all had equal rights. Besides protecting and preserving those two sanctuaries, and celebrating from the year B.C. 586 onwards the Pythian Games, the league was bound to maintain certain principles of international right, which forbade them, for instance, ever to destroy utterly any city of the league, or to cut off its water, even in time of war. To the assemblies, which met every spring and autumn, each nation sent two ἱερομνήμονες (= wardens of holy things) and several pylagorae. The latter took part in the debates, but only the former had the right of voting. When a nation included several States, these took by turns the privilege of sending deputies. But the stronger states, such as the Ionian Athens or the Dorian Sparta, were probably allowed to take their turn oftener than the rest, or even to send to every assembly. When violations of the sanctuaries or of popular right took place the assembly could inflict fines, or even expulsion; and a State that would not submit to the punishment had a "holy war" declared against it. By such a war the Phocians were expelled B.C. 346, and their two votes given to the Macedonians; but the expulsion of the former was withdrawn because of the glorious part they took in defending the Delphian temple when threatened by the Gauls in B.C. 279, and at the same time the Aetolian community, which had already made itself master of the sanctuary, was acknowledged as a new member of the league. In B.C. 191 the number of members amounted to seventeen, who nevertheless had only twenty-four votes, seven having two votes each, the rest only one. Under the Roman rule the league continued to exist, but its action was now limited to the care of the Delphian temple. It was reorganized by Augustus, who incorporated the Malians, Magnetians, Aenianes, and Pythians with the Thessalians, and substituted for the extinct Dolopes the city of Nicopolis in Acarnania, which he had founded after the battle of Actium. The last notice we find of the league is in the second century A.D. See Freeman, *Hist. of Federal Government* (2d ed. 1893); Tittmann, *Ueber den Bund der Amphictyonen;* Müller, *Dorians;* and Grote, vol. ii. chap. ii.

Amphidromia (ἀμφιδρόμια). At Athens, a family festival at which a new-born infant received religious consecration and its name. The carrying of the child by its nurse around the hearth was the principal part of the ceremony, and from this it is called. (Isaeus, *De Pyrrhi Hered.* § 30.)

Amphilochia (Ἀμφιλοχία). The country of the Amphilochi, an Epirot race, at the east end of the Ambracian Gulf, usually included in Acarnania. Their chief town was Argos Amphilochicum. See AMPHILOCHUS.

Amphilŏchus (Ἀμφίλοχος). The son of Amphiaraüs and Eriphylé, and brother of Alcmaeon (q. v.). He took part in the expedition of the Epigoni against Thebes, assisted his brother in the murder of their mother, and afterwards fought against Troy. Like his father, he was a celebrated seer. He was killed in single combat by Mopsus, who was also a seer, at Mallos, in Cilicia. According to some, he founded Argos Amphilochicum on the Ambracian Gulf.

Amphimallum. See TAPES.

Amphīon (Ἀμφίων). The son of Zeus and Antiopé, and twin-brother of Zethus. They were born on Mt. Cithaeron, and grew up among the shepherds. Having become acquainted with their origin, they marched against Thebes, where Lycus reigned, the husband of their mother, Antiopé, who had married Dircé in her stead. They took the city, and killed Lycus and Dircé because they had treated Antiopé with great cruelty. They put Dircé to death by tying her to a bull, who dragged her about till she perished; and finally threw her body into a fountain, which was from this time called the fountain of Dircé. After they had obtained possession of Thebes, they fortified it by a wall. Amphion had received a lyre from Hermes, on which he

played with such magic skill that the stones moved of their own accord and formed the wall. Amphion afterwards married Niobé, who bore him many sons and daughters, all of whom were killed by Apollo and Artemis, whereupon he put an end to his own life. See NIOBÉ.

Amphiorkia or **Amphomosia** (*ἀμφιορκία* or *ἀμφωμοσία*). The oath which was taken, both by the plaintiff and the defendant, before the trial of a cause in the Athenian courts, that they would speak the truth. In the *ἀνάκρισις*, or preliminary investigation, it was called *διωμοσία*.

Amphipŏlis (*Ἀμφίπολις*). A town in Macedonia, on the eastern bank of the Strymon, about three miles from the sea. The Strymon flowed almost round the town, nearly forming a circle, whence its name Amphi-polis. It was originally called Ennea Hodoi, the "Nine Ways," and belonged to the Edonians, a Thracian people. It was colonized by the Athenians in B.C. 437, who drove the Edonians out of the place. It was one of the most important of the Athenian possessions in the north of the Aegaean Sea. Hence their indignation when it fell into the hands of Brasidas (B.C. 424), and of Philip (B.C. 358). The port of Amphipolis was Eion. See PHILIPPUS.

Amphippoi (*ἄμφιπποι*). See DESULTORES.

Amphiprostȳlos (*ἀμφιπρόστυλος*). See TEMPLUM.

Amphis (*Ἄμφις*). A Greek comic poet of Athens, contemporary with Plato. His works are lost (Ath. i. 403 foll., Mein.).

Amphissa (*Ἄμφισσα*). An important town of the Locri Ozolae near Delphi. See SACRED WAR.

Amphithalămus (*ἀμφιθάλαμος*). A room in the women's quarters of a Greek house, opposite the *θάλαμος*, and serving probably as a sleeping-room for the grown-up daughters. See DOMUS.

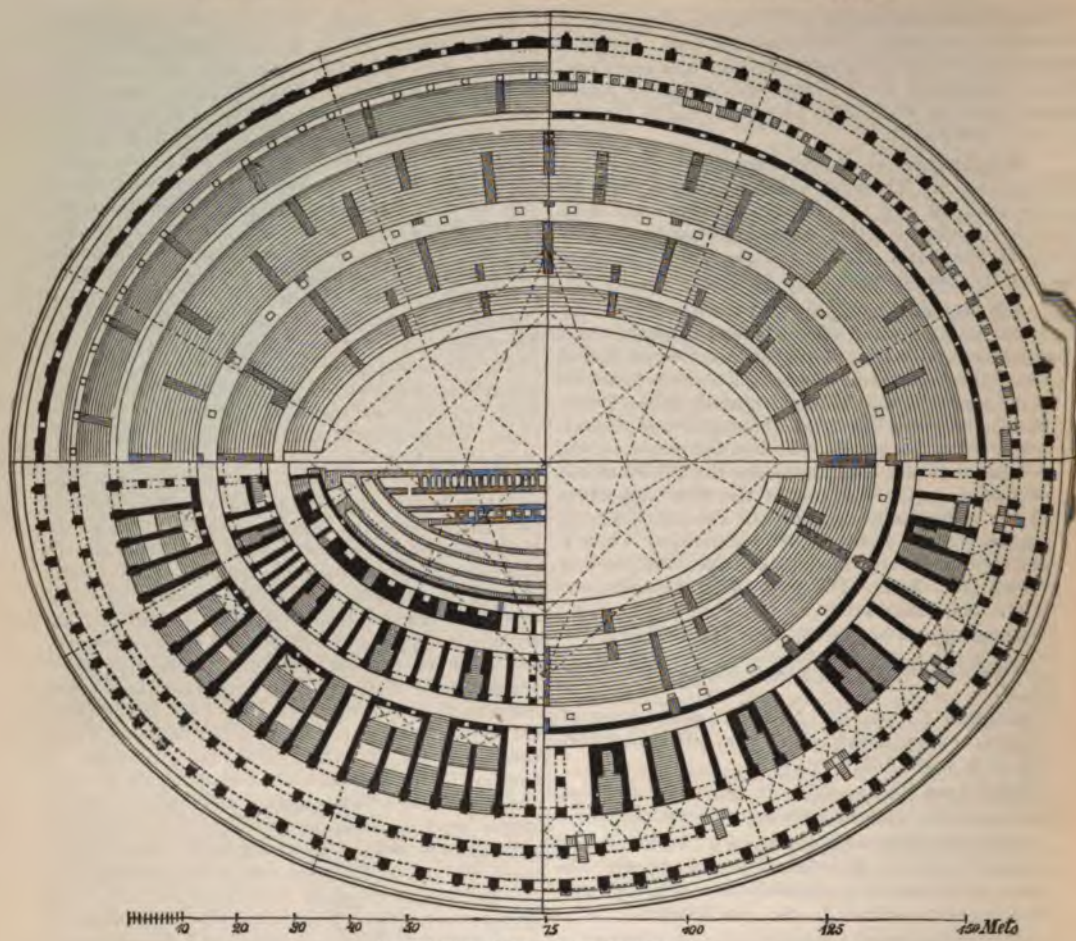
Amphitheātrum (*ἀμφιθέατρον*). A circular or elliptical building, arranged for the exhibition of combats of gladiators, wild beasts, and for sham sea-fights, all of which constituted the *ludi amphitheatrales*. See LUDI.

The first amphitheatre was probably that of C. Scribonius Curio, which was literally a double theatre, being composed of two wooden theatres placed on pivots, so that they could be turned around, spectators and all, and placed back to back, forming two separate theatres for dramatic exhibits; or face to face, forming an amphitheatre in the ordinary sense of the word. This structure was erected in B.C. 50, and is described by Pliny (*H. N.* xxxvi. § 116). The next was built by Iulius Caesar in B.C. 46, and was also of wood. These edifices were exposed to the danger of destruction by fire, and sometimes, too, proved inadequate to support the weight of the enormous crowds of spectators—often as many as 30,000 to 50,000. It was not until the fourth consulate of Augustus (B.C. 30) that an amphitheatre of stone was erected by Statilius Taurus in the Campus Martius (Suet. *Octav.* 29). This building was the only one of its kind until the erection of the great Flavian amphitheatre. This was carried out in the reigns of Vespasian and Titus, when the *Amphitheatrum Flavium*, which, since the time of Bede, has been known as the Colosseum or Coliseum, arose. An ecclesiastical tradition makes the architect to have been a Christian, one Gaudentius, afterwards a martyr. See Burn, *Rome and the Campagna*, p. 235; Middleton, *Ancient Rome in* 1885, pp. 303 foll.

This marvellous building was commenced by Vespasian (Suet. *Vesp.* 9) early in his reign, and completed by Titus, who dedicated it in the year A.D. 80, on which occasion 5000 animals of various kinds were slaughtered (Suet. *Tit.* 7). He seems not to have added the last story, however, which was done by Domitian, who also caused the ornamental work to be executed. As built by the Flavian emperors, the highest tiers of seats inside, and probably the fourth story, were of wood. Further additions date from a period not earlier than the time of Alexander Severus. (See Burn, p. 235). The name Colosseum was probably given it because of its enormous size. No subsequent public amphitheatre was erected in the city of Rome, the little *amphitheatrum castrense*, near the church of S. Croce, being probably intended only for the soldiers of the Guard.

The Colosseum became the spot where prince and people met together to witness those sanguinary exhibitions, the degrading effects of which on the Roman character can hardly be overestimated. It was partially repaired by Antoninus Pius (Capit. *Ant. Pi.* 8). In the reign of Macrinus, on the day of the Vulcanalia, it was struck by lightning, by which the upper rows of benches were consumed, and so much damage was done to other parts of the structure that the games were for some years celebrated in the Stadium (Dio Cass. lxxviii. 25). Its restoration was commenced by Elagabalus, and completed by Alexander Severus. A medal of Gordian III. represents the Colosseum with the legend *Munificentia Gordiani Aug.*, showing that fresh works were undertaken within a few years. It was again struck by lightning in the reign of Decius (Hieron. p. 475), but was soon restored, and the games continued to be celebrated in it down to the sixth century. It is usually stated that, in consequence of the self-devotion of Telemachus, an Asiatic monk, who rushed into the arena to separate the gladiators, and was overwhelmed under a shower of stones, Honorius abolished forever the sacrifices of the gladiators (Theodoret. v. 26); but there is evidence that they were continued even at a later period (Augustin. *Confess.* vi. 8). In later times the amphitheatre has been used sometimes in war as a fortress, and in peace as a quarry; whole palaces, such as the Cancelleria and the Palazzo Farnese, having been built out of its spoils. At length the popes made efforts to preserve it: Sixtus V. attempted to use it as a woollen factory, and to convert the arcades into shops; Clement XI. enclosed the lower arcades; and in 1750 Benedict XIV. consecrated it to the Christians who had been martyred in it. Notwithstanding the damages of time, war, and spoliation, the Flavian Amphitheatre still remains complete enough to give us a fair idea, excepting in some minor details, of the structure and arrangements of this description of building.

The very site of the Flavian Amphitheatre, as of most others, furnishes an example of the prodigal contempt of labour and expense which the Roman emperors displayed in their great works of architecture. The Greeks, in choosing the sites of their theatres, almost always availed themselves of some natural hollow on the side of a hill; but the Roman amphitheatres, with few exceptions, stand upon a plain. The site of the Colosseum was in the



Ground Plan of the Flavian Amphitheatre.

middle of the city, in the valley between the Caelian, the Esquiline, and the Velia, on the marshy ground which was previously the lake of Nero's palace, *stagnum Neronis*.

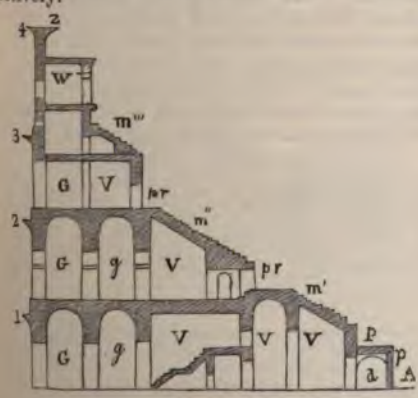
> "Hic ubi conspicui venerabilis amphitheatri
> Erigitur moles, stagna Neronis erant."
> (Mart. *de Spect.* ii. 5.)

No mere measures can give an adequate conception of this vast structure, the dimensions and arrangements of which were such as to furnish seats for 87,000 spectators, around an arena large enough to afford space for the combats of several hundred animals at once, for the evolutions of mimic sea-fights, and for the exhibition of artificial forests; with passages and staircases to give ingress and egress, without confusion, to the immense mass of spectators, and others for the attendants on the arena; dens for the thousands of victims devoted to destruction; channels for the rapid influx and outlet of water when the arena was used for a *naumachia;* and the means for the removal of the carcases, and the other abominations of the arena. Admirable pictures of the magnitude and magnificence of the amphitheatre and its spectacles are drawn in the *Essays* of Montaigne (iii. 6), and in the latter part of Gibbon's twelfth chapter.

As a general description of the building, the following passage of Gibbon is perfect: "It was a building of an elliptic figure, founded on fourscore arches, and rising, with four successive orders of architecture, to the height of 140 [157] feet. The outside of the edifice was incrusted with marble, and decorated with statues. The slopes of the vast concave which formed the inside were filled and surrounded with sixty or eighty rows of seats, of marble likewise, covered with cushions, and capable of receiving with ease about 80,000 spectators. Sixty-four *vomitories* (for by that name the doors were very aptly distinguished) poured forth the immense multitude; and the entrances, passages, and staircases were contrived with such exquisite skill that each person, whether of the senatorial, the equestrian, or the plebeian order, arrived at his destined place without trouble or confusion. Nothing was omitted which, in any respect, could be subservient to the convenience and pleasure of the spectators. They were protected from the sun and rain by an ample canopy, occasionally drawn over their heads. The air was continually refreshed by the playing of fountains, and profusely impregnated by the grateful scent of aromatics. In the centre of the edifice, the *arena*, or stage, was strewed with the finest sand, and successively assumed the most different forms. At one moment it seemed to rise out of the earth, like the garden of the Hesperides, and was after-

wards broken into the rocks and caverns of Thrace. The subterraneous pipes conveyed an inexhaustible supply of water; and what had just before appeared a level plain might be suddenly converted into a wide lake, covered with armed vessels, and replenished with the monsters of the deep. In the decoration of these scenes, the Roman emperors displayed their wealth and liberality; and we read on various occasions that the whole furniture of the amphitheatre consisted either of silver, or of gold, or of amber. The poet who describes the games of Carinus, in the character of a shepherd attracted to the capital by the fame of their magnificence, affirms that the nets designed as a defence against the wild beasts were of gold wire; that the porticos were gilded; and that the *belt* or circle which divided the several ranks of spectators from each other was studded with a precious mosaic of beautiful stones" (really, of glass tesserae in imitation of jewels; cf. ABACULUS).

The annexed woodcut, representing a section, not of an entire amphitheatre, but merely of the exterior wall, and the seats included between that and the arena, will serve to convey an idea of the arrangement of such structures in general. It is that of the Colosseum, and is given upon the authority of Hirt; but it is in some respects conjectural, particularly in the upper part, since no traces of the upper gallery are now remaining. The extreme minuteness of the scale renders it impossible to point out more than the leading form and general disposition of the interior; therefore, as regards the profile of the exterior, merely the heights of the cornices of the different orders are shown, with the figures 1, 2, 3, 4 placed against them respectively.



EXPLANATIONS.

A, The arena.
p, The wall or podium enclosing it.
P, The podium itself, on which were chairs or seats for the senators, etc.
m', The first maenianum, or slope of benches, for the equestrian order.
m'', The second maenianum.
m''', The third maenianum, elevated considerably above the preceding one, and appropriated to the pullati.
W, The colonnade, or gallery, which contained seats for women.
Z, The narrow gallery round the summit of the interior, for the attendants who worked the velarium.
pr, pr, The praecinctiones, or landings, at the top of the first and second maenianum, in the pavement of which were grated apertures, at intervals, to admit light into the vomitoria beneath them.
V V V V V, Vomitoria.
G G G, The three external galleries through the circumference of the building, open to the arcades of the first three orders of the exterior.
g g, Inner galleries.

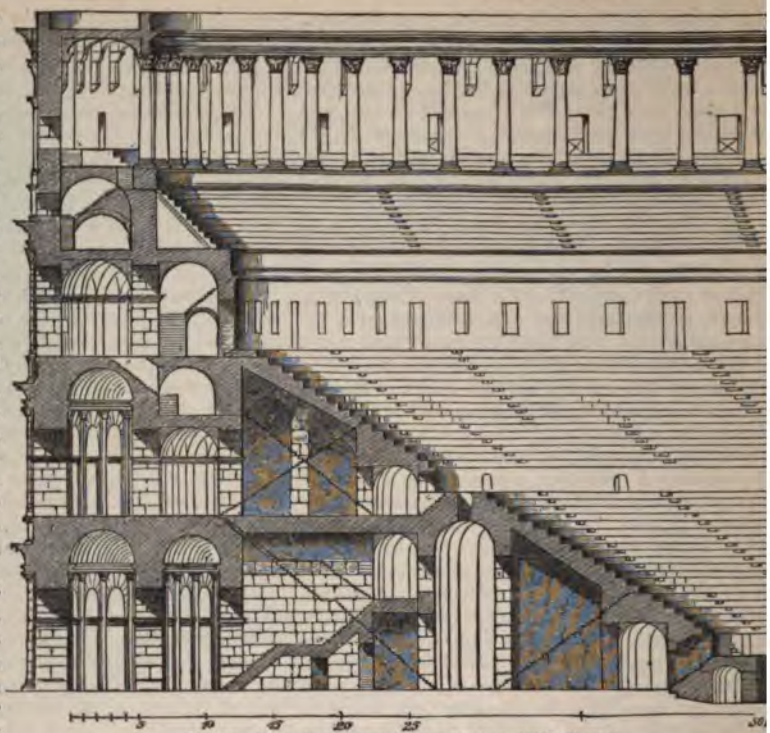
Owing to the smallness of the cut, the situation and arrangement of staircases, etc., are not expressed, as such parts could hardly be rendered intelligible except upon a greatly increased scale, and then not in a single section, nor without plans at various levels of the building.

The Colosseum covers altogether about five acres of ground; the transverse, or longer diameter of the external ellipse, is 615 feet, and the conjugate, or shorter one, 510; while those of the interior ellipse, or arena, are 281 and 176 feet respectively. Where it is perfect, the exterior is 157 feet high, and consists of four orders—viz., Doric, Ionic, and Corinthian — in attached three-quarter columns (that is, columns one fourth of whose circumference appears to be buried in the wall behind them), and an upper order of Corinthian pilasters. With the exception of the last, each of these tiers consists of eighty columns, and as many arches between them, forming open galleries throughout the whole circumference of the building; but the fourth has windows instead of large arches, and those are placed only in the alternate inter-columns—consequently, are only forty in number; and this upper portion of the elevation has, both on that account and owing to the comparative smallness of the apertures themselves, an expression of greater solidity than that below. The arches formed open external galleries, with others behind them; besides which there were several other galleries and passages, extending beneath the seats for the spectators, and, together with staircases, affording access to the latter. At present, the seats do not rise higher than the level of the third order of the exterior, or about half its entire height; therefore, the upper part of the edifice appears to have contributed very little, if at all, to its actual capacity for accommodating spectators. Still, though it has never been explained, except by conjecturing that there were upper tiers of seats and galleries (although no remains of them now exist), we must suppose that there existed some very sufficient reason for incurring such enormous expense, and such prodigal waste of material and labour beyond what utility seems to have demanded. This excess of height, so much greater than was necessary, was perhaps, in some measure, with the view that, when the building was covered in with a temporary roofing or awning (*velarium*), as a defence against the sun or rain, it should seem well proportioned as to height; and also, perhaps, in order to allow those who worked the ropes and other mechanism by which the velarium was unrolled or drawn back again, to perform those operations without incommoding the spectators on the highest seats.

With regard to the velarium (q. v.) itself, nothing at all conclusive and satisfactory can now be gathered; and it has occasioned considerable dispute among archæologists how any temporary covering could be extended over the whole of the building. Some have imagined that the velarium extended only over part of the building; but, independent of other objections, it is difficult to conceive how such an extensive surface could have been supported along the extent of its inner edge or circumference. The only thing which affords any evidence as to the mode in which the velarium was fixed is a series of projecting brackets, or corbels, in the uppermost story of the exterior, containing holes or sockets to receive the ends of poles passing through holes in the projection of the cornice, and to which ropes from the velarium were fixed; but the whole of the upper part

of the interior is now so dismantled as to render it impossible to decide with certainty in what manner the velarium was fastened. The velarium appears usually to have been made of wool, but more costly materials were sometimes employed. When the weather did not permit the velarium to be spread, the Romans used broad-brimmed hats or caps (*petasi*), or a sort of parasol, which was called *umbraculum*, from *umbra*, shade.

The interior of the amphitheatre was divided into three parts — the *arena*, *podium*, and *gradus*. The clear open space in the centre of the amphitheatre was called the arena, because it was covered with sand or sawdust, to prevent the gladiators from slipping and to absorb the blood. The size of the arena was not always the same in proportion to the size of the amphitheatre, but its average proportion was one third of the shorter diameter of the building.



Section of the Auditorium of the Flavian Amphitheatre.

It is now quite clear, since the excavations of 1874–75, that the arena had an actual flooring of boards, covered with sand, and movable. There must have been a souterrain, or vaults, at intervals at least, if not throughout, beneath the a na, as sometimes the animals suddenly iss apparently from beneath the ground (see annexed illustration), and machinery of differ kinds was raised up from below, and afterwa disappeared in the same manner. That th was also some substruction beneath the arena some amphitheatres at least, is evident, beca the whole arena was, upon particular occasi

Method of Raising Wild Beasts in the Amphitheatre.

filled with water, and converted into a *naumachia*, where vessels engaged in mimic sea-fights, or else crocodiles and other amphibious animals, were made to attack each other. Nero is said to have frequently entertained the Romans with spectacles and diversions of this kind, which took place immediately after the customary games, and were again succeeded by them; consequently, there must have been not only an abundant supply of water, but mechanical apparatus capable of pouring it in and draining it off again very expeditiously. See NAUMACHIA.

The arena was surrounded by a wall, distinguished by the name of *podium*, although such appellation, perhaps, rather belongs to merely the upper part of it, forming the parapet or balcony before the first or lowermost seats, nearest to the arena. The latter, therefore, was no more than an open oval court, surrounded by a wall about eighteen feet high, measuring from the ground to the top of the parapet; a height considered necessary in order to render the spectators perfectly secure from the attacks of the wild beasts. There were four principal entrances leading into the arena, two at the ends of each axis or diameter of it, to which as many passages led directly from the exterior of the building; besides secondary ones intervening between them, and communicating with the corridors beneath the seats on the podium.

The wall or enclosure of the arena is supposed to have been faced with marble of more or less costliness; besides which there appears to have been, in some instances at least, a sort of network affixed to the top of the podium, consisting of railing, or, rather, open trellis-work of metal. From the mention made of this network by ancient writers, little more can now be gathered respecting it than that, in the time of Nero, such netting, or whatever it might have been, was adorned with gilding and amber—a circumstance that favours the idea of its having been gilt metal-work, with bosses and ornaments of the other material. As a further defence, ditches, called *euripi*, sometimes surrounded the arena.

The term *podium* was also applied to the terrace, or gallery itself, immediately above the lower enclosure, and which was only wide enough to contain two, or at the most three, ranges of movable seats or chairs. This, as being by far the best situation for distinctly viewing the sports in the arena, and also more commodiously accessible than the seats higher up, was the place set apart for senators and other persons of distinction, such as the ambassadors of foreign parts; and it was here, also, that the emperor himself used to sit, in an elevated place called *suggestus* or *cubiculum*; and likewise the person who exhibited the games, on a place elevated like a pulpit or tribunal (*editoris tribunal*). The Vestal Virgins also appear to have had a place allotted to them in the podium, as has been assumed from a passage in Suetonius (*Aug.* 44), though this is only inferential, as the passage relates to an earlier regulation respecting the theatre. Some of these marble seats were carried away in the Middle Ages to be used as episcopal thrones.

Elevation of the Flavian Amphitheatre restored. (Daremberg and Saglio.)

Above the podium were the *gradus*, or seats of the other spectators, which were divided into *maeniana*, or stories. The first *maenianum*, consisting

The Colosseum. (Drawn by Boudier, after Photographs.)

of fourteen rows of stone or marble seats, was appropriated to the equestrian order. The seats appropriated to the senators and equites were covered with cushions (*pulvilli*), which were first used in the time of Caligula. Then, after an interval or space, termed a *praecinctio*, and forming a continued landing-place from the several staircases in it, succeeded the second maenianum, where were the seats called *popularia*, for the third class of spectators, or the *populus*. Behind this was the second praecinctio, bounded by a rather high wall, above which was the third maenianum, where there were only wooden benches for the *pullati*, or common people. The next and last division—namely, that in the highest part of the building—consisted of a colonnade or gallery, where women were allowed to witness the spectacles of the amphitheatre. Some parts of this were also occupied by the pullati. At the very summit was the narrow platform for the men who had to attend to the velarium, and to expand or withdraw the awnings, as there might be occasion. Each maenianum was not only divided from the other by the praecinctio, but was intersected at intervals by spaces for passages left between the seats, called *scalae* or *scalaria*; and the portion between two such passages was called a *cuneus*, because this space gradually widened, like a wedge, from the podium to the top of the building. The entrances to the seats from the outer porticos were called *vomitoria*, because, says Macrobius, *Homines glomeratim ingredientes in sedilia se fundunt*.

There were in the amphitheatre concealed tubes, from which scented liquids were scattered over the audience, and which sometimes issued from statues placed in different parts of the building. (Lucan, ix. 808; Mart. *Spect.* 3.)

The provincial amphitheatres were probably, as a rule, built of wood; but in several of the large cities of the Empire there are important ruins of large amphitheatres of stone, of which the best known are at Verona, Paestum, Pompeii, and Capua, in Italy; at Nimes, Arles, and Fréjus, in France; at Pola, in Istria; and at Syracuse an Catania, in Sicily.

For an account of the games, combats, etc., hel in the amphitheatre, see the articles GLADIATORE NAUMACHIA; VENATIONES.

On the general subject of amphitheatres, tl reader is referred to the following standa works: Lipsius, *De Amphitheatro*; Nibby, *De Anfiteatro Flavio*, a supplement to Nardini, vol. p. 233; Fea, *Notizie degli Scavi nell' Anfiteatro Fl vio*; Bunsen, *Beschreibung der Stadt Rom*, vol. iii Cressy and Taylor, *Architectural Antiquities Rome*; Stieglitz, *Archäologie der Baukunst*; Hir *Geschichte d. Baukunst bei den Alten*; Burn, *Ro and the Campagna*; J. H. Parker, *Archaeology Rome*, part vii.; Middleton, *Ancient Rome in 188* id., *Remains of Ancient Rome* (1892).

Amphitrīté (Ἀμφιτρίτη). A Nereid, wife of P seidon (q. v.), and mother of Triton (q. v.).

Amphitruo. The title of a comedy of T. Ma cius Plautus (q. v.), and differing from the othe of his that we possess in being in spirit a b lesque. It is based on the story of Iupiter a Alcmené, and has been imitated by Molière French, and Dryden in English. See SATYR DRAMA.

Interior of the Colosseum.

Amphitryon or **Amphitruo** (Ἀμφιτρύων). S of Alcaeus and Hipponomé, husband of Alcmen and nominally father of Heracles, who is hen called Amphitryoniades. (See ALCMENÉ.) Am phitryon was slain in a war against Erginus, kin of the Minyans.

Amphomosia (ἀμφομοσία). See AMPHIORKIA.

Amphŏra (ἀμφορεύς). A two-handled, big-be lied vessel, usually of clay, with a longish or shor ish neck, and a mouth proportioned to the siz sometimes resting firmly on a foot, but often en ing in a blunt point, so that in the store-room had to lean against the wall or be sunk in san and, when brought out for use, to be put in a ba ket, wine-cooler, or hollow stand.

It served to keep oil, honey, and more especial

the wine drawn off from the big fermenting vats. It was fastened with a clay stopper, plastered over with pitch, loam, or gypsum, and had a ticket stating the kind, the year, and the quantity of the wine it contained. The Greek ἀμφορεύς was a

Amphorae.

large liquid measure holding nearly nine gallons (see METRETES); the Roman measure called *amphora* held six gallons and seven pints. See VINUM.

Amphrȳsus (Ἀμφρυσός). A small stream in Thessaly flowing into the Pagasaeus Sinus. On its banks Apollo fed the herds of Admetus (q. v.).

Ampsāga. A river of North Africa flowing past the town of Cirta, and dividing Numidia from Mauritania Sitifensis. (Ptol. iv. 3, § 20.)

Ampsanctus (or **Amsanctus**) **Lacus.** A small lake in Samnium, near Aeculanum, which, by reason of its mephitic vapours, was reputed to be the entrance to the lower world. (Cic. *De Div.* i. 36.)

Ampulla (λήκυθος, βομβύλιος). A tall, slender, narrow-necked vessel, with a handle, used for perfumes, unguents, vinegar, water, and wine (*ampulla potoria*). Lekythi were of constant use at the toilets of Greek ladies. They also held the oil used in anointing the bodies of the dead. The ampulla was used in the Christian Church as a receptacle for the wine and water of the sacrament, and also for holding the consecrated oil or chrism.

Lekythos. (British Museum.)

Amputatio. See IUDICIUM.

Ampyx (Ἄμπυξ). Son of Pelias, husband of Chloris, and father of Mopsus (q. v.), who was hence known as Ampycides.

Ampyx (ἄμπυξ). (1) A frontlet or band worn by Greek ladies to confine the hair; passing around the front of the head and fastened behind. It was often of gold or silver, and adorned with precious stones. Hesychius supposes men

Forms of the Ampyx.

to have worn frontlets in Lydia; and they appear to have been worn also by the Jews. (2) A frontlet worn by horses, and sometimes by elephants, often highly ornamented.

Ampliatio. The Latin term for a delay of verdict pending the production of further evidence in a case not clear to the judges. See COMPERENDINATIO.

Amulētum (περίαπτον, περίαμμα, φυλακτήριον). A charm worn by a human being, or even by an animal, to avert evil or secure good fortune. The word is from the Arabic *hamâlet*, meaning "that which is suspended." Amulets are as old as the Homeric μῶλυ (*Od.* x. 305); but appear to have been introduced into Rome from the East under the early Empire. The word is first used in Pliny (*H. N.* xxxvii. § 124). They consist of gems or stones, metals (e. g. copper, iron, gold); plants (e. g. laurel, hellebore, fig); animals and parts of animals (e. g. the spider, the bat, the dog's gall, the ass's testicles, wolf's fat); parts and secretions of the human body (e. g. the blood of gladiators, the eye-tooth of a corpse); and artificial shapes often obscene. These were attached to a chain or belt passed over one shoulder and under the other. See Pliny, *H. N.* Bk. xxxvii.; O. Jahn, *Ueber den bösen Blick* in *Berichte der sächsischen Gesellschaft* (1855); C. W. King, *Precious Stones and Metals;* Marquardt, *Röm. Altert.* vi. p. 104; Labatut in Daremberg and Saglio, s. h. v.; and the articles BULLA; CREPUNDIA; FASCINUM; LUNULAE; PHALERAE.

Amulius. See ROMULUS.

Amussis. A level used in testing the evenness of a surface. See LIBELLA; NORMA; REGULA.

Amȳclae (Ἀμύκλαι). (1) An ancient town of Laconia, on the Eurotas, twenty miles southeast of Sparta. It is said to have been the abode of Tyndarus, and of Castor and Pollux, who are hence called Amyclaei Fratres. After the conquest of Peloponnesus by the Dorians, the Achaeans maintained themselves in Amyclae for a long time; but it was at length taken and destroyed by the Lacedaemonians under Teleclus. Amyclae still continued memorable by the festival of the Hyacinthia celebrated at the place annually, and by the colossal statue of Apollo, who was hence called Amyclaeus. (2) An ancient town of Latium, east of Terracina, on the Sinus Amyclanus, claimed to be an Achaean colony from Laconia. The inhabitants were said to have deserted it on account of its being infested by serpents; whence Vergil speaks of *tacitae Amyclae* (*Aen.* x. 564.)

Amyclīdes. Hyacinthus (q. v.).

Amȳcus (Ἄμυκος). A son of Poseidon; a gigan-

tic king of the Bebrycians on the Bithynian coast, who forced every stranger that landed there to box with him. When the Argonauts wished to draw water from a spring in his country, he forbade them, but was conquered and killed in a match with Polydeuces (Pollux).

Amymōné (Ἀμυμώνη). The daughter of Danaüs (q. v.), and mother of Nauplius by Poseidon.

Amyntas (Ἀμύντας). (1) A king of Macedonia, who reigned from about B.C. 540 to 500, and was succeeded by his son Alexander I. (2) King of Macedonia, son of Philip, the brother of Perdiccas II., reigned B.C. 393–369, and obtained the crown by the murder of the usurper Pausanias. He carefully cultivated the friendship of Athens. He left by his wife Eurydicé three sons, Alexander, Perdiccas, and the famous Philip, hence called by Ovid, Amyntiades.

Amyntor (Ἀμύντωρ). A king of the Dolopes, and father of Phoenix (q. v.).

Amystis (ἀμυστὶ πίνειν, ἀμυστὶν πίνειν, ἀμυστίζειν), from ἀ and μύω, a draught taken without drawing breath. It was a favourite amusement with the Greeks to try how much they could swallow in this way, and very large quantities are said to have been drunk. Plato (*Symp.* 214 A) represents Socrates and Alcibiades as draining off the contents of a wine-cooler holding eight κοτύλαι, or nearly two quarts; while Alexander the Great is said to have greatly exceeded this amount. Ephippus relates that he succeeded in emptying a vessel containing two χόες, or more than two gallons and a half, and afterwards attempted to drink a second in the same way. This, however, affected him so much as to bring on the illness which resulted in his death. The name was also applied to a kind of vessel adapted for this kind of drinking. (Athen. x. 60, p. 442 foll.; 67, p. 447.)

Amythāon (Ἀμυθάων). A son of Cretheus and Tyro, and father of Bias and Melampus. (*Od.* xi. 235.) See OLYMPIA.

Anabāsis (ἀνάβασις). (1) The title of Xenophon's narrative of the 10,000 Greek troops in the expedition under Cyrus the Younger against his brother Artaxerxes. It is in seven books, of which the first alone deals with the ἀνάβασις, or march up from the coast, the rest relating to the κατάβασις, or retreat and subsequent adventures of the Ten Thousand. (2) The *Anabasis of Alexander*, by Arrianus (q. v.), contains an account of the campaigns of Alexander the Great, written in the second century A.D. Like the *Anabasis* of Xenophon, it is in seven books.

Anăces. See DIOSCURI.

Anacharsis (Ἀνάχαρσις). A Scythian prince, who came to Athens about B.C. 594 to pursue a course of study. He was a friend of Solon and a man of ability. On his return to his native land, he was killed by his brother Saulius. A number of aphorisms were ascribed to him, and he was said to have invented the bellows, the anchor, and the potter's wheel. A number of epistles of later date are falsely attributed to him. See Seneca, *Epist.* xc.

Anacreon (Ἀνακρέων). A famous Greek lyric poet, born about B.C. 550, at Teos, an Ionian town of Asia, whose inhabitants, to escape the threatened yoke of Persia, migrated to Abdera in Thrace, B.C. 540. From Abdera, Anacreon went to the tyrant Polycrates of Samos, after whose death (B.C. 522) he removed to Athens on the invitation of Hipparchus, and lived there, till the fall of the Peisistratidae, on friendly terms with his fellow-poet Simonides, and Xanthippus, the father of Pericles. He is said to have died at Abdera in his eighty-sixth year, choked by the stone of a dried grape. A statue of him stood in the Acropolis at Athens in the guise of an aged minstrel inspired by the wine-god, for Anacreon was regarded as the type of a poet who, in spite of age, paid perpetual homage to wine and love. Love and wine and merry company formed the favourite subjects of his light, sweet, and graceful songs, which were cast in the metres of the Aeolic poets, but composed in the Ionic dialect. Besides fragments of such songs and of elegies, we have also a number of epigrams that bear his name. His songs were largely imitated, and of such imitations we have under his name a collection of about sixty love-songs and drinking-songs of very various (partly much later) dates, and of different degrees of merit. Of these, the renderings by Thomas Moore are unsurpassed in grace and melody. The genuine fragments are contained in Bergk's *Poetae Lyrici Graeci* (4th ed. 1878). Translation edited by Bullen (N. Y. 1893).

Anacrĭsis (ἀνάκρισις). The pleadings preparatory to a trial at Athens, the object of which was to determine, generally, if the action would lie (ἐξετάζουσι δὲ καὶ εἰ ὅλως εἰσάγειν χρή). The magistrates were said ἀνακρίνειν τὴν δίκην, or τοὺς ἀντιδίκους, and the parties ἀνακρίνεσθαι. The process consisted in the production of proofs, of which there were five kinds: (1) the laws; (2) written documents, the production of which by the opposite party might be compelled by a δίκη εἰς ἐμφανῶν κατάστασιν; (3) testimonies of witnesses present (μαρτυρίαι), or affidavits of absent witnesses (ἐκμαρτυρίαι); (4) depositions of slaves extorted by the rack; (5) the oath of the parties. All these proofs were committed to writing, and placed in a box secured by a seal (ἐχῖνος) till they were produced at the trial. The name ἀνάκρισις is given to the pleadings, considered expressly as a written document, in Isaeus. If the evidence produced at the anacrisis was so clear and convincing that there could not remain any doubt, the magistrate could decide the question without sending the cause to be tried before the dicasts; this was called διαμαρτυρία. In this case, the only remedy for the person against whom the decision was given was to bring an action of perjury against the witnesses (ψευδομαρτυρῶν δίκη). These pleadings, like our own, were liable to vexatious delays on the part of the litigants, except in the case of actions concerning merchandise, benefit societies, mines, and dowries, which were necessarily tried within a month from the commencement of the suit, and were therefore called ἔμμηνοι δίκαι. The word ἀνάκρισις is sometimes used of a trial in general (μηδ' εἰς ἀγκρισιν ἐλθεῖν). The archons were the proper officers for the ἀνάκρισις. See Meier and Schömann, *Attisch. Prozess*; Platner, *Prozess und Klagen*; and the articles ARCHON; ANTIGRAPHÉ; ANTOMOSIA.

Anactorium (Ἀνακτόριον). A town of Acarnania, on the Ambracian Gulf.

Anadēma (ἀνάδημα). See MITRA.

Anadesmé (ἀναδέσμη). See MITRA.

Anadikia (ἀναδικία). See EPHESIS.

Anadyoměné. An epithet of Aphrodité (q. v.)

Anaglypta (ἀνάγλυπτα). See CAELATURA; TORREUTICE.

Anagnia. The chief town of the Hernici, in Latium, near which Cicero had a fine estate.

Anagnostae (ἀναγνῶσται). See LECTORES.

Anagōges Diké (ἀναγωγῆς δίκη). If an individual sold a slave who had some secret disease—such, for instance, as epilepsy—without informing the purchaser of the circumstance, it was in the power of the latter to bring an action against the vendor within a certain time, which was fixed by the laws. In order to do this, he had to report (ἀνάγειν) to the proper authorities the nature of the disease; whence the action was called ἀναγωγῆς δίκη. See SERVUS.

Anagogia (ἀναγώγια). A festival celebrated at Eryx in Sicily in honour of Aphrodité. Nine days later, a second festival, the καταγώγια, was celebrated.

Anaītis (Ἀναΐτις). An Armenian goddess, probably to be identified with Aphrodité. Her temple stood in the district of Acilisené, in the territory between the northern and southern branches of the Euphrates. This temple had set apart for it a large tract of land, which was cultivated by male and female slaves (ἱερόδουλοι). It was famous for its riches, and from it Antony in his Parthian expedition carried away an image of the goddess made of solid gold (Pliny, *H. N.* xxxiii. 4). Anaītis was worshipped also at Zela in Pontus, and in Comana.—Among the Lydians, the name Anaītis was given to Artemis (Pausan. iii. 16, 8).

Anakeia (ἀνάκεια). A festival of the Dioscuri (q. v.), or Ἄνακες, held at Athens.

Anăkes (Ἄνακες). See DIOSCURI.

Anakleteria (ἀνακλητήρια). The name of a solemnity at which the minority of a young prince was declared at an end, and he assumed the reins of government. The name was chiefly applied to the coming of age of the Ptolemaic kings of Egypt (Polyb. xviii. 38; xxviii. 10).

Anakomĭdé (ἀνακομιδή). The ceremony of returning to his native land the body or ashes of one who had died abroad.

Analemma (ἀνάλημμα). (1) In the plural, walls built on strong foundations. (2) An instrument used to show the different altitudes of the sun at the different periods of the year (Vitruv. ix. 7, 8, § 6, 7). See GNOMON.

Analogists and Anomalists. See PHILOLOGIA.

Anancaeum (ἀναγκαῖον). A large drinking-vessel, whose etymology suggests that the drinker was compelled to empty it at a draught (Plaut. *Rud.* ii. 3, 33). See AMYSTIS.

Anaphlystos (Ἀνάφλυστος). A deme of Attica, on the southwestern coast. It belonged to the tribe Antiochis.

Anāpus (Ἄναπος). (1) A river in Sicily flowing into the sea south of Syracuse. (2) A river in Acarnania emptying into the Acheloüs.

Anas. The modern Guadiana; one of the chief rivers of Spain emptying into the ocean. It formed the boundary between Baetica and Lusitania.

Anatokismus (ἀνατοκισμός). See FENUS.

Anaumachiou Graphé (ἀναυμαχίου γραφή). An impeachment of the trierarch who had kept aloof from action while the rest of the fleet was engaged. In a cause of this kind, as in the kindred actions ἀστρατείας, δειλίας, λιπονανιίου, γιποταξίου, the strategi were naturally the presiding judges. The penalty was ἀτιμία, without confiscation of goods, if we may trust Andocides; whereas on conviction δειλίας or λιποταξίου, the property of the offender was confiscated (Lys. *c. Alcib.* i. § 9).

Anaxagŏras (Ἀναξαγόρας). A Greek philosopher, of Clazomenae in Asia Minor, born about B.C. 500. Sprung from a noble family, but wishing to devote himself entirely to science, he gave up his property to his kinsmen, and removed to Athens, where he lived in intimacy with the most distinguished men—above all with Pericles. Shortly before the outbreak of the Peloponnesian War he was charged by the political opponents of Pericles with impiety, i. e. with denying the gods recognized by the State; and, though acquitted through his friend's influence, he felt compelled to emigrate to Lampsacus, where he died soon after, aged seventy-two. He not only had the honour of giving philosophy a home at Athens, where it went on flourishing for quite a thousand years, but he was the first philosopher who, by the side of the material principle, introduced a spiritual, which gives the other life and form. He laid down his doctrine in a work "On Nature" in the Ionic dialect, of which only fragments are preserved. Like Parmenides, he denied the existence of birth or death; the two processes were rather to be described as a mingling and unmingling. The ultimate elements of combination are indivisible, imperishable *primordia* of infinite number, and differing in shape, colour, and taste, called by himself "seeds of things," and by later writers (from an expression of Aristotle) ὁμοιομέρεια, i. e. particles of like kind with each other and with the whole that is made up of them. At first these lay mingled without order; but the divine spirit—νοῦς, pure, passionless reason—set the unarranged matter into motion, and thereby created out of chaos an orderly world. This movement, proceeding from the centre, works on forever, penetrating farther and farther the infinite mass. But the application of the spiritual principle was rather indicated than fully carried out by Anaxagoras: he himself commonly explains phenomena by physical causes, and only when he cannot find these, falls back on the action of divine reason. The fragments of his most important work were edited by Schaubach (1827), and by Schorn (1829). See also Beckel, *Anaxagorae Doctrina de Rebus Animatis* (Münster, 1868), and Ueberweg, *Hist. of Philosophy*, vol. i. pp. 63–67 (Eng. trans., N. Y. 1872). For criticism of Anaxagoras by Lucretius, see the *De Rerum Natura*, i. 830–920.

Anaxagoreia (ἀναξαγόρεια). A day of recreation for the youths at Lampsacus, which took place once every year, in compliance with a wish expressed by Anaxagoras, who, after being expelled from Athens, spent the remainder of his life there.

Anaxandrĭdes (Ἀναξανδρίδης). (1) A king of Sparta, who reigned from about B.C. 560 to 520. Having a barren wife whom he would not divorce, the ephors made him take with her a second. By her he had Cleomenes; and after this, by his first wife, Dorieus, Leonidas, and Cleombrotus. (2) A Rhodian Greek poet of the Middle Comedy, who flourished in B.C. 376. He is said to have been the first to make love affairs the theme of comedy. His plays are said to have been characterized by sprightliness and humour, but only fragments of them are now in existence.

Anaxarchus (Ἀναξάρχος). A philosopher of Abdera, of the school of Democritus, who accompanied Alexander into Asia (B.C. 334). After the death of Alexander (B.C. 323), Anaxarchus was thrown by shipwreck into the power of Nicocreon, king of Cyprus, to whom he had given offence, and who had him pounded to death in a stone mortar.

Anaxarĕté (Ἀναξαρετή). A maiden of Cyprus, treated her lover Iphis with such haughtiness that he hanged himself at her door. She looked with such indifference at the funeral of the youth that Aphrodité changed her into a stone statue.

Anaximander (Ἀναξίμανδρος). A Greek philosopher of Miletus, born B.C. 611, and hence a younger contemporary of Thales and Pherecydes. He lived at the court of Polycrates of Samos, and died B.C. 547. In his philosophy the primal essence, which he was the first to call ἀρχή, was the immortal, imperishable, all-including infinite, a kind of chaos (ἄπειρον), out of which all things proceed, and into which they return. He composed, in the Ionic dialect, a brief and somewhat poetical treatise on his doctrine, which may be regarded as the earliest prose work on philosophy; but only a few sentences out of it are preserved. The advances he had made in physics and astronomy are evidenced by his invention of the sundial, his construction of a celestial globe, and his first attempt at a geographical map. See IONIAN SCHOOL; PHILOSOPHIA.

Anaximĕnes (Ἀναξιμένης). (1) A Greek philosopher of Miletus, a younger contemporary and pupil of Anaximander, who died about B.C. 502. He supposed air to be the fundamental principle, out of which everything arose by rarefaction and condensation. This doctrine he expounded in a work, now lost, written in the Ionic dialect. (2) A Greek sophist of Lampsacus, a favourite of Philip of Macedon and Alexander the Great. He composed orations and historical works, some treating of the actions of those two princes. Of these but little remains. On the other hand, he is the author of the *Rhetoric* dedicated to Alexander, the earliest extant work of this kind, which was once included among the works of Aristotle.

Anaxyrĭdes (ἀναξυρίδες). See BRACAE.

Ancaeus (Ἀγκαῖος). (1) Son of the Arcadian Lycurgus, and father of Agapenor. He was one of the Argonauts, and was killed by the Calydonian boar. (2) Son of Poseidon and Astypalaea, also one of the Argonauts, and the helmsman of the ship Argo after the death of Tiphys.

Anchiălé (Ἀγχιάλη). (1) A town of Thrace, on the Black Sea, near the border of Mysia. (2) A city of Cilicia, near the coast, said to have been founded by Sardanapalus.

Anchīses (Ἀγχίσης). The son of Capys, of the royal house of Troy by both parents, ruler of Dardanus, on Mount Ida. Aphrodité loved him for his beauty, and bore him a son, Aeneas; but having, in spite of her warnings, boasted of her favour, he was (according to various versions of the story) paralyzed, killed, or struck blind by the lightning of Zeus. Vergil represents the disabled chief as borne out of burning Troy on his son's shoulders, and as sharing his wanderings over the sea, and aiding him with his counsel, till they reach Drepanum, in Sicily, where he dies, and is buried on Mount Eryx.

Anchisteia (ἀγχιστεία). See HERES.

Ancīlé. See SALII.

Ancilla. See SERVUS.

Ancōna or **Ancon** (Ἀγκών). A town in Picenum, on the Adriatic Sea, lying in a bend of the coast between two promontories, and hence called *Ancon*, or an "elbow." It was built by the Syracusans in the time of the elder Dionysius, B.C. 392. The Romans made it a colony. It possessed an excellent harbour, completed by Trajan, and was one of the most important seaports of the Adriatic.

Ancŏra (ἄγκυρα). See NAVIS.

Ancus Marcius. The fourth king of Rome. He reigned twenty-four years (B.C. 640–616), and is said to have been the son of Numa's daughter. He took many Latin towns, transported the inhabitants to Rome, and gave them the Aventine to dwell on. These conquered Latins formed the original Plebs. He was succeeded by Tarquinius Priscus. (Livy, i. 32 foll.)

Ancȳra (Ἀγκύρα). (1) A city of Galatia, in Asia Minor, originally the chief city of a Gallic tribe named the Tectosages, who came from the south of France. (See ANCYRANUM MONUMENTUM.) (2) A town in Phrygia Epictetus, on the borders of Mysia.

Ancyrānum Monumentum. The monument at Ancyra (now Angora), a marble slab, of which the greater part is preserved. It belonged to the temple of Augustus at Ancyra, and contained the Latin text of a Greek translation of the report drawn up by that emperor himself on the actions of his reign (*index rerum a se gestarum*). By the terms of his will this report, engraved in bronze, was set up in front of his mausoleum at Rome, and copies were made of it for other temples of Augustus in the provinces. See Perrot, *Exploration Archéologique de la Galatie*, etc.; the fac-simile of the inscription with commentary by Mommsen (Berlin, 1883); and AUGUSTUS, p. 171.

Andabătae. See GLADIATORES.

Andecāvi, Andegāvi, or **Andes.** A Gallic people dwelling north of the Liger (Loire), whose chief town was Andes (Angers).

Andes. A village near Mantua, famous as being the birthplace of Vergil.

Andocĭdes (Ἀνδοκίδης). The second in order of time in the roll of great Attic orators. He was born B.C. 439, and belonged by birth to the aristocratic party, but fell out with it in B.C. 415, when he was involved in the famous trial for mutilating the statues of Hermes, and, to save his own and his kinsmen's lives, betrayed his aristocratic accomplices. Having, in spite of the immunity promised him, fallen into partial loss of civic rights, he left Athens, and carried on a profitable trade in Cyprus. After two fruitless attempts to recover his status at home, he was allowed at last, upon the fall of the Thirty Tyrants and the amnesty of B.C. 403, to return to Athens, where he succeeded in repelling renewed attacks, and gaining an honourable position. Sent to Sparta in B.C. 390, during the Corinthian War, to negotiate peace, he brought back the draft of a treaty, for the ratification of which he vainly pleaded in a speech that is still extant. He is said to have been banished in consequence, and to have died in exile. Besides the above-mentioned oration, we have two delivered on his own behalf, one pleading for his recall from banishment, B.C. 410; another against the charge of un-

awful participation in the mysteries, B.C. 399; a fourth, against Alcibiades, is spurious. His oratory is plain and artless, and its expressions those of the popular language of the day. A good text is that of Blass (Leipzig, 1880); and C. Müller's, with index (1868). See Blass, *Die attische Beredsamkeit*, 3 vols. (1880).

Andrapodismou Graphé (*ἀνδραποδισμοῦ* or *ἀνδραποδίσεως γραφή*). An action brought before the court of the Eleven (*οἱ ἕνδεκα*), against all persons who carried off slaves from their masters, or reduced free men to a state of slavery. The grammarians mention an oration of Antiphon on this subject, which has not come down to us.

Andrapŏdōn Diké (*ἀνδραπόδων δίκη*). The title of the *διαδικασία* when a property in slaves was the subject of contending claims. The cause belonged to the class of *δίκαι πρός τινα*, and was one of the private suits that came under the jurisdiction of the thesmothetae.

Andreia (*ἀνδρεῖα*). See SYSSITIA.

Andria. A play of Terence, the earliest of his comedies, produced in B.C. 166, when the author was only nineteen years of age. For the story connected with its production, see TERENTIUS.

Andrias (*ἀνδριάς*). See STATUARIA.

Andrŏclus or **Andrŏcles**. The slave of a Roman consul, and sentenced to be exposed to the wild beasts in the circus; but a lion which had been let loose upon him exhibited signs of recognition, and began licking him. Upon inquiry, it appeared that Androclus had run away from his master in Africa; and that, having taken refuge in a cave, a lion entered, went up to him, and held out his paw. Androclus extracted a large thorn which had entered it. Henceforth they lived together for some time, the lion catering for his benefactor. But at last, tired of this savage life, Androclus left the cave, was apprehended by some soldiers, brought to Rome, and condemned to the wild beasts. He was pardoned, and presented with the lion, which he used to lead about the city. (Sen. *Ben.* ii. 19; Gell. v. 14.)

Androgeonia (*Ἀνδρογεώνια*). A festival with games, held every year in the Ceramicus at Athens, in honour of the hero Androgeos, son of Minos, who had overcome all his adversaries in the festive games of the Panathenaea, and was afterwards killed by order of Aegeus (q. v.).

Androgeos (*Ἀνδρόγεως*). A son of Minos, king of Crete, by Pasiphaë. Visiting Athens at the first celebration of the Panathenaea, he won victories over all the champions, when King Aegeus, out of jealousy, sent him to fight the bull of Marathon, which killed him. According to another account he was slain in an ambush. Minos avenged his son by making the Athenians send seven youths and seven maidens every nine years as victims of the Minotaur (q. v.). See THESEUS.

Androlepsia or **Androlepsion** (*ἀνδρολη̃ψία* or *ἀνδρολή̃ψιον*). The right of reprisals, a custom recognized by the international law of the Greeks; so that when a citizen of one State had killed a citizen of another, and the countrymen of the former would not surrender him to the relatives of the deceased, it was held lawful to seize upon three, and not more, of the countrymen of the offender, and keep them as hostages till satisfaction was afforded or the homicide given up. The trierarchs and the commanders of the ships of war were the persons intrusted with this office. The property which the hostages had with them at the time of seizure was confiscated, under the name of *σῦλα* or *σῦλαι*.

Andromăché (*Ἀνδρομάχη*). The daughter of Eëtion, king of the Cilician Thebes, and wife of Hector, by whom she had a son, Scamandrius (Astyanax). On the taking of Troy, her son was hurled from the walls of the city, and she herself fell to the share of Neoptolemus (Pyrrhus), the son of Achilles, who took her to Epirus. She afterwards married Helenus, a brother of Hector, who ruled over Chaonia.

Andromăchus (*Ἀνδρόμαχος*). (1) An opulent Sicilian, father of the historian Timaeus. He collected together the inhabitants of the city of Naxos, which Dionysius the tyrant had destroyed, and founded with them Tauromenium. Andromachus, as prefect of the new city, subsequently aided Timoleon in restoring liberty to Syracuse. (Diod. Sic. xvi. 7, 68.) (2) A general of Alexander, to whom Parmenio gave the government of Syria. He was burned alive by the Samaritans, but his death was avenged by Alexander. (Quint. Curt. iv. 5.) (3) A brother-in-law of Seleucus Callinicus. (4) A traitor, who discovered to the Parthians all the measures of Crassus, and, on being chosen guide, led the Roman army into a situation whence there was no mode of escape. (5) A physician of Crete in the age of Nero. He was physician to the emperor, and inventor of the famous medicine, called after him, *theriaca Andromachi*. It was intended at first as an antidote against poisons, but became afterwards a kind of panacea. This medicine enjoyed so high a reputation among the Romans that the emperor Antoninus, at a later period, took some of it every day, and had it prepared every year in his palace. It consisted of sixty-one ingredients, the principal of which were squills, opium, pepper, and dried vipers.

Andromĕda (*Ἀνδρομέδη*). The daughter of Cepheus, king of Aethiopia, and Cassiopea. In consequence of her mother boasting that the beauty of her daughter surpassed that of the Nereids, Poseidon sent a sea-monster to lay waste the country. The oracle of Ammon promised deliverance if Andromeda was given up to the monster, and Cepheus was obliged to chain his daughter to a rock. Here she was found and saved by Perseus, who slew the monster and obtained her as his wife. She had been previously promised to Phineus, and this gave rise to the famous fight of Phineus and Perseus at the wedding, in which the former and all his associates were slain. After her death she was placed among the stars.

Andrōn (*ἀνδρών*). See DOMUS (Greek).

Andronĭcus (*Ἀνδρόνικος*). (1) A peripatetic philosopher, a native of Rhodes, who flourished about B.C. 80. He arranged and published the writings of Aristotle, which had been brought to Rome with the library of Apellicon. He commented on many parts of these writings; but no portion of his works has reached us, for the treatise *Περὶ Παθῶν*, and the Paraphrase of the Nicomachean ethics, which have been published under his name, are the productions of another. The treatise *Περὶ Παθῶν* was published by Hösschel in 1593, and was afterwards printed conjointly with the Paraphrase in 1617, 1679, and 1809. The Paraphrase

was published by Heinsius in 1607, at Leyden, as an anonymous work (*Incerti Auctoris Paraphrasis*, etc.), and afterwards under the name of *Andronicus of Rhodes*, by the same scholar, in 1617, with the treatise Περὶ Παθῶν added to it. See the dissertations by Littig, *Andronikos von Rhodos* (1891) and by Rösener (1893). (2) CYRRHESTES, an astronomer of Athens, who erected, B.C. 159, an octagonal marble tower in that city to the eight winds, now known as the "Tower of the Winds." On every side of the octagon he caused to be wrought a figure in *relievo*, representing the wind which blew

Tower of the Winds.

against that side. The top of the tower was finished with a conical marble, on which he placed a brazen Triton, holding a wand in his right hand. This Triton was so contrived that he turned round with the wind, and always stopped when he directly faced it, pointing with his wand over the figure of the wind at that time blowing. Within the structure was a water-clock, supplied from the fountain in a turret. Beneath the eight figures of the winds lines were traced on the walls of the tower, which, by the shadows cast upon them by styles fixed above, indicated the hour of the day, as the Triton's wand did the quarter of the wind. When the sun did not shine recourse was had to the water-clock within the tower, which building thus supplied both a vane and a chronometer. The structure still stands, though in a damaged state. To the correctness of the sundials Delambre bears testimony, and he describes the series as "the most curious existing monument of the practical gnomonics of antiquity." There are two entrances, facing respectively to the northeast and northwest; each of these openings has a portico supported by two columns. (See Vitruv. i. 6, 4.)

Andronīcus, LIVIUS. See LIVIUS.

Andronītis (ἀνδρωνῖτις). The men's apartments in a Greek house. See DOMUS (Greek).

Andrŏs (Ἄνδρος). The most northerly and one of the largest islands of the Cyclades, southeast of Euboea, twenty-one miles long and eight broad, early attained importance, and colonized Acanthus and Stagira about B.C. 654. It was celebrated for its wine, whence the whole island was regarded as sacred to Dionysus.

Androtion (Ἀνδροτίων). A Greek historian, an Athenian, and a pupil of Isocrates, who was accused of making an illegal proposal, and went into banishment at Megara. We still have the speech composed by Demosthenes for one of the accusers. At Megara he wrote a history of Attica (see ATTHIS) in at least twelve books, one of the best of that class of writings; but only fragments of it have survived.

Anemōné (ἀνεμώνη). The anemone or windflower.

Angări. See ANGARIA.

Angarīa (ἀγγαρεία). A word borrowed from the Persians, signifying a system of posting which was used among that people, and which, according to Xenophon, was established by Cyrus. Horses were provided at certain distances along the principal roads of the empire; so that couriers (ἄγγαροι), who also of course relieved one another at certain distances, could proceed without interruption both night and day (Herod. viii. 98; iii. 126; Xen. *Cyrop.* viii. 6, § 17). Among the Romans, the word was used to denote compulsory service in forwarding imperial messages. See *Digest*, l. tit. 4, s. 18, §§ 4, 29; and the article CURSUS PUBLICUS.

Angdistis. See RHEA.

Angiportus or **Angiportum**. A narrow lane between two rows of houses, sometimes ending in a *cul-de-sac*. The number of such places seems to have been considerable in ancient Rome, and they were apt to be disreputable (Catull. 58, 4). The form *angiportum* is archaic.

Angli or **Anglii**. A German people on the left bank of the Elbe, who passed over with the Saxons into Britain, which was called after them England—*Engla-land*. Some of them appear to have settled in Angeln, in Schleswig. See SAXONES.

Angothēké (ἀγγοθήκη). See INCITEGA.

Anguilla. See FLAGRUM.

Anguis. The snake. Among the Romans the snake was the conventional representation of the *genius loci*. (See GENIUS.) Hence figures of serpents were often painted against a wall, as the cross is in modern Italy, and answered the purpose of our sign "Commit no nuisance" (Pers. i. 113). As the emblem of Aesculapius (q. v.), the snake was the sign that hung before the Roman pharmacies, answering to our pestle and mortar. It was also the military ensign of a cohort, being then commonly termed *draco*. See ASPIS; DRACO; GENIUS.

Angustus Clavus. See CLAVUS.

Anicētus. A freedman of Nero, employed by him in many acts of cruelty.

Anīgrus. A small river in the Triphylian Elis, the Minyeius of Homer, flowing into the Ionian Sea, near Samicum. Its waters had a disagreeable smell, in consequence, it is said, of the centaurs having washed in them after they had been wounded by Hercules.

Anio or, anciently, **Anien**. A river rising in the mountains of the Hernici, near Treba, which, af-

ter receiving the brook Digentia, forms at Tibur beautiful water-falls, and flows into the Tiber three miles above Rome. The water of the Anio was conveyed to Rome by two aqueducts — the *Anio vetus* and *Anio novus*.

Anius (Ἄνιος). Son of Apollo by Rhoeo or Creüsa, whose father, Staphylus of Naxos, a son of Dionysus and Ariadné, committed her to the sea in a box. She was carried to Delos, and there gave birth to her son Anius. Apollo taught him divination, and made him his priest and king of Delos. His son Thasus, like Linus and Actaeon, was torn to pieces by dogs, after which no dogs were allowed in the island. His daughters by the nymph Dorippé, being descendants of Dionysus, had the gift of turning anything they pleased into wine, corn, or oil; but when Agamemnon, on his way to Troy, wished to take them from their father by force, Dionysus changed them into doves.

Ankȳlé (ἀγκύλη). See HASTA.

Anna Comnéna. See COMNENA.

Anna Perenna. An ancient Italian goddess, about whose exact attributes the ancients themselves were not clear. She is probably the moon-goddess of the current year, who every month renews her youth, and was therefore regarded as a goddess who bestowed long life, and all that contributes to it. About full moon on the Ides (15th) of March (then the first month of the year), in a grove of fruit trees at the first milestone on the Flaminian Way, the Romans held a feast under the open sky, wishing each other as many years of life as they drank cups of wine. (See Ovid, *Fasti*, iii. 523 foll.) The learned men of the Augustan Age identified Anna with Dido's sister, who, on the death of that queen, had fled from Carthage to Aeneas in Italy; but, having excited Lavinia's jealousy, threw herself into the Numicius.

Annāles. (1) The title of an epic poem by Quintus Ennius (q. v.), in which he aspired to treat the entire history of the Roman people in heroic style. The poem was in eighteen books, arranged as follows: Bk. i., Introduction, Early Traditions, Founding of Rome, Deification of Romulus; bks. ii. and iii., The Regal Period; bk. iv., The Republic down to the burning of Rome by the Gauls; bk. v., The Samnite Wars; bk. vi., The War with Pyrrhus; bk. vii., The First Punic War; bks. viii. and ix., The Second Punic War; bks. x. and xi., The War with Macedonia; bks. xii., xiii. and xiv., The War with Syria; bk. xv., The Campaign of Fulvius Nobilior in Aetolia; bks. xvi., xvii., and xviii., From the Death of Scipio to B.C. 172. (See EPOS.) There remain to us of this great poem only fragments, of which the best edition is that of Vahlen (1854). See also Wordsworth, *Fragments and Specimens of Early Latin* (1874); and Merry (1892). (2) A history by Cornelius Tacitus (q. v.), treating in sixteen books of the Roman Empire from the death of Augustus Caesar to the death of Nero.

Annāles Leges. See LEGES ANNALES.

Annāles Maxĭmi. See PONTIFEX.

Annōna (from *annus*, like *pomona* from *pomum*). A name used (1) for the produce of the year, and hence (2) for provisions in general, especially for the corn which in the latter years of the Republic was collected in the storehouses of the State, and sold to the poor at a cheap rate in times of scarcity; and which under the emperors was distributed to the people gratuitously or given as pay and rewards. (See FRUMENTARIAE LEGES.) (3) For the price of provisions. (4) For a soldier's allowance of provisions for a certain time. It is used also in the plural for yearly or monthly distributions of pay in corn, etc. Similar distributions in money were called *annonae aerariae*. In the plural it also signifies provisions given as the wages of labour.

(5) Annona was anciently worshipped as the goddess who prospered the year's increase. She was represented on an altar in the Capitol as a female with the right arm and shoulder bare, and the rest of the body clothed, holding ears of corn in her right hand, and the cornucopia in her left.

Annŭlus. See ANULUS.

Annus. See CALENDARIUM.

Anquīna (ἀγκοίνα). A collar or ring by which the yard-arm was fastened to the mast of a ship, and called by our sailors a "truss." (Isid. *Orig.* xix. 4, 7.)

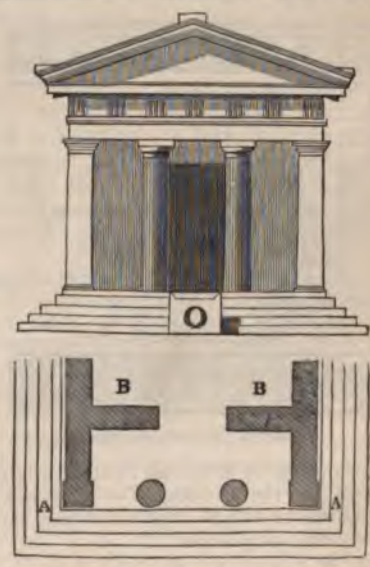
Anquisitio. See IUDEX.

Ansa. See HASTA.

Anser. A poet of the Augustan Age, and long considered one of the enemies of Vergil; but of this there is no good evidence, for the line in Verg. *Ecl.* ix. 35 is only traditionally referred to him. He was a writer of erotic poetry. See Unger, *De Ansere Poeta* (Neubrandenb. 1858), and Teuffel, vol. i. p. 453 (Eng. trans. 1891).

Ansibarii. A people of Germany.

Antae (παραστάδες). Square pillars (*quadrae columnae*). They were commonly joined to the side walls of a building, being placed on each side of the door, so as to assist in forming the portico. These terms are seldom found except in the plural, because the purpose served by antae required that, in general, two should be erected corresponding to each other, and supporting the extremities of the same roof. Their position, form, and use will be best understood from the following woodcut, representing a restoration of the front of the



A A, the antae; B B, the cella or ναός: O, the altar

temple of Artemis Propylaea at Eleusis, with a plan of the pronaos, in which A A are the antae.

Antaeopŏlis (Ἀνταίου πόλις). A city of Egypt (Thebaïs) on the eastern bank of the Nile, and one of the chief seats of the worship of Osiris (q. v.). See Diod. Sic. i. 7.

Antaeus (Ἀνταῖος). A giant, the son of Poseidon and Gé (earth). He dwelt in Libya, and his strength was invincible so long as he remained in contact with his mother, Earth. Heracles discovered the source of his strength, lifted him from the earth, and crushed him in the air. On the connection of Antaeus with the Pygmies, see PYGMAEI. The story of Antaeus is given in Apollod. ii. 5.

Antalcĭdas (Ἀνταλκίδας). A Spartan, the son of Leon, and chiefly known by the celebrated treaty concluded with Persia in B.C. 387, usually called the Peace of Antalcidas, since it was the fruit of his diplomacy. According to this treaty all the Greek cities in Asia Minor were to belong to the Persian king. The Athenians were allowed to retain only Lemnos, Imbros, and Scyros; and all the other Greek cities were to be independent. (Xen. *Hist. Graec.* v. 1, § 6.)

Antandrus (Ἄνταν̓δρος). An Aeolian colony on the Adramyttian Gulf, at the foot of Mount Ida.

Anteambulōnes. (1) Slaves who went before their masters to make way for them in a crowd, crying *Date locum domino meo.* See Suet. *Vesp.* 2. (2) Clients who walked before their patrons when the latter appeared in public. See CLIENTES.

Antecenium. See CENA, p. 312.

Antecessōres, called also **Antecursōres.** Roman horse-soldiers, who were accustomed to precede an army on march in order to choose a suitable place for the camp, and to make the necessary provisions for the army. They do not appear to have been merely scouts, like the *speculatores.* This name was also given to the teachers of the Roman law. (*Cod. Iust.* i. 17, 2.)

Antefixa. Terra-cottas exhibiting various ornamental designs, and used in architecture to cover the frieze (*zophorus*) of the entablature.

Antefixa. (British Museum.)

They were probably Etruscan in their origin, and were used by the Greeks. The specimen here given represents Athené superintending the construction of the ship Argo.

Anteia (Ἄντεια). See BELLEROPHON.

Antemnae. A Sabine town, said to have been older than Rome, at the junction of the Anio and the Tiber. It was destroyed by the Romans at an early period. (Verg. *Aen.* vii. 631.)

Antenna (κέρας, κεραία). The yard of a ship. See NAVIS.

Antēnor (Ἀντήνωρ). (1) A Trojan prince related to Priam. He was the husband of Theano, daughter of Cisseus, king of Thrace, and father of nineteen sons, of whom the most known were Polybus, Acamas, Agenor, Polydamas, Helicaon, Archilochus, and Laodocus. He is accused by some of having betrayed his country, not only because he gave a favourable reception to Diomedes, Odysseus, and Menelaüs, when they came to Troy, as ambassadors from the Greeks, to demand the restitution of Helen, but also because he withheld the fact of his recognizing Odysseus, at the time that hero visited the city under the guise of a mendicant (*Od.* iv. 335). After the conclusion of the war Antenor, according to some, migrated with a party of followers into Italy, and built Patavium. According to others, he went with a colony of the Heneti, or Veneti, from Paphlagonia to the shores of the Hadriatic, where the new settlers established themselves in the district called by them Venetia (Liv. i. 1; Plin. iii. 13; Verg. *Aen.* i. 242; Tac. xvi. 21). (2) A statuary, known only as the maker of the original statues of Harmodius and Aristogiton, which were carried off by Xerxes, and restored by Alexander. (Pausan. i. 8.)

Antenorĭdes (Ἀντηνορίδης). A patronymic given to the sons of Antenor.

Antepagmenta. The door-posts, or jambs of a door. See IANUA.

Antepilāni. See PILANI.

Antĕros (Ἀντέρως). The god of requited love, and brother of Eros (q. v.).

Antesignāni. See SIGNUM.

Antestāri. See ACTIO.

Antevorta. See CARMENTA.

Anthēdon (Ἀνθηδών). A city of Boeotia on the shore of the Euripus, celebrated for its wine. Here the Cabiri were worshipped. (Ath. i. p. 31; Pausan. ix. 22.)

Anthēlé (Ἀνθήλη). A small town of Thessaly, in the interval between the river Phoenix and the Straits of Thermopylae, and near the spot where the Asopus flows into the sea. In the immediate vicinity were the temples of Demeter Amphictyonia, that of Amphictyon, and the seats of the Amphictyons. It was one of the two places where the Amphictyonic Council used to meet, the other being Delphi. The place for holding the assembly here was the temple of Demeter. See AMPHICTYONES.

Anthĕmus (Ἀνθεμοῦς) or **Anthemusia.** A city of Mesopotamia, southwest of Edessa, and a little east of the Euphrates. The surrounding district was called by the same name, but was generally included under the name of Osrhoëné.

Anthesphoria (τὰ ἀνθεσφόρια). A flower-festival, principally celebrated in Sicily, in honour of Demeter and Persephoné, in commemoration of the return of Persephoné to her mother in the beginning of spring. It consisted in gathering flowers and twining garlands, because Persephoné had been carried off by Pluto while engaged in this

occupation. The women themselves gathered the flowers for the garlands which they wore on the occasion, and it would have been a disgrace to buy the flowers for that purpose. Anthesphoria were also solemnized in honour of other deities, especially in honour of Heré, surnamed Ἀνθεία, at Argos. Aphrodité, too, was worshipped at Cnossus, under the name Ἀνθεία, and has therefore been compared with Flora (q. v.), the Roman deity, as the anthesphoria have been with the Roman festival of the *florifertum*.

Anthesteria. See CALENDARIUM; DIONYSIA.

Anthesterion (Ἀνθεστηριών). The name of the eighth Attic month, answering to the end of February and the beginning of March. See CALENDARIUM.

Anthology (*ἀνθολογία, anthologia*). "Garland of flowers." A title now generally given to collections of short poems. Both the Greek and the Latin anthologies are famous.

(1) THE GREEK ANTHOLOGY.—The earliest anthology in Greek was compiled by Meleager of Gadara, about B.C. 60, under the title Στέφανος, or "Garland." It contained poems by the compiler himself and forty-six other poets, including Archilochus, Alcaeus, Anacreon, Sappho, and Simonides. Continual additions were made to this collection, and in the tenth century A.D. Constantine Cephalas made a new compilation, as did Maximus Planudes in the fourteenth century. The latter was lacking in literary taste; but his anthology was the only one known to Western Europe until the seventeenth century, when Salmasius, in 1606, found in the library at Heidelberg the much finer collection of Cephalas. The copy made by Salmasius was not, however, published until 1776, when Brunck included it in his *Analecta*. The first critical edition was that of F. Jacobs (13 vols. 1794–1803; revised 1813–17). A good recent edition is that in Didot's *Bibliotheca* (1872), while excellent selections have been made by Weichert and Meineke. See also Thackeray's *Anthologia Graeca*, with notes in English (1877). Translations of parts of the anthology have been made in English by Wrangham, John Sterling, Merivale, and Garnett; but no translations can give any true idea of the terseness, elegance, and sparkle of the original. See Symonds, *Studies of the Greek Poets* (1873); Butler, *Amaranth and Asphodel* (1881); Mackail, *Select Epigrams* (1891); and Finsler, *Gesch. der griech. Anthologie* (1876).

(2) THE LATIN ANTHOLOGY.—Unlike the Greek Anthology, the collection known as the Latin Anthology was wholly made in modern times. The first was the compilation of Scaliger (q. v.), published at Leyden in 1573, entitled *Catalecta Veterum Poetarum*. A second collection was published by Pithoëus at Paris in 1590; and a still larger one by Peter Burmann (q. v.) in 1759 and 1773. Of this a rearrangement was made by Meyer in 1835. The first critical text of a Latin anthology is that of Riese (1869–70). It contains 942 poems of very unequal merit, but all of interest. See the selections, with notes in English, by Thackeray, *Anthologia Latina* (1878); and the collection by Baehrens, in 5 vols. (1883). See EPIGRAMMA.

Anthrakion (*ἀνθράκιον*). (1) A species of carbuncle found in the island of Chios. (2) A small portable stove or brazier filled with hot coals.

Anthrax (*ἄνθραξ*). (1) Coal or charcoal, generally used in the plural *ἄνθρακες*, like the English "coals" (Aristoph. *Ach.* 34). (2) A precious stone, the carbuncle. (3) Cinnabar.

Anthrēné (*ἀνθρήνη*). The hornet, or *vespa crabro;* but also used of the bee (Aristoph. *Nub.* 947).

Anthropophăgi (Ἀνθρωποφάγοι). A people of Scythia who fed on human flesh. Herodotus (iv. 106) calls them the Androphagi, and states that they lived in a more savage manner than any other nation, having no public distribution of justice nor established laws. He informs us also that they applied themselves to the breeding of cattle, clothed themselves like the Scythians, and spoke a peculiar language.

Anthylla (Ἄνθυλλα). A considerable city of Lower Egypt, near the mouth of the Canopic branch of the Nile, below Naucratis. (Herod. ii. 97.)

Antia Lex. See LEX.

Antias, QUINTUS VALERIUS. A Roman historian who flourished about B.C. 80, and wrote the history of Rome from the earliest times down to those of Sulla. His work was full of exaggerations, but is still, in a way, the most important immediate predecessor of Livy. His history was in at least seventy-five books, for book lxxv. is quoted by Gellius (vi. 9, 17). Livy appears to have drawn upon him largely, for he mentions him by name thirty-five times in the existing books; and in the first decades of his work follows him unhesitatingly. The fragments of the *Annales* may be found in Peter's *Historicorum Reliquiae*, i. 305. See also Nitzsch, *Röm. Annalistik* (1873); and Teuffel, *Hist. of Rom. Lit.* (Eng. trans. 1891).

Anticatōnes. Two pamphlets written by Iulius Caesar in disparagement of Cato the Younger, intended as a reply to the eulogistic utterance of Cicero. Juvenal implies that they were lengthy (vi. 334); Cicero calls them *vituperationes* (*ad Att.* xii. 41); and Pliny (*Epist.* iii. 12) states that in them Caesar accuses Cato of being drunk in the streets. No fragments of them remain, though a MS. of them is said to have been extant in Liège in the sixteenth century. See Roulez, *Revue de l'Instruction Publique en Belgique*, xix. 2.

Anticlēa (Ἀντίκλεια). The daughter of Autolycus, wife of Laërtes, and mother of Odysseus. She died of grief at the long absence of her son. (*Odyss.* xi. 85.) It is said that before marrying Laërtes she lived on intimate terms with Sisyphus; whence Odysseus is sometimes called a son of Sisyphus.

Anticrătes (Ἀντικράτης). A Spartan who was said to have slain Epaminondas (q. v.) at the battle of Mantinea, and who, in consequence, was richly rewarded by his fellow-countrymen (Plut. *Ages.* 35).

Anticȳra (Ἀντίκυρα). (1) A town in Phocis, on a bay of the Crissaean Gulf. (2) A town in Thessaly, on the Spercheus, not far from its mouth. Both towns were celebrated for their hellebore, the chief remedy in antiquity for madness: hence the proverb *naviget Anticyram* when a person acted senselessly (Hor. *Sat.* ii. 3. 166).

Antidŏsis (*ἀντίδοσις*). Literally "an exchange." A term in the language of the Attic courts, peculiarly applied to proceedings under a law which is said to have originated with Solon (Dem. *c. Phaenipp.* init.). It is natural, however, to refer the law to more democratic times; and the orators were in the habit of ascribing to Solon all laws,

especially those which they happened to be quoting in a favourable sense. By this law, a citizen nominated to perform a liturgia, such as a trierarchy or choregia, or to rank among the property-tax payers in a class disproportioned to his means, was empowered to call upon any qualified person not so charged to take the office in his stead, or submit to a complete exchange of property—the charge in question, of course, attaching to the first party, if the exchange were finally effected. For these proceedings the courts were opened at a stated time every year by the magistrates that had official cognizance of the particular subject; such as the strategi in cases of trierarchy and rating to the property-taxes, and the archon in those of choregia (Dem. *c. Phaenipp.* p. 1040; Meier, *Att. Process*, p. 471; *προσκαλεῖσθαι τινα εἰς ἀντίδοσιν*, Lysias, *Or.* 24, *pro Inval.* § 10). If the person challenged could prove that he had already discharged the liturgia, or was otherwise lawfully exempted, the magistrates might dismiss the case; otherwise the parties proceeded to a *διαδικασία* or legal award of their respective claims. An oath was taken by both parties that each would deliver to the other, within three days, a correct inventory (*ἀπόφασις*) of their respective properties (Dem. *c. Phaenipp.* p. 1042, § 11); but in practice the time might be extended by consent of the challenger. All immovable and movable property was transferred in the exchange, with the exception of mines, which were exempted from the extraordinary taxes and liturgiae, as being already taxed; and all claims and obligations attached to it, and particularly all debts, were included in the transfer, as may be seen from the speech against Phaenippus.

Professor Mahaffy's remarks on the injustice of this law are by no means too strong: "It seems simply the legislation of the Athenian mob about property which they had never possessed, and did not understand; for the other alternative—that Athenian properties were small or of a simple nature, like our rentals of estates—is refuted by the many descriptions of property in the orators. It is, in fact, inexplicable that any intelligent people should have tolerated such a law, and it is conclusive against the business capacity of the men who tolerated it." See Mahaffy, *Social Life in Greece*, p. 409, 3d ed., and Jebb, *Attic Or.* ii. 135.

Antigĕnes (Ἀντιγένης). A general of Alexander the Great, on whose death he received the satrapy of Susiana and supported Eumenes. On the defeat of the latter, Antigenes was seized and burned alive by his enemy Antigonus, B.C. 316 (Plut. *Alex.* 70).

Antigŏné (Ἀντιγόνη). (1) A daughter of Oedipus by his mother Iocasté, and sister of Ismené and of Eteocles and Polynices. In the tragic story of Oedipus, Antigoné appears as a noble maiden, with a truly heroic attachment to her father and her brothers. When Oedipus had put out his eyes, and was obliged to quit Thebes, he was accompanied by Antigoné, who remained with him till he died at Colonus, and then returned to Thebes. After her two brothers had killed each other in battle, and Creon, the king of Thebes, would not allow Polynices to be buried, Antigoné alone defied the tyrant, and buried the body of her brother. Creon thereupon ordered her to be immured in a subterranean cave, where she killed herself. Her lover, Haemon, the son of Creon, killed himself by her side. A play of Sophocles gets its title from her name. (2) The wife of Peleus (q. v.), who hanged herself from grief at the supposed infidelity of her husband. See PELOPIDAE.

Antigŏnēa (Ἀντιγόνεια). (1) A town in Epirus at the junction of a tributary with the Aous, and near a narrow pass of the Acroceraunian Mountains. (2) A town on the Orontes in Syria, founded by Antigonus as the capital of his empire (B.C. 306); but most of its inhabitants were transferred by Seleucus to Antiochia, which was built in its neighbourhood.

Antigŏnus (Ἀντίγονος). (1) King of Asia, surnamed the ONE-EYED (*Μονόφθαλμος* or *Κύκλωψ*), son of Philip of Elymiotis, and father of Demetrius Poliorcetes by Stratonicé. He was one of the generals of Alexander the Great, and in the division of the empire after the death of the latter (B.C. 323) he received the provinces of the Greater Phrygia, Lycia, and Pamphylia. On the death of the regent Antipater, in 319, he aspired to the sovereignty of Asia. In 316 he defeated and put Eumenes to death, after a struggle of nearly three years. He afterwards carried on war, with varying success, against Seleucus, Ptolemy, Cassander, and Lysimachus. After the defeat of Ptolemy's fleet in 306, Antigonus assumed the title of king, and his example was followed by Ptolemy, Lysimachus, and Seleucus. Antigonus and his son Demetrius were at length defeated by Lysimachus at the decisive battle of Ipsus, in Phrygia, in 301. Antigonus fell in the battle, in the eighty-first year of his age. (2) GONATAS, son of Demetrius Poliorcetes, and grandson of the preceding. He assumed the title of king of Macedonia after his father's death in Asia in 283, but he did not obtain possession of the throne till 277. He was driven out of his kingdom by Pyrrhus of Epirus in 273, but recovered it in the following year. He died in 239. He was succeeded by Demetrius II. (3) DOSON (so called because he was always about to give but never did), son of Demetrius of Cyrené, and grandson of Demetrius Poliorcetes. On the death of Demetrius II., in 229, he was left guardian of his son Philip, but married the widow of Demetrius, and became king of Macedonia himself. He supported the Achaean League against Cleomenes, king of Sparta, whom he defeated at Sellasia in 221, and took Sparta. He died 220. (4) A Greek of Carystus, who wrote (about B.C. 240) a summary of curious and interesting facts and fictions regarding natural history. The work is extant in an abbreviated form, and is valuable because of its numerous quotations from lost writings. Ed. by Westermann (Brunswick, 1839). See Köpke, *De Antig. Carystio* (1862).

Antigrăphé (*ἀντιγραφή*). A term originally signifying the writing put in by the defendant in any cause, whether public or private, in answer to the indictment or bill of the prosecutor. But we find the term employed not only for the answer of the defendant, but also for the statement of the plaintiff (Harpocrat. s. v. *ἀντιγραφή*: Plato, *Apol. Socr.* p. 27 C; Schömann, *Antiquities*, p. 484). Thus the word "plea," though by no means a coincident term, may be allowed to be a tolerably proximate rendering of *ἀντιγραφή*. See DIKÉ.

Antigrăpheis (*ἀντιγραφεῖς*). Checking-clerks, *contrarotulatores*. Efficient checks on the handling of public funds, whether municipal or national, were even more necessary among the Greeks than in modern civilized countries; and the Athenians,

with their distrust of official honesty, sought refuge in multiplying such checks. Hence it was the rule in Athenian finance that wherever there was a public officer intrusted with the payment of money, there was by his side an ἀντιγραφεύς, who watched over him and kept duplicate accounts. Thus, it is proved by inscriptions that there was an ἀντιγραφεύς to each deme (*C. I. G.* 100); and a general in the field disposed of his military chest subject to a like control (Dem. *De Chers.* p. 101, § 47). The administrators of sacred funds, such as the treasurers of Delos, were similarly controlled (*Inscr.* 139, 141, 150, 158).

Antilibănus (Ἀντιλίβανος). See LIBANUS.

Antilŏchus (Ἀντίλοχος). The son of Nestor, who accompanied his father to the Trojan War, and was distinguished among the younger heroes for beauty and bravery. Homer calls him a favourite of Zeus and Poseidon. The dearest friend of Achilles next to Patroclus, he was chosen by the Greeks to break the news to him of his beloved companion's fall. When Memnon attacked the aged Nestor, Antilochus threw himself in his way, and bought his father's safety with his life. He, like Patroclus, was avenged by Achilles, in whose grave-mound the ashes of both friends were laid; even in the lower world Odysseus beheld the three pacing the asphodel meadow, and in after-times the inhabitants of Ilium offered to them jointly the sacrifices due to the dead on the foreland of Sigeum.

Antimăchus (Ἀντίμαχος). A Greek poet and critic of Colophon, an elder contemporary of Plato, about B.C. 400. By his two principal works—the long mythical epic called *Thebaïs* (Quint. x. 1) and a cycle of elegies named after his loved and lost Lydé, and telling of famous lovers parted by death—he became the founder of learned poetry, precursor and prototype of the Alexandrians, who, on account of his learning, assigned him the next place to Homer among epic poets. (See CANON ALEXANDRINUS.) In striving to impart strength and dignity to language by avoiding all that was common, his style became rigid and artificial, and naturally ran into bombast. But we possess only fragments of his works. As a scholar, he is remarkable for having set on foot a critical revision of the Homeric poems. See HOMERUS.

Antinoēa (τὰ Ἀντινόεια). Annual festivals and quinquennial games instituted by the emperor Hadrian in honour of Antinoüs (q. v.).

Antinomian, THE. A name often given to the sophist Hippias of Elis because of his argument against the observance of law (νόμος), which was as follows: Whatever is contrary to nature is an evil: Law forces men to many things that are contrary to their inclinations, and hence to their nature: Law, therefore, is an evil and should not be respected. See HIPPIAS.

Antinoöpŏlis. See ANTINOÜS.

Antinoüs. (1) Son of Eupithes of Ithaca, and one of the suitors of Penelopé, was slain by Odysseus. (2) A youth of extraordinary beauty, born at Claudiopolis in Bithynia, was the favourite of the emperor Hadrian, and his companion in all his journeys (Pausan. viii. 9, 7). He was drowned in the Nile, A.D. 122. The grief of the emperor knew no bounds. He enrolled Antinoüs among the gods, caused a temple to be erected to him at Mantinea, and founded the city of Antinoöpolis in honour of him. Beautiful statues and busts of him still exist.

Antiochĭa (Ἀντιόχεια). (1) The capital of the Greek kingdom of Syria, and long the chief city of Asia. It stood on the left bank of the Orontes, about twenty miles from the sea, in a beautiful valley. It was built by Seleucus Nicator, about B.C. 300, who called it Antiochia in honour of his father, Antiochus, and peopled it chiefly from the neighbouring city of Antigonia. It was one of the earliest strongholds of the Christian faith; the first place where the Christian name was used (*Acts* xi. 26); and the see of one of the four chief bishops, who were called patriarchs. (2) ANTIOCHIA AD MAEANDRUM, a city of Caria, on the Maeander, built by Antiochus I. (Soter) on the site of the old city of Pythopolis. (3) A city on the borders of Phrygia and Pisidia; built by colonists from Magnesia; made a colony under Augustus, and called Caesarea.

Antiŏchus (Ἀντίοχος). I.—The name of several kings of Syria. (1) SOTER (reigned B.C. 280–261), the son of Seleucus I., the founder of the Syrian kingdom of the Seleucidae. He married his stepmother Stratonicé, with whom he had fallen violently in love, and whom his father surrendered to him. He fell in battle against the Gauls in 261. (2) THEOS (B.C. 261–246), son and successor of the preceding. The Milesians gave him his surname of Θεός because he delivered them from their tyrant, Timarchus. He carried on war with Ptolemy Philadelphus, king of Egypt, which was brought to a close by his putting away his wife Laodicé, and marrying Berenicé, the daughter of Ptolemy. After the death of Ptolemy he recalled Laodicé, but, in revenge for the insult she had received, she caused Antiochus and Berenicé to be murdered. He was succeeded by his son Seleucus Callinicus. His younger son, Antiochus Hierax, also assumed the crown, and carried on war some years with his brother. (See BERENICÉ.) (3) The GREAT (B.C. 223–187), son and successor of Seleucus Callinicus. He carried on war against Ptolemy Philopator, king of Egypt, in order to obtain Coele-Syria, Phoenicia, and Palestine, but was obliged to cede these provinces to Ptolemy, in consequence of his defeat at the battle of Raphia, near Gaza, in 217. He was afterwards engaged for seven years (212–205) in an attempt to regain the eastern provinces of Asia, which had revolted during the reign of Antiochus II.; but, though he met with great success, he found it hopeless to effect the subjugation of the Parthian and Bactrian kingdoms, and accordingly concluded a peace with them. In 198 he conquered Palestine and Coele-Syria, which he afterwards gave as a dowry with his daughter Cleopatra upon her marriage with Ptolemy Epiphanes. He afterwards became involved in hostilities with the Romans, and was urged by Hannibal,

Coin of Antiochus the Great.

who arrived at his court, to invade Italy without loss of time; but Antiochus did not follow his advice. In 192 he crossed over into Greece; and in 191 he was defeated by the Romans at Thermopylae, and compelled to return to Asia. In 190 he was again defeated by the Romans under L. Scipio, at Mount Sipylus, near Magnesia, and compelled to sue for peace, which was granted in 188, on condition of his ceding all his dominions east of Mount Taurus, and paying 15,000 Euboic talents. In order to raise the money to pay the Romans, he attacked a wealthy temple in Elymais, but was killed by the people of the place (187). He was succeeded by his son Seleucus Philopator. (4) EPIPHĂNES (B.C. 175–164), son of Antiochus III., succeeded his brother Seleucus Philopator in 175. He carried on war against Egypt (171–168) with great success; and he was preparing to lay siege to Alexandria in 168, when the Romans compelled him to retire. He endeavoured to root out the Jewish religion and to introduce the worship of the Greek divinities; but this attempt led to a rising of the Jewish people under Mattathias and his heroic sons, the Maccabees, which Antiochus was unable to put down. He attempted to plunder a temple in Elymais in 164, but was repulsed, and died shortly afterwards in a state of raving madness, which the Jews and the Greeks equally attributed to his sacrilegious crimes. His subjects gave him the name of *Epimanes* ("the madman"), in parody of *Epiphanes*. (5) EUPATOR (B.C. 164–162), son and successor of Epiphanes, was nine years old at his father's death. He was dethroned and put to death by Demetrius Soter, the son of Seleucus Philopator. (6) THEOS, son of Alexander Balas. He was brought forward as a claimant to the crown in 144, against Demetrius Nicator, by Tryphon, but he was murdered by the latter, who ascended the throne himself in 142. (7) SIDĒTES (B.C. 137–128), so called from Sidé in Pamphylia, where he was brought up, younger son of Demetrius Soter, succeeded Tryphon. He was defeated and slain in battle by the Parthians in 128. (8) GRYPUS, or Hook-nosed (B.C. 125–96), second son of Demetrius Nicator and Cleopatra. He carried on war for some years with his half-brother, Antiochus Cyzicenus. At length, in 112, the two brothers agreed to share the kingdom between them,—Antiochus Cyzicenus having Coele-Syria and Phœnicia, and Antiochus Grypus the remainder of the provinces. Grypus was assassinated in 96. (9) CYZICĒNUS, from Cyzicus, where he was brought up, brother of Grypus, reigned over Coele-Syria and Phœnicia from 112 to 96, but fell in battle in 95 against Seleucus Epiphanes, son of Grypus. (10) EUSĒBES, son of Cyzicenus, defeated Seleucus Epiphanes, and maintained the throne against the brothers of Seleucus. He succeeded his father in 95. (11) EPIPHĂNES, son of Grypus and brother of Seleucus Epiphanes. He carried on war against Eusebes, but was defeated by the latter, and drowned in the river Orontes. (12) DIONŸSUS, brother of the preceding, held the crown for a short time, but fell in battle against Aretas, king of the Arabians. The Syrians, worn out with the civil broils of the Seleucidae, offered the kingdom to Tigranes, king of Armenia, who united Syria to his own dominions in 83, and held it till his defeat by the Romans in 69. (13) ASIATICUS, son of Eusebes, became king of Syria on the defeat of Tigranes by Lucullus in 69; but he was deprived of it in 65 by Pompey, who reduced Syria to a Roman province. In this year the Seleucidae ceased to reign.

II.—Kings of Commagené. (1) A king who made an alliance with the Romans, about B.C. 64. He assisted Pompey with troops in 49, and was attacked by Antony in 38. He was succeeded by Mithridates I. about 31. (2) Succeeded Mithridates I., and was put to death at Rome by Augustus in 29. (3) Succeeded Mithridates II., and died in A.D. 17. Upon his death Commagené became a Roman province, and remained so till A.D. 38. (4) Surnamed EPIPHANES, received his paternal dominion from Caligula in A.D. 38. He assisted the Romans in their wars against the Parthians under Nero, and against the Jews under Vespasian. In 72 he was accused of conspiring with the Parthians against the Romans, was deprived of his kingdom, and retired to Rome, where he passed the remainder of his life.

III.—Literary. OF ASCALON, the founder of the Fifth Academy, was a friend of Lucullus and the teacher of Cicero during his studies at Athens (B.C. 79). See Hoyer, *De Antiocho Ascal.* (1883).

Antiŏpé (Ἀντιόπη). (1) In Homer (*Odyss.* xi. 260) a daughter of the Boeotian river-god Asopus, mother by Zeus of Amphion and Zethus. In later legend her father is Nycteus of Hyria or Hysiae. As he threatened to punish her for yielding to the approaches of Zeus under the form of a satyr, she fled to Epopeus of Sicyon. This king her uncle Lycus killed by order of his brother Nycteus, now dead, and led her back in chains. Arrived on Mount Cithaeron, she gave birth to twins—Amphion by Zeus, Zethus by Epopeus—whom Lycus left exposed upon the mountain. After being long imprisoned and ill-treated by Dircé, the wife of Lycus, she escaped to Cithaeron, and made acquaintance with her sons, whom a shepherd had brought up.

The Farnese Bull. (Naples.)

She made them take a frightful vengeance upon Dircé by tying her to a furious bull, for doing which Dionysus drove her mad, and she wandered through Greece until Phocus, king of Phocis, healed her and made her his wife. (2) An Amazon, sister of Hippolyté the wife of Theseus and mother of Hippolytus (q. v.).

Antipăros (Ἀντίπαρος). A small island opposite Paros, and famous for a grotto of great depth.

Antipăter (Ἀντίπατρος). (1) The son of Iolaüs, a Macedonian. He was first an officer under Philip, and afterwards was raised to the rank of a general under Alexander the Great. When the latter invaded Asia Antipater was appointed governor of Macedonia, and in this station he served his prince with the greatest fidelity. He reduced the Spartans, who had formed a confederacy against the Macedonians; and, having thus secured the tranquillity of Greece, he marched into Asia with a powerful reinforcement for Alexander. After that monarch's death the government of Macedonia and of the other European provinces was allotted to Antipater. He was soon involved in a severe contest with the Grecian states; was defeated by the Athenians, who came against him with an army of 30,000 men and a fleet of 200 ships; and was closely besieged in Lamia, a town of Thessaly. But Leosthenes, the Athenian commander, having been mortally wounded under the walls of the city, and Antipater having received assistance from Craterus, his son-in-law, the fortune of the war was completely changed. The Athenians were routed at Cranon, and compelled to submit at discretion. They were allowed to retain their rights and privileges, but were obliged to deliver up the orators Demosthenes and Hyperides, who had instigated the war, and to receive a Macedonian garrison into the Munychia. Antipater was equally successful in subduing the other States of Greece, who were making a noble struggle for their freedom; but he settled their respective governments with much moderation. In conjunction with Craterus he was the first who attempted to control the growing power of Perdiccas, and after the death of that commander he was invested with all his authority. He exercised this jurisdiction over the other governors with unusual fidelity, integrity, and impartiality, and died in the eightieth year of his age, B.C. 319. At his death he left his son Cassander in a subordinate station; appointed Polysperchon his own immediate successor, and recommended him to the other generals as the fittest person to preside in their councils. Antipater received a learned education, and was the friend and disciple of Aristotle. He appears to have possessed very eminent abilities, and was peculiarly distinguished for his vigilance and fidelity in every trust. It was a saying of Philip, father of Alexander, "I have slept soundly, for Antipater has been awake" (Justin, xi. 12, 13, etc.; Diod. xvii. 18, etc.). (2) THE IDUMAEAN, was the father of Herod the Great, and second son of Antipas, governor of Idumaea. He embraced the party of Hyrcanus against Aristobulus, and took a very active part in the contest between the two brothers respecting the office of high-priest in Iudaea. Aristobulus at first, however, succeeded; but when Pompey had deposed him and restored Hyrcanus to the pontifical dignity, Antipater soon became the chief director of affairs in Iudaea, ingratiated himself with the Romans, and used every effort to aggrandize his own family. He gave very effectual aid to Caesar in the Alexandrian War, and the latter in return made him a Roman citizen and procurator of Iudaea. In this latter capacity he exerted himself to restore the ancient Jewish form of government, but was cut off by a conspiracy, the brother of the high-priest having been bribed to give him a cup of poisoned wine. Iosephus makes him to have been distinguished for piety, justice, and love of country (*Ant. Iud.* xiv. 3). (3) A son of Cassander, ascended the throne of Macedonia B.C. 298. He disputed the crown with his brother, Philip IV., and caused his mother, Thessalonica, to be put to death for favouring Philip's side. The two brothers, however, reigned conjointly, notwithstanding this, for three years, when they were dethroned by Demetrius Poliorcetes. Antipater thereupon retired to the court of Lysimachus, his father-in-law, where he ended his days (Justin, xxvi. 1). (4) A native of Tarsus, the disciple and successor of Diogenes the Babylonian, in the Stoic School. He flourished about B.C. 144, and is praised by both Cicero and Seneca as an able supporter of that sect. His chief opponent was Carneades (Cic. *De Off.* iii. 12; Sen. *Ep.* 92). (5) A native of Cyrené, and one of the Cyrenaic school. He was a disciple of the first Aristippus and the preceptor of Epitimides. (6) A philosopher of Tyre, who wrote a work on duty. He is supposed to have been of the Stoic school. Cicero (*De Orat.* iii. 50) speaks of him as an improvisator. Crassus, into whose mouth the Roman orator puts this remark, might have known the poet when he was quaestor in Macedonia, the same year in which Cicero was born (B.C. 106). Pliny relates (*H. N.* vii. 51) that he had every year a fever on the day of his birth, and that, without ever experiencing any other complaint, he attained to a very advanced age. Some of his epigrams remain, the greater part of which fall under the class of epitaphs (ἐπιτύμβια). (7) A poet of Thessalonica, who flourished towards the end of the last century preceding the Christian era. We have thirty-six of his epigrams remaining. (8) A native of Hierapolis. He was the secretary of Septimius Severus and praefect of Bithynia. He was the preceptor also of Caracalla and Geta, and reproached the former with the murder of his brother.

Antipăter, LUCIUS CAELIUS. A Roman historian, and contemporary of C. Gracchus, who wrote *Annales*, containing an account of the Second Punic War, in a highly rhetorical style, but valuable in their substance. The work was in seven books, and dedicated to L. Aelius Stilo. Livy uses it liberally in his third decade; and it appears also to have been drawn upon by Plutarch and Valerius Maximus. See Kranz, *Beitr. z. Quellenkrit. des Val. Max.* (Posen, 1876).

Antiphănes (Ἀντιφάνης). (1) A comic poet of Rhodes, Smyrna, or Carystus, born B.C. 408, of parents in the low condition of slaves. This most prolific writer (he is said to have composed upwards of three hundred dramas), notwithstanding the meanness of his origin, was so popular in Athens that on his decease a decree was passed to remove his remains from Chios to that city, where they were interred with public honours (Suidas, s. v.). (2) A statuary of Argos, the pupil of Pericletus, one of those who had studied under Polycletus.

He flourished about B.C. 400. Several works of this artist are mentioned by Pausanias (x. 9). He formed statues of the Dioscuri and other heroes; and he made also a brazen horse, in imitation of the horse said to have been constructed by the Greeks before Troy. The inhabitants of Argos sent it as a present to Delphi. (3) A poet of Macedonia, nine of whose epigrams are preserved in the Anthology. He flourished between B.C. 100 and the reign of Augustus.

Antiphātes (Ἀντιφάτης). The king of the mythical Laestrygones (q. v.) in Sicily (*Odyss.* x. 106).

Antiphellus (Ἀντίφελλος). See PHELLUS.

Antiphĭlus (Ἀντίφιλος). A Greek painter born in Egypt in the latter half of the fourth century B.C., a contemporary and rival of Apelles; he probably spent the last part of his life at the court of the first Ptolemy. The ancients praise the lightness and dexterity with which he handled subjects of high art, as well as scenes in daily life. Two of his pictures in the latter kind were especially famous, one of a boy blowing a fire, and another of women dressing wool. From his having painted a man named Gryllus (pig) with playful allusions to the sitter's name, caricatures in general came to be called *grylli* (Pliny, *H. N.* xxxv. 114, 138).

Antĭphon (Ἀντιφῶν). The earliest of the ten great Attic orators, born B.C. 480 in Attica, son of the sophist Sophilus, to whom he owed his training. He was the founder of political eloquence as an art, which he taught with great applause in his own school of rhetoric; and he was the first who wrote out speeches for others to deliver in court, though he afterwards published them under his own name. He also played an active part in the politics of his time as a leading member of the oligarchical party, and the real author of the death-blow which was dealt to democracy in B.C. 411 by the establishment of the Council of Four Hundred. He then went as ambassador to Sparta, to purchase peace at any price in the interest of the oligarchy. On the fall of the Four Hundred he was accused of high treason, and, in spite of a masterly defence—the first speech he had ever made in public—was condemned to death B.C. 411. Of the sixty orations attributed to him, only fifteen are preserved—all on trials for murder; but only three of them are about real cases. The rest (named *tetralogies* because every four are the first and second speeches of both plaintiff and defendant on the same subject) are mere exercises. Antiphon's speeches exhibit the art of oratory in its rudimentary stage as regards both substance and form. The best edition is that of Blass (Leipzig, 1881).

Antipŏlis (Ἀντίπολις). The modern Antibes; a town in Gallia Narbonensis on the coast.

Antiquitātum Libri. A work of Varro (q. v.), properly styled *Antiquitates Rerum Humanarum et Divinarum*, in forty-one books—a great monument of Roman learning and a mine for all succeeding writers, being quoted by Pliny, Gellius, and Priscian, and, above all, by St. Augustine in the fifth and seventh books of his treatise *De Civitate Dei*. Of the forty-one books, twenty-five related to profane, and sixteen to sacred, antiquities. See Cruttwell, *Roman Literature*, p. 147 (1886).

Antirrhĭum (Ἀντίρριον). See RHIUM.

Antisigna (*Antisigna*). An inverted sigma, thus Ɔ. As a symbol it was used by Aristarchus (q. v.) in his criticism of the Homeric text to denote repetitions of the same idea; and by Aristophanes of Byzantium to mark passages that he regarded as spurious. (See Mahaffy, *Hist. of Class. Greek Literature*, vol. i. p. 37.) The same character was added by the emperor Claudius to the Roman alphabet, about A.D. 44, to denote the sound of the Greek ψ (*bs* or *ps*). See Peck, *Latin Pronunciation*, pp. 12, 13 (N. Y. 1890); and the article ALPHABET.

Antissa (Ἄντισσα). A town on the west coast of Lesbos, though formerly on a small island opposite Lesbos, with which it afterwards united.

Antisthĕnes (Ἀντισθένης). A Greek philosopher of Athens, born about B.C. 440, but only a half-citizen, because his mother was a Thracian. He was in his youth a pupil of Gorgias, and himself taught for a time as a sophist, till, towards middle life, he attached himself to Socrates, and became his bosom friend. After the death of Socrates, in B.C. 399, he established a school in the gymnasium Κυνόσαργες, the only one open to persons of half-Athenian descent, whence his followers bore the name of Cynici (Κυνικοί). He lived to the age of seventy. Like Socrates, he regarded virtue as necessary—indeed, alone sufficient—for happiness, and to be a branch of knowledge that could be taught, and that once acquired could not be lost, its essence consisting in freedom from wants by the avoidance of evil (by evil meaning pleasure and desire). Its acquisition needs no dialectic argumentation, only Socratic strength. His pupils, especially the famous Diogenes of Sinopé, degraded his doctrine to cynicism by depreciating all knowledge and despising the current morality of the time. His philosophical and rhetorical works are lost, all but two slight declamations on the contest for the arms of Achilles, the *Aias* and *Odysseus*; and even their genuineness is disputed. They have been edited by A. W. Winckelmann (Zürich, 1842). See also A. Müller, *De Antisthenis Cynici Vita et Scriptis* (Dresden, 1860), and the life by Susemihl (1884).

Antistius Labeo. See LABEO.

Antitaurus (Ἀντίταυρος). Now Ali-dagh; a chain of mountains extending northeast from the range of the Taurus on the southern border of Cappadocia, in the centre of which district it turns and runs east to the Euphrates.

Antium. An ancient town of Latium on a rocky promontory running into the Tuscan Sea. It was founded by the Tyrrhenians and Pelasgians, and was noted for its piracy. It was taken by the Romans in B.C. 468, and a colony was sent thither; but it revolted, was taken a second time by the Romans in 338, was deprived of all its ships, the beaks of which (*rostra*) served to ornament the platform of the speakers in the Roman Forum, and received another Roman colony. In the latter times of the Republic, and under the Empire, it was a favourite residence of many of the Roman nobles and emperors. The emperor Nero was born here, and in the remains of his palace was found the famous statue of the Apollo Belvedere. See APOLLO.

Antlia (ἄντλια). Any contrivance for raising water. Five such machines are mentioned by Vitruvius, x. ch. 4-7; and Lucretius (v. 517) speaks of one like this, in the annexed illustration, which represents a machine still used in the Tyrol. The

Antlia.

with which Martial watered his garden was nothing more than the pole and bucket d in Greece, Italy, Egypt, and in some parts England.

omosia (*ἀντωμοσία*). A part of the *ἀνάκρι-* preliminary pleadings in an Athenian law- he term was used of an oath taken by both by the plaintiff, that his complaint was nded, and that he was actuated by no im- motives; and by the defendant, that his was true. It was also called *διωμοσία*. h might contain either the direct affirma- negative, in which case it was called *εὐθυ-* r amount to a demurrer or *παραγραφή*. See APHÉ; ANACRISIS; DIKÉ; PARAGRAPHÉ; L PROCEDURE.

nia. (1) ANTONIA MAIOR, the daughter ntonius and Octavia, wife of L. Domitius arbus, and mother of Cn. Domitius, the father of the emperor Nero. (2) MINOR, younger sister of the preceding, wife of Drusus, the brother of the emperor Tiberius, and mother of Germanicus, the father of the emperor Caligula, of Livia or Livilla, and of the emperor Claudius. She died A.D. 38, soon after the accession of her grandson Caligula. She was celebrated for her beauty, virtue, and chastity. (3) The daughter of the emperor Claudius, put to death by Nero, A.D. 66, because she refused to marry him.

Antonia Minor. (Louvre.)

Antonia Lex. See LEX.

Antonia Turris. A castle on a rock at the northwest corner of the Temple at Jerusalem, originally called Baris, but renamed by Herod the Great in honour of M. Antonius. In it resided the procurator of Iudaea. See Ioseph. *Bell. Iud.* v. 15; and the article HIEROSOLYMA.

Antonīnus. (1) PIUS, or TITUS AURELIUS FULVIUS BOIONIUS ANTONĪNUS, a Roman emperor, A.D. 138–161, born near Lanuvium, A.D. 86, adopted by Hadrian in 138, and succeeded the latter in the same year. The Senate conferred upon him the title of *Pius*, or "the dutifully affectionate," because he persuaded them to grant to his father Hadrian the apotheosis and other honours usually paid to deceased emperors. The reign of Antoninus is almost a blank in history—a blank caused by the suspension for a time of war, violence, and crime. He was one of the best princes that ever mounted a throne, and all his thoughts and energies were dedicated to the happiness of his people. He died in A.D. 161, in his seventy-fifth year. He was succeeded by M. Aurelius, whom he had adopted, when he himself was adopted by Hadrian, and to whom he gave his daughter Faustina in marriage. (2) MARCUS ANNIUS (VERUS) AURELIUS, was born at Rome in the year A.D. 121. Upon the death of Ceionius Commodus, the emperor Hadrian turned his attention towards Marcus Aurelius; but he being then too young for an early assumption of the cares of empire, Hadrian adopted Antoninus Pius, on condition that he in his turn should adopt Marcus Aurelius. His father dying early, the care of his education devolved on his paternal grandfather, Annius Verus, who caused him to receive a general education; but philosophy so early became the object of his ambition that he assumed the philosophic mantle when only twelve years old. The species of philosophy to which he attached himself was the Stoic, as being most connected with morals and the conduct of life; and such was the natural sweetness of his temper that he exhibited none of the pride which sometimes attended the artificial elevation of the Stoic character. This was the more remarkable, as all the honour and power that Antoninus could bestow upon him became his own at an early period, since he was practically associated with him in the administration of the Empire for many years. On his formal accession to the sovereignty his first act was of a kind which at once proved his great disinterestedness; for he immediately took Lucius Verus as his colleague, who had indeed been associated with him by adoption, but who, owing to his defects and vices, had been excluded by Antoninus from the succession, which, at his instigation, the Senate had confined to Marcus Aurelius alone. Notwithstanding their dissimilarity of character, the two emperors reigned conjointly without any disagreement. Verus took the nominal

guidance of the war against the Parthians, which was successfully carried on by the lieutenants under him, and during the campaign married Lucilla, the daughter of his colleague. The reign of Marcus Aurelius was more eventful than that of Antoninus. Before the termination of the Parthian War, the Marcomanni and other German tribes began those disturbances which more or less annoyed him for the rest of his life. Against these foes, after the termination of hostilities with Parthia, the two emperors marched; but what was effected during three years' war and negotiation, until the death of Verus, is little known. The sudden decease of that unsuitable colleague by an apoplexy restored to Marcus Aurelius the sole dominion; and for the next five years he carried on the Pannonian War in person, without ever returning to Rome. During these fatiguing campaigns he endured all the hardships incident to a rigorous climate and a military life with a patience and serenity which did the highest honour to his philosophy. Few of the particular actions of this tedious warfare have been fully described; although, owing to conflicting religious zeal, one of them has been exceedingly celebrated. This was the deliverance of the emperor and his army from imminent danger by a victory over the Quadi, in consequence of an extraordinary storm of rain, hail, and lightning, which disconcerted the barbarians, and was, by the conquerors, regarded as miraculous. The emperor and the Romans attributed the timely event to Jupiter Tonans; but the Christians affirmed that God granted this favour on the supplications of the Christian soldiers in the Roman army, who are said to have composed the Twelfth, or Meletine, Legion; and, as a mark of distinction, we are informed by Eusebius that they received from an emperor who persecuted Christianity the title of the "Thundering Legion." The date of this event is fixed by Tillemont as A.D. 174. The general issue of the war was that the barbarians were repressed, but admitted to settle in the territories of the Empire as colonists; and a complete subjugation of the Marcomanni might have followed had not the emperor been recalled by the conspiracy of Avidius Cassius, who assumed the purple in Syria. This usurper was quickly destroyed by a conspiracy among his own officers, and the clemency shown by the emperor to his family was most exemplary. After the suppression of this revolt he made a progress through the East, in which journey he lost his wife Faustina, daughter of Antoninus Pius, a woman as dissolute as she was beautiful, but whose irregularities he never seems to have noticed—a blindness or insensibility that has made him the theme of frequent ridicule. While on this tour he visited Athens, and, like Hadrian, was initiated in the Eleusinian Mysteries. His return to Rome did not take place until after an absence of eight years, and his reception was in the highest degree popular and splendid. After remaining in the capital for nearly two years, and effecting several popular reforms, he was once more called away by the necessity of checking the Marcomanni, and was again successful, but fell ill, at the expiration of two years, at Vindobona, now Vienna. His illness arose from a pestilential disease which prevailed in the army; and it cut him off in the fifty-ninth year of his age and nineteenth of his reign. His death occasioned universal mourning throughout the Empire. Without waiting for the usual decree on the occasion the Roman Senate and people voted him a god by acclamation, and his image was long afterwards regarded with peculiar veneration.

Marcus Aurelius. (Louvre.)

Marcus Aurelius was no friend to the Christians who were persecuted during the greater part of his reign—an anomaly in a character so univer sally merciful and clement that may be attributed to an excess of pagan devotion on his part, and still more to the influence of the persons by whom he was surrounded. In all other points of policy and conduct he was one of the most excellent princes on record, both in respect to the salutary regulations he adopted and the temper with which he carried them into practice. Compared with Trajan or Antoninus Pius, he possibly fell short of the manly sense of the one and the simple and unostentatious virtue of the other—philosophy or scholarship on a throne always more or less assuming the appearance of pedantry. The emperor was also himself a writer, and his *Meditations* (Τὰ εἰς ἑαυτόν), in Greek in twelve books, have descended to posterity. They are a collection of maxims and thoughts in the spirit of the Stoic philosophy, which, without much connection or skill in composition, breathe the purest sentiments of piety and benevolence. They were jotted down from time to time in his leisure moments, and largely while he was in camp along the Danube during his campaign against the Marcomanni. His theology, in general, seems pantheistic, the key-note being the doctrine of a "natural unity," including God, nature, and all mankind.

Marcus Aurelius left one son, the brutal Commodus, and three daughters. Among the weaknesses of this good emperor, his too great consideration for his son is deemed one of the most striking; for although he was unremitting in his endeavours to reclaim him, they were accompanied by much erroneous indulgence, and especially by an early and ill-judged elevation to titles and honours.

Good texts of the *Meditations* are those of Gataker (London, 1697) and Stich (1882). See also the tran

lation, with notes, by Long (1869); the French version by Pierron (1878); Renan's *Marc-Aurèle* (1882); and Watson's *Marcus Aurelius Antoninus* (N. Y., 1884). (3) BASSIĀNUS CARACALLA. (See CARACALLA.) (4) LIBERĀLIS. A mythological writer supposed to have lived in the age of the Antonines, and to have been a freedman of one of them. He wrote a work entitled *A Collection of Metamorphoses* (Μεταμορφωσέων Συναγωγή), in forty-one chapters. Edition by Westermann (Brunswick, 1839). See Oder, *De Antonino Liberali* (1886).

Antonius. (1) MARCUS, the orator, was born B.C. 143; was quaestor in 113; praetor in 104, when he fought against the pirates in Cilicia; consul in 99; and censor in 97. He belonged to Sulla's party, and was put to death by Marius and Cinna, when they entered Rome, in 87; his head was cut off and placed on the Rostra. Cicero mentions him and L. Crassus as the most distinguished orators of their age, and he is introduced as one of the speakers in Cicero's *De Oratore*. (2) MARCUS, surnamed CRETICUS, elder son of the orator, and father of the triumvir, was praetor in B.C. 75, and received the command of the fleet and all the coasts of the Mediterranean, in order to clear the sea of pirates; but he did not succeed in his object, and used his power to plunder the provinces. He died shortly afterwards in Crete, and was called *Creticus* in derision. (3) GAIUS, younger son of the orator and uncle of the triumvir, was expelled from the Senate in B.C. 70, and was the colleague of Cicero in the praetorship (65) and consulship (63). He was one of Catiline's conspirators, but deserted the latter on Cicero's promising him the province of Macedonia. He had to lead an army against Catiline, but, unwilling to fight against his former friend, he gave the command on the day of battle to his legate, M. Petreius. At the conclusion of the war Antony went into his province, which he plundered shamefully; and on his return to Rome in 59 was accused both of taking part in Catiline's conspiracy and of extortion in his province. He was defended by Cicero, but was condemned, and retired to the island of Cephallenia. He was subsequently recalled, probably by Caesar, and was in Rome at the beginning of the year 44. (4) MARCUS, the TRIUMVIR, was the son of Antonius Creticus and Iulia, the sister of Iulius Caesar. He was born about B.C. 83. His father died while he was still young, and he was brought up by Lentulus, who married his mother Iulia, and who was put to death by Cicero in 63 as one of Catiline's conspirators: hence Antony became a personal enemy of Cicero. Antony indulged in his earliest youth in every kind of dissipation, and his affairs soon became deeply involved. In 58, he went to Syria, where he served with distinction under A. Gabinius. In 54, he went to Caesar in Gaul, and by the influence of the latter was elected quaestor (B.C. 52). He now became one of the most active partisans of Caesar. He was tribune of the plebs in 49, and in January fled to Caesar's camp in Cisalpine Gaul, after putting his veto upon the decree of the Senate which deprived Caesar of his command. In 48, Antony was present at the battle of Pharsalia, where he commanded the left wing. In 44, he was consul with Caesar, when he offered him the kingly diadem at the festival of the Lupercalia. After Caesar's murder, on the 15th of March, Antony endeavoured to succeed to his power. He pronounced the speech over Caesar's body, and read his will to the people; and he also obtained the papers and private property of Caesar. But he found a new and unexpected rival in young Octavianus, the adopted son and great-nephew of the dictator, who at first joined the Senate in order to crush Antony. (See AUGUSTUS.) Towards the end of the year Antony proceeded to Cisalpine Gaul, which had been previously granted him by the Senate; but Dec. Brutus refused to surrender the province to Antony, and threw himself into Mutina, where he was besieged by Antony. The Senate approved of the conduct of Brutus, declared Antony a public enemy, and intrusted the conduct of the war against him to Octavianus. Antony was defeated at the battle of Mutina, in April, 43, and was obliged to cross the Alps. Both the consuls, however, had fallen, and the senators now began to show their jealousy of Octavianus. Meantime Antony was joined by Lepidus with a powerful army; Octavianus became

Marcus Antonius.

reconciled to him; and it was agreed that the government of the state should be vested in Antony, Octavianus, and Lepidus, under the title of *Triumviri Republicae Constituendae*, for the next five years. The mutual enemies of each were proscribed, and, in the numerous executions that followed, Cicero, who had attacked Antony in his Philippic Orations, fell a victim to his malice. In 42, Antony and Octavianus crushed the republican party by the battle of Philippi, in which Brutus and Cassius fell. Antony then went to Asia, which he had received as his share of the Roman world. In Cilicia he met with Cleopatra, and followed her to Egypt, a captive to her charms. In 41, Fulvia, the wife of Antony, and his brother, L. Antonius, made war upon Octavianus in Italy. Antony prepared to support his relatives, but the war was brought to a close at the beginning of 40, before Antony could reach Italy. The opportune death of Fulvia facilitated the reconciliation of Antony and Octavianus, which was cemented by the marriage of Antony to Octavia, the sister of Octavianus. Antony remained in Italy till 39, when the triumvirs concluded a peace with Sext. Pompey, and he afterwards went to his provinces in the East. In this year and the following, Ventidius, the lieutenant of Antony, defeated the Parthians. In 37, Antony crossed over to Italy, when

the triumvirate was renewed for five years. He then returned to the East, and shortly afterwards sent Octavia back to her brother and surrendered himself entirely to the charms of Cleopatra. In 36, he invaded Parthia, but lost a great number of his troops, and was obliged to retreat. He was more successful in his invasion of Armenia in 34, for he obtained possession of the person of Artavasdes, the Armenian king, and carried him to Alexandria. Antony now laid aside entirely the character of a Roman citizen, and assumed the pomp and ceremony of an Eastern despot. His conduct, and the unbounded influence which Cleopatra had acquired over him, alienated many of his friends and supporters; and Octavianus saw that the time had now come for crushing his rival.

Coin of Antony, struck at Antioch.

Coin of Antony, with Worship of Bacchus and Venus.

The contest was decided by the memorable sea-fight off Actium, September 2d, B.C. 31, in which Antony's fleet was completely defeated. Accompanied by Cleopatra, he fled to Alexandria, where he put an end to his own life in the following year (30), when Octavianus appeared before the city. (5) GAIUS, brother of the triumvir, was praetor in Macedonia in B.C. 44, fell into the hands of M. Brutus in 43, and was put to death by Brutus in 42, to revenge the murder of Cicero. (6) LUCIUS, youngest brother of the triumvir, was consul in B.C. 41, when he engaged in war against Octavianus at the instigation of Fulvia, his brother's wife. He threw himself into the town of Perusia, which he was obliged to surrender in the following year. His life was spared, and he was afterwards appointed by Octavianus to the command of Iberia. (7) MARCUS, elder son of the triumvir by Fulvia, was executed by order of Octavianus, after the death of his father in B.C. 30. (8) IULUS, younger son of the triumvir by Fulvia, was brought up by his step-mother Octavia at Rome, and received great marks of favour from Augustus. He was consul in B.C. 10, but was put to death in the year 2, in consequence of his adulterous intercourse with Iulia, the daughter of Augustus.

Antonius Felix. See FELIX.

Antonius Gnipho. See GNIPHO.

Antonius Musa. See MUSA.

Antonius Primus. See PRIMUS.

Antron (Ἀντρών). A town of Phthiotis in Thessaly, at the entrance to the Sinus Maliacus.

Antyx (ἄντυξ). The rim or border of anything, especially of a shield or chariot. On Greek and

Antyx. (From an Etruscan Tomb.)

Etruscan vases we often see the chariot painted with the antyx much elevated, as in the accompanying illustration. By the figure synecdoche, the word ἄντυξ is sometimes used to denote the whole chariot.

Anūbis (Ἄνουβις). An Egyptian divinity, worshipped in the form of a human being with a jackal's head. The Greeks identified him with their own Hermes, and thus speak of Hermanuphis in the same manner as of Zeus Ammon. His worship was introduced at Rome during the last years of the Republic (Luc. *Tox.* 32).

Image of Anubis.

Anŭli Ius. See IUS ANULORUM.

Anŭlus or **Annŭlus** (δακτύλιος). A word derived from the same root as ἀμφί, meaning something which goes round (cf. *annus*), and used for a ring of any kind, especially a finger ring. The old Latin name was *ungulus*. In the earliest times the ring was used, not as an ornament, but as a seal (Macrob. *Sat.* vii. 13, § 12). How ancient the custom of wearing rings among the Greeks was can not be ascertained, though it is certain that in the Homeric poems there are no traces of it. In works of fiction, however, and in those legends in which the customs of later ages are mixed up with those of the earliest times, we find the most ancient heroes described as wearing rings. But it is highly probable that the custom of wearing rings was introduced into Greece from Asia, where it appears to have been almost universal (Herod. i. 195). From Asia Minor to Greece proper the transition of fashion was expeditious, and the signet, now for the first time worn mounted as a finger-ring, came into universal favour among all the Hellenic population. This was a new method for securing the engraved stone; for the original inventors of seal-engraving had worn, and continued to wear down to the very close of their history (even to the date of the Arabian conquest), the cylinder or the conical seal as the ornament of the bracelet or the necklace, etc. We have the express statement of Pliny (*H. N.* xxxiii. 4) that the use of the finger-ring was introduced among the Romans from Greece. (See King, *Handbook of Engraved Gems* [1885], pp. 12, 13.) In the time of Solon seal-rings (σφραγῖδες), as well as the practice of counterfeiting them, seem to have been rather common, for Diogenes Laërtius (i. 57) speaks of a law of Solon which forbade the artist to keep the form of a seal (σφραγίς) which he had sold. There are allusions to counterfeit seals in Aristoph. *Thesm.* 432; and Thuc. i. 132. Rings without pre-

cious stones were called ἀπείρονες, ἄπειροι, ἄλιθοι, ἄψηφοι, the name of the gem being ψῆφος or σφραγίς, which was set in a bezel (σφενδόνη, πυελίς, μάνδρα, *funda*, *pala*). In later times rings were worn more as an ornament, and Suidas says (s. v. σφραγίς) that some regularly loaded their hands with rings. Greek women likewise used to wear rings (Aristoph. *Thesm.* frag. 320, 12, Kock), but not so frequently as men. The rings of women appear to have been less costly than those of men, for some are mentioned which were made of amber, ivory, etc. Rings were mostly worn on the left hand and third finger (Gell. x. 10), but also on the little finger (Lucian, *Dial. Merer.* 9, 2). Indeed, Pliny says (*H. N.* xxxiii. 24) that they were worn first on the third, then on the first, and finally on the little finger; and Macrobius (*Sat.* vii. 13, § 15), quoting Ateius Capito, says that originally they were worn on any finger of either hand. But they do not seem to have been ever worn on the middle finger (*digitus infamis*). An Etruscan tomb exhibits rings on the upper joints of the fingers. (See illustration.)


Hand from an Etruscan Tomb, wearing Rings.

The Lacedaemonians are said to have used iron rings at all times (Plin. *H. N.* xxxiii. 9). The law does not appear to have ever attempted in any Greek state to counteract the great partiality for this luxury; and nowhere in Greece does the right of wearing a gold ring appear to have been confined to a particular order or class of citizens.

The custom of wearing rings was believed to have been introduced into Rome by the Sabines, who are described in the early legends as wearing gold rings with precious stones of great beauty (Liv. i. 11). Florus (i. 5) states that it was introduced from Etruria in the reign of Tarquinius Priscus, and Pliny derives it from Greece. At whatever time rings may have become customary at Rome, thus much is certain, that at first they were generally of iron, but often of stone (King, *Antique Gems*, p. 176, ed. 1860); that they were destined for the same purpose as in Greece—namely, to be used as seals; and that every free Roman had a right to use such a ring. This iron ring was used down to the last period of the Republic by such men as loved the simplicity of the good old times, and it retained its place in the ceremony of betrothal. Marius wore an iron ring in his triumph over Ingurtha, and several noble families adhered to the ancient custom, and never wore gold ones (Plin. *H. N.* xxxiii. §§ 12, 21).

Rings with us are mainly associated with marriage, an association borrowed from the Romans. As already mentioned, the *anulus pronubus* was originally of iron, without a stone, and continued to be so even to a late period (Plin. *H. N.* xxxiii. 12); though Tertullian (*Apol.* 6) says the marriage-ring was the one gold ornament that women wore in the olden times. Wedding-rings with precious stones have been found on ancient figures.


Snake-ring. (British Museum.)

The ring of the Roman emperor was a kind of state seal, whose use was sometimes allowed to persons acting as his representatives. The keeping of the imperial seal-ring (*cura anuli*) was intrusted to a special officer.

Different families appear to have had distinct seals like our crests—e. g. Galba's family seal represented a dog leaping from a ship; Pompey's ring bore the device of three trophies; Augustus sealed with a Sphinx, afterwards with a head of Alexander the Great, and finally with his own portrait, as did Hadrian. The Empire, in fact, is the grand era of portraits on gems. In the art of engraving figures upon gems, the ancients far surpass the best work of modern artists. See GEMMA.

Originally, among the Romans, the men only wore one ring and the women none, except that a married woman wore that received at marriage. Later, the love of luxury led both men and women to cover their fingers with rings. In one of the graves at Kertsch, a woman was found with eight rings. Lucian (*Gall.* chap. xii.), ridiculing the rich, speaks of sixteen rings. Martial (xi. 59) tells of a man who wore six on each finger. Some even used different rings for summer and winter, those for the latter season being too heavy for hot weather (Iuv. i. 28, with Schol.). The materials used for rings, as seen by European collections, were iron, lead, zinc, bronze, amber, ivory, silver, and gold. Rings were kept in a box called *dactyliotheca*—a name also applied to a collector of rings. For ear-rings, see INAURES.

Anxur. See TARRACINA.

Anȳté (Ἀνύτη). A poetess of Tegea, who versified the oracles of Asclepius at Epidaurus about B.C. 300. Some twenty epigrams are all that remain of her works.

Anȳtus (Ἄνυτος). A wealthy Athenian, the most influential and formidable of the accusers of Socrates, B.C. 399. He was a leading man of the democratical party, and took an active part, along with Thrasybulus, in the overthrow of the Thirty Tyrants. After the death of Socrates, Anytus went into exile to escape the vengeance of the fickle populace, who had repented of what had been done. See Aelian, *V. H.* ii. 13; and the article SOCRATES.

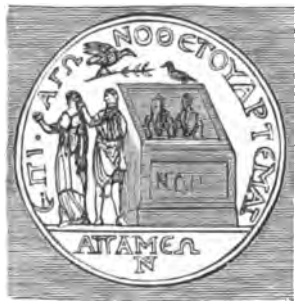
Aŏnes (Ἄονες). An ancient Boeotian race, said to have been so called from Aon, son of Poseidon. Hence the poets frequently use Aonia as equivalent to Boeotia. As Mount Helicon and the fountain Aganippé were in Aonia, the Muses are called Aonides or Aoniae.

Aornis or **Aornos**. A lofty rock in India, taken by Alexander the Great. The Macedonians named it Ἄορνος, as being so high as to be inaccessible even to birds (ἀ + ὄρνις).

Aōüs (Ἀῶος). The chief river of the Greek part of Illyricum rising in Mount Lacmon, and flowing into the Ionian Sea near Apollonia.

Apagōgé (ἀπαγωγή). A technical term of Athenian law, meaning the production of a criminal taken in the act, before the proper magistrate, who then took him into custody, or made him find bail. The name was also given to the document in which the accuser stated the charge. But if the officer was conducted to the spot where the accused was staying the process was called ἐφήγησις.

Apamēa (Ἀπάμεια). The name of several cities. (1) APAMEA AD ORONTEM, a city of Syria built by Seleucus Nicator on the site of the older city Pella on the river Orontes, and named in honour of his wife Apama. (2) A city in Mesopotamia, of uncertain site. (3) APAMEA CIBŌTUS (Κιβωτός), or AD MAEANDRUM, a great city of Phrygia on the Maeander, just above its union with the Marsyae. It was built by Antiochus Soter in honour of his mother Apama. The name Κιβωτός ("chest," "coffer"), which appears on some coins of Apamea, is explained generally with reference to the wealth of the city; but certain curious coincidences have been found which some scholars have used in connection with the traditions of the Deluge. The Septuagint and the New Testament speak of the Ark as κιβωτός; and the coins and medals of Apamea show the figure of an ark with two birds above it, one holding a twig. A man and woman stand beside it, and above it is the inscription NOO (NΩ). On this, see Mayor's note to Juvenal, i. 82; and the article DEUCALION. (4) APAMEA MYRLĒON in Bithynia. See MYRLEA. (5) A town in Osrhoëné on the left bank of the Euphrates, connected by a pontoon bridge with Zeugma on the opposite bank.



Medal of Apamea Cibotus.

Apateseos tou Demou Graphé (ἀπατήσεως τοῦ δήμου γραφή). A public prosecution at Athens against any one who had misled the people by false statements of fact, quoting imaginary laws, etc. The senate and the law-courts, as well as the sovereign people, were included in its operation (Dem. *c. Aristocr.* p. 653, § 97). It would seem that it might also be directed against generals who, like Miltiades at Paros, failed in an expedition which they had themselves suggested (Dem. *c. Timoth.* p. 1204, § 67).

Apaturia (ἀπατούρια). The general feast of the phratries (q. v.), held chiefly by Greeks of the Ionian race. At Athens it lasted three days in the month of Pyanepsion (Oct.–Nov.), and was celebrated with sacrificial banquets. On the third day the fathers brought their children born since the last celebration before the members (phrators) assembled at the headquarters of each φρατρία, and, after declaring on oath their legitimate birth, had their names inscribed on the roll of φράτορες. For every child enrolled a sheep or goat was sacrificed, which went to furnish the common feast. On the same day the fathers made their children who were at school give proofs of their progress, especially by reciting passages from poets, and those who distinguished themselves were rewarded with prizes.

Apaulia. See MATRIMONIUM.

Apeleuthĕros (ἀπελεύθερος). See LIBERTUS.

Apelles (Ἀπελλῆς). The most celebrated of Grecian painters, born, most probably, at Colophon in Ionia, though some ancient writers call him a Coan and others an Ephesian. He was the contemporary of Alexander the Great (B.C. 336–323), who entertained so high an opinion of him that he was the only person whom Alexander would permit to paint his portrait. We are not told when or where he died. Throughout his life Apelles laboured to improve himself, especially in drawing, which he never spent a day without practising. Hence the proverb, *Nulla dies sine linea* (τήμερον οὐδεμίαν γραμμὴν ἤγαγον). Of his portraits, the most celebrated was that of Alexander wielding a thunderbolt; but the most admired of all his pictures was the "Aphrodité Anadyomené," or Aphrodité rising out of the sea. The goddess was wringing her hair, and the falling drops of water formed a transparent silver veil around her form. The original was Campaspé, a mistress of Alexander. For the painting of Alexander a sum of twenty talents (about $21,600) was paid, and the painting itself was hung in the temple of Diana of Ephesus. He painted also a horse; and, finding that his rivals in the art, who contested the palm with him on this occasion, were about to prevail through unfair means, he caused his own piece and those of the rest to be shown to some horses, and these animals, fairer critics in this case than men had proved to be, neighed at his painting alone. Apelles used to say of his contemporaries that they possessed, as artists, all the requisite qualities except one—namely, grace, and that this was his alone. On one occasion, when contemplating a picture by Protogenes, a work of immense labour, and in which exactness of detail had been carried to excess, he remarked, "Protogenes equals or surpasses me in all things but one—the knowing when to remove his hand from a painting." Apelles was also, as is supposed, the inventor of what artists call glazing. Such, at least, was the opinion of Sir Joshua Reynolds and others. The ingredients probably employed by him for this purpose are given by Jahn, in his *Malerei der Alten*, p. 150. Apelles was accustomed, when he had completed any one of his pieces, to expose it to the view of passengers, and to hide himself behind it in order to hear the remarks of the spectators. On one of these occasions a shoemaker censured the painter for having given one of the slippers of a figure a less number of ties by one than it ought to have had. The next day the shoemaker, emboldened by the success of his previous criticism, began to find fault with a leg, when Apelles indignantly put forth his head, and desired him to confine his decisions to the slipper, "ne supra crepidam iudicaret." Hence arose another common saying, *Ne sutor ultra crepidam* (Pliny, *H. N.* xxxv. 10).

Apellĭcon (Ἀπελλικῶν). A Peripatetic philosopher, born at Teos in Asia Minor, and one of those to whom we owe the preservation of many of the works of Aristotle. The latter, on his deathbed, confided his works to Theophrastus, his favourite pupil and Theophrastus, by his will, left them to Neleus, who had them conveyed to Scepsis, in Troas, his native city. After the death of Neleus, his heirs, illiterate persons, fearing lest they might fall into the hands of the king of Pergamus, who was enriching in every way his newly-established library, concealed the writings of Aristotle in a cave, where they remained for more than 130 years, and suffered greatly from worms and dampness. At the end of this period Apellicon purchased them for a high price. His wish was to arrange them in proper order, and to fill up the lacunae that were now

of frequent occurrence in the manuscripts, in consequence of their neglected state. Being, however, but little versed in philosophy, and possessing still less judgment, he acquitted himself ill in this difficult task, and published the works of the Stagirite full of faults. Subsequently the library of Apellicon fell, among the spoils of Athens, into the hands of Sulla, and was carried to Rome, where the grammarian Tyrannion had access to them. From him copies were obtained by Andronicus of Rhodes, which served for the basis of his arrangement of the works of Aristotle.

Ritter thinks that too much has been made of this story. On its authority it has even been pretended that the works of Aristotle have reached us in a more broken and ill-arranged shape than any other productions of antiquity. He thinks that the story arose out of some laudatory commendations of the edition of Aristotle by Andronicus, and that it is probable, not to say certain, that there were other editions, of the respective merits of which it was possible to make a comparison. At any rate, according to him, the acroamatic works of Aristotle have not reached us solely from the library of Neleus, and consequently it was not necessary to have recourse merely to the restoration by Apellicon, either to complete or retain the lacunae resulting from the deterioration of the manuscripts. See ARISTOTELES.

Apēné (ἀπήνη). A carriage with four wheels, generally drawn by mules. See CURRUS.

Apeniautismos (ἀπενιαυτισμός). See PHONOU DIKÉ.

Apennīnus. A great chain of mountains in Italy, branching off from the Maritime Alps, in the neighbourhood of Genoa, running diagonally from the Ligurian Gulf to the Adriatic, in the vicinity of Ancona; from thence continuing nearly parallel with the latter gulf, as far as the promontory of Garganus, and again inclining to the Maré Inferum, until it finally terminates in the promontory of Leucopetra near Rhegium. The length is about 700 miles (Polyb. ii. 16).

Aper. (1) MARCUS. A Roman orator of the first century A.D. He was a native of Gaul, but spent most of his life at Rome. He is one of the speakers in the *Dialogus* of Tacitus. He died A.D. 85. (2) ARRIUS. A prefect of the Praetorian Guards under the emperor Carus, whom, while ill, he assassinated, pretending that the death had been caused by lightning. The motive of this deed was a desire to secure an election as emperor at the hands of the Guards, and the same ambition also led him to poison Numerianus, the successor of Carus. Falling under suspicion, after successfully accomplishing this crime, Aper was executed by order of Diocletian, whom the soldiery had made emperor. See Aurel. Vict. 38; Vopisc. *Carus*, 8; id. *Numer.* 12 foll.

Aperta Navis. See APHRACTUS.

Apex. A cap of conical form worn by the flamens (see FLAMEN), having a spike of olive-wood at the top, which the word *apex*, in fact, originally denoted. Without it the flamens were not allowed to go into the open air (Gell. x. 15). The Salii likewise wore the apex. The accompanying illustration shows one of the Salii wearing the apex and with a rod in his hand. (See SALII.) The *albogalerus*, or *albus galerus*, was a white cap worn by the *flamen dialis*, made of the skin of a

Apices, or Caps worn by the Flamines and Salii.

white victim sacrificed to Iupiter, and having the apex fastened to it by an olive twig.

Aphăca (ἀφάκη). A kind of lentil.

Aphĕtae (ἀφέται). See HELOTAE.

Aphidna (Ἄφιδνα). An Attic deme near Decelea.

Aphlaston (ἄφλαστον). See NAVIS.

Aphormes Diké (ἀφορμῆς δίκη). An action brought against a banker or money-lender to recover funds advanced for the purpose of being employed as banking capital. See PARAKATATHEKÉ.

Aphractus (ἄφρακτος ναῦς), called also *navis aperta*. A ship which had no deck, but was merely covered with planks in the fore and after part, as is represented in the following cut, taken from a coin of Corcyra.

Aphractus.

The ships which had decks were called κατάφρακτοι, and *tectae* or *stratae*. See NAVIS.

Aphrodisia (τὰ Ἀφροδίσια). Festivals celebrated in many towns of Greece in honour of Aphrodité (q. v.). The especial seat of her worship was at Cyprus. No bloody sacrifices were permitted to be offered, but only pure fire, flowers, and incense. The initiated also offered a piece of money to the goddess as a harlot; and received a measure of salt symbolizing the origin of Aphrodité in the sea, and a phallus as expressive of the sexual function.

Aphrodisias (Ἀφροδισιάς). A town of Caria sacred to Aphrodité. See Tac. *Ann.* iii. 62.

Aphrodītē (Ἀφροδίτη; Lat. *Venus*). The Greek goddess of love. Her attributes combine, with Hellenic conceptions, a great many features of Eastern, especially Phœnician, origin, which the Greeks must have grafted upon their native notions in very old times. This double nature appears immediately in the contradictory tales of her origin. To the oldest Greeks she was the daughter of Zeus and Dioné (and is sometimes called by that name herself); yet from a very early time she appears as Aphrogenia, the "foam-born" (see URANUS), as Anadyomené, "she who rises" out of the sea, and steps ashore on Cyprus, which had been colonized by Phœnicians time out of mind; even as far back as Homer she is Cypris, the Cyprian. (See CY-

PRUS.) The same transmarine and Eastern origin of her worship is evidenced by the legend of the island of Cythera, on which she was supposed to have first landed from a sea-shell. Other names applied to her are Pelagia (from Πέλαγος), Anadyomené (as having risen from the water), Erycina (from Mount Eryx in Sicily), Paphia, and Cypris, besides those mentioned below.

Again, the common conception of her as goddess of love limited her agency to the sphere of human life. But she was, at the same time, a power of nature, living and working in the three elements of air, earth, and water. As goddess of the shifting gale and changeful sky, she was Aphrodité Urania (Οὐρανία), the "heavenly," and at many places in Greece and Asia her temples crowned the heights and headlands; for instance, the citadels of Thebes and Corinth, and Mount Eryx in Sicily. As goddess of storm and lightning, she was represented armed, as at Sparta and Cythera; and this, perhaps, explains why she was associated with Ares both in worship and in legend, and worshipped as a goddess of victory.

The moral conception of Aphrodité Urania as goddess of the higher and purer love, especially wedded love and fruitfulness, as opposed to mere sensual lust, was but slowly developed in the course of ages.

As goddess of the sea and maritime traffic, especially of calm seas and prosperous voyages, she was widely worshipped by sailors and fishermen at ports and on sea-coasts, often as the goddess of calm, while Poseidon was the god of disturbance. Next, as regards the life of the earth, she was the goddess of gardens and groves, of spring and its bounties, especially tender plants and flowers, as the rose and myrtle; hence, as the fruitful and bountiful, she was worshipped most of all at that season of the year in which her birth from the sea was celebrated at Paphos in Cyprus. But to this, her time of joyful action, was opposed a season of sorrow, when her creations wither and die—a sentiment expressed in her inconsolable grief for her beloved Adonis (q. v.), the symbol of vegetation perishing in its prime, a myth derived by the Greeks from the Babylonian worship of Adon or Thammuz, and akin to those of Linus, Hyacinthus, and Narcissus. (See Mannhardt Wald- und Feldkulte, 274 [Berlin, 1886].) In the life of gods and men, she showed her power as the golden, sweetly smiling goddess of beauty and love, which she knew how to kindle or to keep away. She outshone all the goddesses in grace and loveliness; in her girdle she wore united all the magic charms that could bewitch the wisest man and subdue the very gods. (See CESTUS.) Her retinue consisted of Eros (Cupid), the Hours, the Graces, Peitho (Persuasion), Pothos and Himeros (personifications of longing and yearning). By uniting the generations in the bond of love, she became a goddess of marriage and family life, and the consequent kinship of the whole community. As such she had formerly been worshipped at Athens under the name of Pandemos (=all the people's), as being a goddess of the whole country. By a regulation of Solon, the name acquired a very different sense, branding her as goddess of prostitution; and then it was that the new and higher meaning was imported into the word Urania. See MERETRIX.

In later times, the worship of Aphrodité as the goddess of mere sensual love made rapid strides, and in particular districts assumed forms more and more immoral, in imitation of the services performed to love-goddesses in the East, especially at Corinth, where large bands of girls were consecrated as slaves to the service of the gods and the practice of prostitution. And later still, the worship of Astarté ("Star"), the Syrian Aphrodité, performed by eunuchs, spread all over Greece. See APHRODISIA; MERETRIX.

In the Greek myths Aphrodité appears occasionally as the wife of Hephaestus. Her love adventures with Ares are notorious. From these sprang Eros and Anteros, Harmonia, the wife of Cadmus, and Deinos and Phobos (Fear and Alarm), attendants on their father. By Anchises she was the mother of Aeneas. The chief seats of her worship were Paphos, Amathus, and Idalion (all in Cyprus), Cnidus in Dorian Asia Minor, Corinth, the island of Cythera, and Eryx in Sicily. As mother of Harmonia, she was a guardian deity of Thebes. Among plants, the myrtle, the rose, and the apple were specially sacred to her as goddess of love; among animals, the ram, he-goat, hare, dove, sparrow, and other creatures of amorous nature (the ram and dove being widely current symbols of great antiquity); as sea-goddess, the swan, mussel, and dolphin; as Urania, the tortoise.

The various myths connected with the name of Aphrodité have inspired many exquisite poems in modern literature. In recent English verse reference may be made to the magnificent Chorus to Aphrodité in Swinburne's *Atalanta in Calydon;* Hake's *Birth of Venus;* Morris's Aphrodité in his *Epic of Hades;* and Rossetti's *Venus Verticordia* and *Venus Victrix.*

In ancient art, in which Aphrodité is one of the favourite subjects, she is represented in a higher or lower aspect, according as the artist's aim was to exhibit Urania or the popular goddess of love. In the earlier works of art she usually appears clothed, but in later ones more or less undraped—either as rising from the sea or leaving the bath, or (as in still later times) merely as an ideal of female beauty. In the course of time the divine element disappeared, and the presentation became more and more ordinary. While the older sculptures show the sturdier forms, the taste of later times leans more and more to softer, weaker outlines. Most renowned in ancient times

Aphrodité of Melos. (Louvre.)

were the statue at Cnidus by Praxiteles (a copy of which is now at Munich), and the painting of Aphrodité Anadyomené by Apelles. Of original statues preserved to us, the most famous are the Aphrodité of Melos (see illustration), now at Paris, and that of Capua at Naples, both of which bring out the loftier aspect of the goddess; and the Medicean Venus at Florence, the work of a late Attic sculptor, Cleomenes, in the delicate forms of face and body that pleased a younger age. On the identification of Aphrodité with the Roman goddess of love, see VENUS.

Aphrogeneia (Ἀφρογένεια). "Foam-sprung." An epithet of Aphrodité (q. v.).

Aphthonius (Ἀφθόνιος). A Greek rhetorician of Antioch, about A.D. 400, a pupil of Libanius, who wrote a school-book on the elements of rhetoric, the *Progymnasmata*, much used in schools down to the seventeenth century. This book is really an adaptation of the chapter so named in Hermogenes's *Rhetoric*. A collection of forty fables by Aesop also bears his name.

Aphȳtis (Ἀφυτίς). A town in Macedonia containing a celebrated temple and oratory of Zeus Ammon (Pausan. iii. 18.)

Apia. See APIS.

Apicius, MARCUS GAVIUS. A *bon-vivant* of the time of Augustus and Tiberius. He borrowed the name Apicius from an epicure of the republican period, and was himself the author of a cook-book. Though worth a fortune of some $375,000, he became haunted by the fear of starving to death, and so poisoned himself to escape such a fate. The well-known collection of recipes for cooking, in ten books, entitled *De Re Coquinaria*, is of later date, and written by one Apicius Caelius in the third century A.D. The best edition is that of C. Th. Schuch (Heidelberg, 1867), who has added some recipes from a Paris MS. of the seventh century.

Apidănus (Ἀπιδανός). A river in Thessaly flowing into Enipeus, near Pharsalus (Herod. vii. 129).

Apĭna and **Apĭnae.** A small city of Apulia near Trica. *Apina* and *Trica* (*Tricae*) are terms used in Latin of trifles. Cf. Mart. xiv. 1; Plin. *H. N.* iii. 11.

Apiŏla. A town of Italy from whose spoils, taken by Tarquinius Superbus, the Capitolium at Rome was begun (Pliny, *H. N.* iii. 5).

Apion (Ἀπίων). (1) A Greek grammarian of the first century A.D., a pupil of Didymus, and president of the philological school at Alexandria. He also worked for a time at Rome under Tiberius and Claudius. A vain, boastful man, he travelled about the Greek cities, giving popular lectures on Homer. Of his many writings we have only fragments left. The glosses on Homer that bear his name are of later origin; on the other hand, the Homeric lexicon of the sophist Apollonius is based on his genuine Homeric glosses. His bitter complaint, *Against the Jews*, addressed to Caligula at the instance of the Alexandrians, is best known from Iosephus's noble reply to it. See Aul. Gell. v. 14; Sen. *Epist.* 38. (2) See PTOLEMAEUS.

Apis (Ἄπις). (1) Son of Phoroneus and Laodicé, king of Argos, from whom Peloponnesus, and more especially Argos, was called Apia (Pausan. ii. 5). (2) The sacred bull of Memphis, worshipped as a god among the Egyptians. There were certain signs by which he was recognized to be the god. Thus, the body must be black; there must be a square white spot upon the forehead, the figure of an eagle upon the back, a beetle-shaped knot under

Figure of Apis. (From the Egyptian Monuments.)

the tongue, and a white crescent upon the right side. At Memphis he had a splendid residence, containing extensive walks and courts for his amusement. His birthday, which was celebrated every year, was a day of rejoicing for all Egypt. His death was a season of public mourning, which continued till another sacred bull was discovered by the priests. See OSIRIS.

Apisāon (Ἀπισάων). A Paeonian, the son of Hippasus, who aided Priam at Troy with an army, but was killed by Lycomedes (*Il.* xvii. 348).

Apium (σέλινον). Parsley.

Aplustré (ἄφλαστον). A wooden ornament on the poop of a ship. See NAVIS.

Apobătes (ἀποβάτης). See DESULTORES.

Apocolocyntōsis (ἀποκολοκύντωσις). "Pumpkinification." A satire on the deification of the emperor Claudius, written after the death of the prince by the younger Seneca. It is the only example remaining to us of the Satira Menippea (q. v.). Ed. by F. Bücheler (Berlin, 1882).

Apodectae (ἀποδέκται). "Receivers." Public officers at Athens, ten in number, whose principal duty it was to collect the ordinary taxes and distribute them to the separate branches of the administration which were entitled to them (Arist. *Pol.* vi. 8, 1).

Apodidraskinda (ἀποδιδρασκίνδα). The game of hide-and-seek, a favourite among the Greek children. It is represented in a painting found at Herculaneum. See Bekker, *Anecd.* p. 1353.

Apodyterium (ἀποδυτήριον). A room in the Roman bath-houses used for undressing. See BALNEAE.

Apogrăphé (ἀπογραφή). Literally, a "list or register;" but, in the language of the Attic courts, the terms ἀπογράφειν and ἀπογράφεσθαι had three separate applications. (1) Ἀπογραφή was used in reference to an accusation in public matters, more particularly when there were several defendants; the denunciation, the bill of indictment, and enumeration of the accused would in this case be termed apographe, and differ but little, if at all, from the ordinary γραφή. (2) It implied the making of a solemn protest or assertion before

a magistrate, to the intent that it might be preserved by him till it was required to be given in evidence. (3) It was a specification of property, said to belong to the state, but actually in the possession of a private person; which specification was made with a view to the confiscation of such property to the state.

Apoikia (ἀποικία). See COLONIA.

Apokeryxis (ἀποκήρυξις). The formal act of disinheriting a son at Athens. See Demos. *c. Boeot. de Nom.* p. 1006, § 39.

Apoleipsis (ἀπόλειψις). See DIVORTIUM.

Apollināres Ludi. See LUDI.

Apollināris, SIDONIUS. See SIDONIUS.

Apollināris, SULPICIUS. See SULPICIUS.

Apollĭnis Promontorium. A promontory in North Africa, forming the west point of the Gulf of Carthage.

Apollo (Ἀπόλλων). Son of Zeus by Leto (Latona), who, according to the legend most widely current, bore him and his twin-sister Artemis at the foot of Mt. Cynthus, in the island of Delos. Apollo appears originally as a god of light, both in its beneficent and its destructive effects; and of light in general, not of the sun only, for to the early Greeks the deity that brought daylight was Helios, with whom it was not till afterwards that Apollo was identified. While the meaning of his name Apollo is uncertain, his epithets of *Phoebus* and *Lycius* clearly mark him as the bright, the life-giving, the former also meaning the pure, the holy; for, as the god of pure light, he is the enemy of darkness, with all its unclean, unhallowed brood. Again, not only the seventh day of the month, his birthday, but the first day of the month, i. e. of each new-born moon, was sacred to him, as it was to Ianus, the Roman god of light; and according to the view that prevailed in many seats of his worship, he withdrew in winter time either to Lycia, or to the Hyperboreans who dwell in perpetual light in the utmost north, and returned in spring to dispel the powers of winter with his beams. When the fable relates that immediately after his birth, with the first shot from his bow he slew the dragon Python (or Delphyné), a hideous offspring of Gaea and guardian of the Delphic oracle, what seems to be denoted must be the spring-god's victory over winter, that filled the land with marsh and mist. As the god of light, his festivals are all in spring or summer, and many of them still plainly reveal in certain features his original attributes. Thus the Delphinia, held at Athens in April, commemorated the calming of the wintry sea after the equinoctial gales, and the consequent reopening of navigation. As this feast was in honour of the god of spring, so was the Thargelia, held at Athens the next month, in honour of the god of summer. That the crops might ripen, he received first-fruits of them, and at the same time propitiatory gifts to induce him to avert the parching heat, so hurtful to fruits and men. About the time of the sun's greatest altitude (July and August), when the god displays his power, both for good and for harm, the Athenians offered him hecatombs, whence the first month of their year was named Hecatombaeon, and the Spartans held their Hyacinthia. (See HYACINTHUS.) In autumn, when the god was ripening the fruit of their gardens and plantations, and preparing for departure, they celebrated the Pyanepsia (q. v.) when they presented him with the first-fruits of harvest.

Apollo gives the crops prosperity, and protects not only against summer heat, but against blight, mildew, and the vermin that prey upon them, such as field-mice and grasshoppers. Hence he was known by special titles in some parts of Asia. He was also a patron of flocks and pastures, and was worshipped in many districts under a variety of names referring to the breeding of cattle. In the story of Hermes (q. v.) stealing his oxen, Apollo is himself the owner of a herd, which he gives up to his brother in exchange for the lyre invented by him. Other ancient legends speak of him as tending the flocks of Laomedon and Admetus, and afterwards represented as a penalty for a fault. As a god of shepherds he makes love to the nymphs, to Daphné (q. v.), to Coronis (see AESCULAPIUS), and to Cyrené, the mother of Aristaeus, likewise a god of herds. Some forms of his worship and some versions of his story imply that Apollo, like his sister Artemis, was regarded as a protector of tender game and a slayer of rapacious beasts, especially of the wolf, the enemy of flocks, and himself a symbol of the god's power, that now sends mischief, and now averts it. Apollo promotes the health and well-being of man himself. As a god of prolific power, he was invoked at weddings; and as a nurse of tender manhood and trainer of manly youth, to him (as well as the fountain-nymphs) were consecrated the first offerings of the hair of the head. In gymnasia and palaestrae he was worshipped equally with Hermes and Heracles; for he gave power of endurance in boxing, with adroitness and fleetness of foot. As a warlike god and one helpful in fight, the Spartans paid him peculiar honours in their Carneia (q. v.), and in a measure the Athenians in their Boëdromia. Another Athenian festival, the Metageitnia, glorified him as the author of neighbourly union. In many places, but above all at Athens, he was worshipped as Agyieus, the god of streets and highways, whose rude symbol, a conical post with a pointed ending, stood by street doors and in court-yards, to watch men's exit and entrance, to let in good and keep out evil, and was loaded by the inmates with gifts of honour, such as ribbons, wreaths of myrtle or bay, and the like.

At sea, as well as on land, Apollo was a guide and guardian, and there especially under the name Delphinius, taken from his friend and ally the dolphin, the symbol of the navigable sea. Under this character he was widely worshipped, for the most part with peculiar propitiatory rites, in seaports and on promontories, as that of Actium, and particularly at Athens, being also regarded as a leader of colonies. While he was Ἀλεξίκακος (averter of ills) in the widest sense, he proved his power most especially in times of sickness; for, being god of the hot season, and himself the sender of most epidemics and the dreaded plague, sweeping man swiftly away with his unerring shafts, he could also lend the most effectual aid; so that he and his son Asclepius were revered as the chief gods of healing. As a saviour from epidemics mainly, but also from other evils, the paean (q. v.) was sung in his honour.

In a higher sense also, Apollo was a healer and preserver. From an early time an ethical tinge was given to his purely physical attributes, and

the god of light became a god of mental and moral purity, and therefore of order, justice, and legality in human life. As such, he, on the one hand, smote and spared not the insolent offender, Tityus, for instance, the Aloidae, the presumptuous Niobé, and the Greeks before Troy; but, on the other hand, to the guilt-laden soul, turning to him in penitence and supplication, he granted purification from the stain of crime (which was regarded as a disease clouding the mind and crushing the heart), and so he healed the spirit, and readmitted the outcast into civic life and religious fellowship. Of this he had himself set the pattern, when, after slaying the Delphian dragon, he fled from the land, did seven years' menial service to Admetus in atonement for the murder, and, when the time of penance was past, had himself purified in the sacred grove of bay-trees by the Thessalian temple; and not until then did he return to Delphi and enter on his office as prophet of Zeus. Therefore he exacts from all a recognition of the atoning power of penance, in the teeth of the old law of vengeance for blood, which only bred new murders and new guilt. The atoning rites propagated by Apollo's worship, particularly from Delphi, contributed largely to the spread of milder maxims of law, affecting not only individuals, but whole towns and countries. Even without special prompting, the people felt from time to time the need of purification and expiation; and hence certain expiatory rites had from of old been connected with his festivals.

The Pythian Apollo. (Audran, Proportion du Corps Humain, pl. 18.)

As the god of light who pierces through all darkness, Apollo is the god of divination, which, however, has in his case a purely ethical significance; for he, as prophet and minister of his father Zeus, makes known his will to men, and helps to further his government in the world. He always declares the truth; but the limited mind of man cannot always grasp the meaning of his sayings. He is the patron of every kind of prophecy, but most especially of that which he imparts through human instruments, chiefly women, while in a state of ecstasy. Great as was the number of his oracles in Greece and Asia, all were eclipsed in fame and importance by that of Delphi (q. v.).

Apollo exercises an elevating and inspiring influence on the mind as god of music, which, though not belonging to him alone any more than atonement and prophecy, was yet pre-eminently his province. In Homer he is represented only as a player on the lyre, while song is the province of the Muses; but in course of time he grows to be the god, as they are the goddesses, of song and poetry, and is therefore Μουσαγέτης (leader of the Muses) as well as master of the choral dance, which goes with music and song. And as the friend of all that beautifies life he is intimately associated with the Graces.

Belvedere Apollo. (Rome, Vatican Museum.)

Standing in these manifold relations to nature and man, Apollo at all times held a prominent position in the religion of the Greeks; and as early as Homer his name is coupled with those of Zeus and Athené, as if between them the three possessed the sum total of divine power. His worship was diffused equally over all the regions in which Greeks were settled; but from remote antiquity he had been the chief god of the Dorians, who were also the first to raise him into a type of moral excellence. The two chief centres of his worship were the island of Delos, his birthplace, where, at his magnificent temple standing by the sea, were held every five years the festive games called Delia, to which the Greek states sent solemn embassies; and Delphi, with its oracle and numerous festivals. (See PYTHIA; THEOXENIA.) Foremost among the seats of his worship in Asia was Patara in Lycia, with a famous oracle.

To the Romans, Apollo became known in the reign of their last king, Tarquinius Superbus, the first Roman who consulted the Delphic oracle, and who also acquired the Sibylline Books (q. v.). By the influence of these writings the worship of Apollo soon became so naturalized among them that in B.C. 431 they built a temple to him as god of healing, from which the expiatory processions (see SUPPLICATIONES) prescribed in the Sibylline Books used to set out. In the Lectisternia (q. v.), first instituted in B.C. 399, Apollo occupies the foremost place. In B.C. 212, during the agony of

Apollo Musagetes. (Osterley Denkm. der alten Kunst, taf. 32.)

the Second Punic War, the Ludi Apollinares were, in obedience to an oracular response, established in honour of him. He was made one of the chief gods of Rome by Augustus, who believed himself to be under his peculiar protection, and ascribed the victory of Actium to his aid; hence he enlarged the old temple of Apollo on that promontory, and decorated it with a portion of the spoils. He also renewed the games held near it, previously every two years, afterwards every four, with gymnastic and artistic contests and regattas on the sea. At Rome he reared a splendid new temple to him near his own house on the Palatine, and transferred the Ludi Saeculares (q. v.) to him and Diana.

The manifold symbols of Apollo correspond with the multitude of his attributes. The commonest is either the lyre or the bow, according as he was conceived as the god of song or as the far-hitting archer. The Delphian diviner, Pythian Apollo, is indicated by the tripod, which was also the favourite offering at his altars. Among plants, the bay, used for purposes of expiation, was early sacred to him. (See DAPHNÉ.) It was planted round his temples, and plaited into garlands of victory at the Pythian Games. The palm-tree was also sacred to him, for it was under a palm-tree that he was born in Delos. Among animals, the wolf, the dolphin, the snow-white and musical swan, the hawk, raven, crow, and snake were under his special protection; the last four in connection with his prophetic functions.

In ancient art he was represented as a long-haired but beardless youth, of tall yet muscular build, and handsome features. Images of him were as abundant as his worship was extensive: there was scarcely an artist of antiquity who did not try his hand upon some incident in the story of Apollo. The ideal type of this god seems to have been fixed chiefly by Praxiteles and Scopas. The most famous statue preserved of him is the Apollo Belvedere in the Vatican, which represents him either as fighting with the Pythian dragon, or with his ægis frightening back the foes who threaten to storm his sanctuary. Other great works, as the Apollo Musagetes in the Vatican, probably from the hand of Scopas, show him as a Citharoedus in the long Ionian robe, or nude. The Apollo Sauroctonus (lizard-killer), copied from a bronze statue by Praxiteles, is especially celebrated for its beauty. It represents a delicate youthful figure leaning against a tree, dart in hand, ready to stab a lizard that is crawling up the tree. It is preserved in bronze at the Villa Albani in Rome, and in marble at Paris.

Apollodōrus (Ἀπολλόδωρος). (1) A Greek poet of the New Comedy, born at Carystus, between B.C. 300 and 260. He wrote forty-seven plays, and won five victories. From him Terence borrowed the plots of his *Phormio* and *Hecyra*. (2) A Greek grammarian and historian of Athens, about B.C. 140, a pupil of Aristarchus and the Stoic Panaetius. He was a most prolific writer on grammar, mythology, geography, and history. Some of his works were written in iambic senarii—e. g. a geography, and the *Chronica*, a condensed enumeration of the most important data in history and literature from the fall of Troy, which he places in B.C. 1183, down to his own time — undoubtedly the most important of ancient works on the subject. Besides fragments, we have under his name a book entitled *Bibliotheca*, a great storehouse of mythological material from the oldest theogonies down to Theseus, and, with all its faults of arrangement and treatment, a valuable aid to our knowledge of Greek mythology. Yet there are grounds for doubting whether it is from his hand at all, or whether it is even an extract from his great work, *On the Gods*, in twenty-four books. A good edition is Hercher's (Berlin, 1874). (3) A Greek painter of Athens, about B.C. 420, the first who graduated light and shade in his pictures, whence he received the name of SCIAGRĂPHUS (shadow-painter). This invention entitled him to be regarded as the founder of a new style, which aimed at producing illusion by pictorial means, and which was carried on further by his younger contemporary Zeuxis (Pliny, *H. N.* xxxv. 60). (4) A Greek architect of Damascus, who lived for a time at Rome, where, among other things, he built Trajan's Forum and Trajan's Column. He was first banished and then put to death under Hadrian, A.D. 129, having incurred that emperor's anger by the freedom of his criticisms. We have a work by him on engines of war, addressed to Hadrian.

Apollonia (Ἀπολλωνία). (1) An important town in Illyria, not far from the mouth of the Aotis, and sixty stadia from the sea. It was founded by the Corinthians and Corcyraeans, and was equally celebrated as a place of commerce and of learning. Many distinguished Romans, among others the young Octavius, afterwards the emperor Augustus, pursued their studies here. Persons travelling from Italy to Greece and the East usually landed either at Apollonia or Dyrrhacium. (2) A town in Macedonia, on the Via Egnatia, between Thessalonica and Amphipolis, and south of the lake of Bolbé. (3) A town in Thrace, on the Black Sea, a colony of Miletus, which had a celebrated temple of Apollo, from which Lucullus carried away a colossus of this god, and erected it on the Capitol at Rome. (4) A castle or fortified town of the Locri Ozolae, near Naupactus. (5) A town on the northern coast of Sicily. (6) A town in Bithynia, on the lake Apolloniatis, through which the river Rhyndacus flows. (7) A town in Cyrenaica, and the harbour of Cyrené, one of the five towns of the Pentapolis, in Libya; it was the birthplace of Eratosthenes (q. v.).

Apollonia (Ἀπολλώνια). A propitiatory festival solemnized at Sicyon in honour of Apollo and Artemis. See Pausan. ii. 7, § 7.

Apollōnis (Ἀπολλωνίς). A city in Lydia, between Pergamus and Sardis, named after Apollonia, the mother of King Eumenes (q. v.).

Apollonius (Ἀπολλώνιος). (1) APOLLONIUS RHODIUS. A Greek scholar and epic poet of the Alexandrian Age, born at Alexandria about B.C. 260. A pupil of Callimachus, he wrote a long epic, *Argonautica*, in four books, in which, departing from his master's taste for the learned and artificial, he aimed at all the simplicity of Homer. The party of Callimachus rejected the poem, and Apollonius retired in disgust to Rhodes, where his labours as a rhetorician and his newly revised poem won him hearty recognition and even admission to citizenship, whence his surname. Afterwards, returning to Alexandria, he recited his poem once more, and this time with universal applause, so that Ptolemy Epiphanes, in B.C. 196, appointed him to succeed

Eratosthenes as librarian. He probably died during the tenure of this office. His epic poem, which has survived, has a certain simplicity, though falling far short of the naturalness and beauty of Homer. Its uniform mediocrity often makes it positively tedious, though it is constructed with great care, especially in its versification. By the Romans it was much prized, and more than once imitated, as by Varro Atacinus and Valerius Flaccus. A valuable collection of scholia upon it testifies the esteem in which it was held by the learned of old. A good edition is that by Seaton, 1888.

(2) APOLLONIUS OF TRALLES. A Greek sculptor of the school of Rhodes, and joint author with his countryman Tauriscus of the celebrated group of the Laocoön (q. v.). Among other artists of the name, the worthiest of mention is APOLLONIUS OF ATHENS, of the first century B.C. From his hand is the Heracles, now only a torso, preserved in the Belvedere at Rome.

(3) APOLLONIUS OF PERGA, in Pamphylia. A Greek mathematician called "the Geometer," who lived at Pergamus and Alexandria in the first century B.C., and wrote a work on Conic Sections in eight books, of which we have only the first four in the original — the fifth, sixth, and seventh in an Arabic translation, and the eighth in extracts. See Schömann, *Apollonius von Perga* (1878).

(4) APOLLONIUS OF TYĂNA, in Cappadocia, the most celebrated of the Neo-Pythagoreans, lived after the middle of the first century A.D. By a severely ascetic life on the supposed principles of Pythagoras, and by pretended miracles, he obtained such a hold upon the multitude that he was worshipped as a god, and set up as a rival to Christ. The account of his life by the elder Philostratus (q. v.) is more romance than history, and offers little to build upon. Having received his philosophical education, and lived in the temple of Asclepius at Aegae till his twentieth year, he divided his patrimony among the poor, and roamed all over the world; he was even said to have reached India and the sources of the Nile. Twice he lived at Rome: first under Nero, until the expulsion of the philosophers; and again in Domitian's reign, when he had to answer a charge of conspiring against the emperor. Smuggled out of Rome during his trial, he continued his life as a wandering preacher of morals and worker of marvels for some years longer, and is said to have died at a great age, the master of a school at Ephesus. Of his alleged writings, eighty-five letters have alone survived. See the work by Pettersch (Berlin, 1879); and *Apollonius Tyanensis* by Göttsching (1889).

(5) APOLLONIUS DYSCŎLUS ("the Surly"). A Greek scholar of Alexandria, where he had received his education, and where he ended his days a member of the Museum, after having laboured as a teacher at Rome under Antoninus Pius, about A.D. 140. He is the father of scientific Grammar, having been the first to reduce it to systematic form. His extant works are the treatises on Pronouns, Adverbs, Conjunctions, and the Syntax of the parts of speech, in four books. He was followed especially by the Latin grammarians, above all by Priscian. See Skrzeczka, *Die Lehre des Apollonius Dyscolus* (1869); and the article PRISCIANUS.

(6) APOLLONIUS THE SOPHIST, of Alexandria. His precise date A.D. is unknown. He was the author of an extant lexicon of Homeric glosses, based on Apion's lost writings. See GLOSSA.

(7) APOLLONIUS OF TYRE, the hero of a Greek romance now lost, composed in Asia Minor, in the third century A.D., on the model of the Ephesian *History of Xenophon*. We have a free Latin version made by a Christian, about the sixth century, probably in Italy, which was much read in the Middle Ages, and translated into Anglo-Saxon, English, French, Italian, Middle-Greek, and German, in prose and verse. Its materials are used in the pseudo-Shakespearian drama of *Pericles, Prince of Tyre*. See Simrock, *Quellen des Shakespeare* (Bonn, 1872); and Hagen, *Der Roman von König Apollonius in seinen verschiedenen Bearbeitungen* (1878).

Apologetĭcum. (1) A treatise of Tertullian composed A.D. 199, addressed to the *praesides imperii*, and containing a defence of the Christians against the charge of disloyalty to the State and to the emperor. The work is perhaps the most vigorous and original of any that its author wrote. Good editions are those of Oehler (Halle, 1849); Kayser (Paderborn, 1865); and of Migne (Paris, 1870). (2) A poem in 1054 lines, by Commodianus (q. v.), composed A.D. 249, and entitled *Carmen Apologeticum adversus Iudaeos et Gentes*. It is written in hexameters that for the most part set all prosody at defiance, and, like English hexameters, follow the accentuation of the popular pronunciation of the day.

Apologia (ἀπολογία). The title of Plato's defence of Socrates, put into the mouth of the latter, and doubtless giving the substance of the speech made by the philosopher before his judges. See PLATO; SOCRATES.

Apomnemoneumăta (ἀπομνημονεύματα). "Reminiscences." The Greek title of Xenophon's memoirs of Socrates, better known by their Latin title *Memorabilia* (q. v.).

Apŏni or **Apŏnus Fons.** Warm medicinal springs, near Patavium, hence called Aquae Patavinae, and much frequented by the sick.

Apopempsis (ἀπόπεμψις). See DIVORTIUM.

Apophăsis (ἀπόφασις). Literally, "a declaration." (1) The proclamation at Athens of the decision which the majority of the judges came to at the end of a trial, and was apparently made by a herald under the direction of the presiding magistrate. The decisions of arbitrators (διαιτηταί) were called by the same name. (2) Such proclamations being generally made on court days, ἀπόφασις came to mean the day on which the trial took place. (3) The word was also employed to indicate the account of a person's property, which was obliged to be given when an *antidosis* (q. v.) was demanded.

Apophŏra (ἀποφορά). This term, which properly means "produce or profit" of any kind, was used at Athens to signify the profit which accrued to masters from their slaves. It thus signified the sum which slaves paid to their masters when they laboured on their own account; and the sum which masters received when they let out their slaves on hire, either for the mines or for any other kind of labour; and also the money which was paid by the state for the use of the slaves who served in the fleet (Xen. *Rep. Ath.* i. 11). The term *apophora* was also applied to the money which was paid by the allied states to Sparta, for the purpose of carrying on the war against the Persians. When Athens acquired the supremacy, these moneys were called φόροι.

Apophorēta. (1) (ἀποφόρητα). Presents which were given to friends at the end of an entertainment, to carry home with them (Petron. 56). Although the name is Greek, the custom is Roman, for Athenaeus expressly tells us that when Cleopatra presented to Antony and his staff the gold and silver dinner service which they had been using at a banquet in Cilicia, she was imitating a Roman usage. Book xiv. of Martial consists of an introductory epigram and 222 distichs, each describing and designed to accompany one of these presents, which range from nuts to works of art and slaves. The first epigram speaks of the Saturnalia as the special time for their distribution. They were also given at weddings (Juv. vi. 203, schol.). (2) (ἀποφορήτη). A utensil mentioned by Isidore as a kind of plate.

Apophrădes Heměrai (ἀποφράδες ἡμέραι). Unlucky or unfortunate days (*dies nefasti*), on which no public business, nor any important affairs of any kind, were transacted at Athens. Such were the last three days but one of every month, and the twenty-fifth day of the month Thargelion, on which the Plynteria were celebrated.

Apophthegmăta (ἀποφθέγματα). (1) A collection of pithy sayings gathered together by Cato the Elder. (2) A similar collection made by Iulius Caesar, and spoken of by Suetonius as *Dicta Collectanea*. See Suet. *Iul.* 56; and the article PROVERBIUM.

Aporrhaxis (ἀπόρραξις). The game of "bounce-ball." See PILA.

Aporrhesĕos Diké (ἀπορρήσεως δίκη). The term ἀπόρρησις, "prohibition," has a technical meaning in Attic law in connection with the sale of landed property. Public notice was required to be given of every such sale, for the protection of mortgagees and other creditors; and any one having a claim upon the estate might interdict the sale by an ἀπόρρησις. The vendor, on the other hand, had his remedy against fraudulent or malicious obstruction in an action for damages, called ἀπορρήσεως δίκη.

Aporrhēta (τὰ ἀπόρρητα). Literally, "things forbidden." The word has two peculiar, but widely different, acceptations in the Attic usage. In one of these it implies contraband goods—i. e. those of which the export (not the import) was prohibited. The chief of these were corn (of which there was a steady importation) and articles used in the building and equipment of the fleet. An enumeration of these at different periods of Athenian history is given by Böckh (*P. E.* pp. 53, 54).

In the other sense, it denotes various contumelious epithets, from the application of which both the living and the dead were protected by special laws (Meier, *Att. Process*, p. 482).

Aposphragisma (ἀποσφράγισμα). The device on a signet-ring. See ANULUS.

Apostŏleis (ἀποστολεῖς). Ten commissioners, chosen out of the body of Athenian citizens without distinction of tribes, in order to secure the efficiency and promptitude of a naval expedition (ἀπόστολος) which had been voted. They were thus an extraordinary authority, appointed by decree of the people (Böckh, *Urkunden über das Seewesen*, p. 466; Hudtwalcker, *De Diaetet.* p. 71; Meier and Schömann, *Att. Prozess*, p. 112, with Lipsius's note in the new ed.).

Apothēca (ἀποθήκη). A storehouse or magazine (Thuc. vi. 97) for books (Luc. *Indoct.* 5); a burial-place (id. *Contempl.* 22); but especially a place in the upper part of the house in which the Romans kept their wine in *amphorae*. It was usually above the *fumarium*, since it was thought that the passage of the smoke through the room tended greatly to improve the flavour of the wine. See CELLA; VINUM.

Apotheōsis (ἀποθέωσις, *consecratio*). The enrolment of a human being among the gods, of which the Greeks have an instance as early as Homer, but only in the single case of Leucothea. The oldest notion was that of a bodily removal; then arose the idea of the mortal element being purged away by fire, as in the case of Heracles. There was a kind of deification which consisted in the decreeing of heroic honours to distinguished men after death, which was done from the time of the Peloponnesian War onwards, even in the case of living men. (See HEROS.) The successors of Alexander the Great—both the Seleucidae, and still more the Ptolemies—caused themselves to be worshipped as gods. Of the Romans, whose legend told of the translation of Aeneas and Romulus into heaven, Iulius Caesar was the first who claimed divine honours, if not by building temples to himself, yet by setting his statue among the gods in every sanctuary at Rome and in the Empire, and by having a special flamen assigned to him. The belief in his divinity was confirmed by the comet that shone several months after his death, as long as his funeral games lasted; and under the Second Triumvirate he was formally installed among the deities of Rome, as Divus Iulius, by a decree of the Senate and people. His adopted son and successor Octavianus persistently declined any offer of public worship, but he accepted the title of Augustus (the

Apotheosis of Antoninus Pius and Faustina. (From the Pedestal of the Column of Antoninus Pius.)

consecrated), and allowed his person to be adored in the provinces. On his death the Senate decreed divine honours to him under the title of Divus Augustus, the erection of a temple, the founding of special games, and the establishment of a peculiar priesthood. After this, admission to the number of the Divi, as the deified emperors were called, became a prerogative of the imperial dignity. It was, however, left dependent on a resolution of the Senate, moved in honour of the deceased emperor by his successor. Hence it was not every emperor who obtained it, nor did consecration itself always lead to a permanent worship. Empresses were often consecrated, the first being Augustus's wife Livia as Diva Augusta, and even other members of the imperial house.

The ceremony of Apotheosis, used from the time of Augustus, was the following: After the passing of the Senate's decree a waxen image of the dead, whose body lay hidden below, was exhibited for seven days on an ivory bed of state in the palace, covered with gold-embroidered coverlets; then the bier was borne by knights and senators amid a brilliant retinue, down the Via Sacra to the ancient Forum, where the funeral oration was delivered, and thence to the Campus Martius, where it was deposited in the second of the four stories of a richly decorated funeral pile of pyramidal shape. When the last honours had been performed, the pile was set on fire; and, as it burned up, an eagle soared from the topmost story into the sky, as a symbol of the ascending soul. See Herodian, iv. 3; and the articles AUGUSTALES; MANES.

Apotimēma (*ἀποτίμημα*). See DOS.

Apotympanismos (*ἀποτυμπανισμός*). Beating to death with sticks, cudgels, or clubs (*τὸ τυμπάνῳ ἀποκτεῖναι, ὅπερ ἐστὶ ξύλον ὥσπερ ῥόπαλον, Lex. Rhet.* p. 198) which is mentioned as a mode of execution at Athens and elsewhere. See FUSTUARIUM.

Apparitōres. The general name for the free attendants of the magistrates at Rome, as distinguished from the *servi publici*. They received wages (*merces*) from the public treasury, and had places of their own in the theatre and circus (Tac. *Ann.* xvi. 12), doubtless near the magistrates on whom they waited. They were divided into five classes —the ACCENSI, LICTORES, PRAECONES, SCRIBAE, and VIATORES, treated in separate articles.

Appellatio. The Latin term for an appeal to a magistrate to veto the decision of an equal or inferior magistrate. Thus a consul could be appealed to against the other consul, and against all other magistrates except the tribunes; but a tribune against both his colleagues and all other magistrates whatsoever. On the other hand, the *provocatio* (q. v.) under the Republic was an appeal from a magistrate's sentence to the people as supreme judge. During the imperial period the two processes run into one, for the emperor held united in his person both the supreme judicial function and the plenary power of all magistrates, particularly the tribunician veto, so that an appeal to him was at once an *appellatio* and a *provocatio*. This appeal, in our sense of the word, was only permitted in important cases; it had to be made within a short time after sentence was passed, and always addressed to the authority next in order, so that it only reached the emperor if no intermediate authority was competent. If the result was that the disputed verdict was neither quashed nor awarded, but confirmed, the appellant had to pay a fine. As the power of life and death rested with the emperor and the Senate alone, governors of provinces were bound to send to Rome any citizen appealing on a capital charge. See EPHESIS.

Appiānus (*Ἀππιανός*). A Greek historian of Alexandria, who lived about the middle of the second century A.D. At first he pursued the calling of an advocate at Rome; in later life, on the recommendation of his friend the rhetorician Fronto, he obtained from Antoninus Pius the post of an imperial procurator in Egypt. He wrote an extensive work on the development of the Roman Empire from the earliest times down to Trajan, consisting of a number of special histories of the several periods and the several lands and peoples till the time when they fell under the Roman dominion. Of the twenty-four books of which it originally consisted, only eleven are preserved complete besides the Preface: *Spain* (book vi.), *Hannibal* (vii.), *Carthage* (viii.), *Syria* (xi.), *Mithridates* (xii.), the *Roman Civil Wars* (xiii.–xvii.), and *Illyria* (xxiii.), the rest being lost altogether or only surviving in fragments. Appianus's style is plain and bald, even to dryness, and his historical point of view is purely Roman. The book is a mere compilation, and is disfigured by many oversights and blunders, especially in chronology; nevertheless the use made by the writer of lost authorities lends it considerable worth, and for the history of the Civil Wars it is positively invaluable. The best text is that in Bekker's edition, 2 vols (Leipzig, 1853).

Appias. A nymph of the Appian Well in the Forum of Iulius Caesar, near the temple of Venus Genetrix, and surrounded by statues of nymphs called Appiades—a name also given to prostitutes living in that vicinity (Ovid, *A. A.* ii. 452).

Appia Via. See VIAE.

Applicatiōnis Ius. See EXSILIUM.

Apries (*Ἀπρίης*). An Egyptian king, the Pharaoh-Hophra of the Old Testament, who succeeded his father Psammis and reigned B.C. 595–570, being then dethroned and put to death by Amasis (q. v.) (Herod. ii. 161).

Aproaklētos Dikē (*ἀπρόσκλητος δίκη*). If there were insufficient or fraudulent service of the summons (*πρόσκλησις*) in the case of a suit, the suit was called *ἀπρόσκλητος*, and dismissed by the magistrate (Dem. c. *Nicostr.* p. 1251, § 15). See DIKÉ; PROSKLESIS.

Aprostasiou Graphē (*ἀπροστασίου γραφή*). An action at Athens, falling under the jurisdiction of the polemarch, which was brought against those resident aliens who had neglected to provide themselves with a patron (*προστάτης*). It is probable that the aliens' tax was regularly paid through the *προστάτης*, and that he was responsible for it; and in that case the default of payment would of itself prove neglect to comply with the provisions of the law. See Meier, *Att. Process*, p. 315.

Apsīnes (*Ἀψίνης*). A Greek rhetorician of Gadara, who taught at Athens in the first half of the third century A.D., and wrote a valuable treatise on rhetoric, and also a work on the questions usually discussed in the schools of the rhetoricians. These two treatises are printed in the *Rhetores Graeci*, by Walz, ix. p. 534 foll.

Apsis. See ABSIS.

Apsus (*Ἄψος*). A river in Illyria, flowing into the Ionian Sea (Lucan, v. 461).

Apsychon Dikē (*ἀψύχων δίκη*). An action against inanimate objects (*ἄψυχα*) which had caused the death of a human being. It thus somewhat resembled the English law of deodand, lately abolished. It was tried in the court of the Prytaneum, and, according to Schömann, partook more of the nature of a religious ceremony than a judicial proceeding. If the instruments with which a murder had been committed were captured, and not the murderer himself, these, after the ephetae had pronounced their sentence, were conveyed out of the country by the phylobasileis, or presidents of the four old-Ionic tribes. In the same way were treated such things as had accidentally caused the death of any one. Animals

likewise, by which any one had been killed, were here condemned to death, and then conveyed out of the country (Pollux, viii. 111, 120; Dem. c. *Aristocr.* p. 645, § 89; Schömann, *Antiq.* i. 470, E. T.; cf. Plat. *Leg.* ix. 873 E).

Apsyrtus (Ἄψυρτος). See ABSYRTUS.

Aptĕra (Ἀπτέρα). A city of Crete about eighty stadia from Cydonia. Its name was said to be derived from the result of a contest in music held at this place between the Sirens and the Muses, when the former, being defeated, were so affected that their wings dropped from their shoulders (Steph. Byzant. s. v. Ἀπτέρα).

Apuāni. A Ligurian people, subdued by the Romans and transferred to Samnium in B.C. 180.

Apuleiae Leges. See LEX.

Apuleius, LUCIUS. A Roman writer of the African Period, born at Madaura, in Numidia, about A.D. 130. Having been educated at Carthage, he went to Athens to study philosophy, especially that of Plato; later, he travelled far and wide, everywhere obtaining initiation into the mysteries. For some time he lived in Rome as an advocate. After returning to Africa, he married a lady considerably older than himself, the mother of a friend, Aemilia Pudentilla, whereupon her kinsmen charged him with having won the rich widow's hand by magic, and of having contrived the death of her son—a charge to which he replied with much wit in his oration *De Magia* (earlier than A.D. 161). He afterwards settled down at Carthage, and thence made excursions through Africa, delivering orations or lectures. Of the rest of his life and the year of his death nothing is known. Beside the apology above-mentioned, and a few rhetorical and philosophic writings, another work, his chief one, also survives, which was composed at a ripe age, with hints borrowed from a book of Lucian's. This is a satirical and fantastic moral romance, *Metamorphoseon Libri XI.* (*de Asino Aureo*), the adventures of one Lucius, who is transformed into an ass, and under that disguise has the amplest opportunities of observing, undetected, the preposterous doings of mankind. Then, enlightened by this experience, and with the enchantment taken off him by admission into the mysteries of Osiris, he becomes quite a new man. Of the many episodes interwoven into the story, the most interesting is the beautiful allegorical fairy tale of *Cupid and Psyche*, so much used by later poets and artists. Throughout the book Apuleius paints the moral and religious conditions of his time with much humour and in life-like colours, although his language, while clever, is often affected, bombastic, and disfigured by obsolete and provincial phrases. The *editio princeps* is that published at Rome in 1469; and the most elaborate edition remains that of F. Oudendorp (Leyden, 1786–1823). The *Cupid and Psyche* was translated in 1566 by Adlington, whose version was reprinted (London, 1887), with an introduction by Andrew Lang. Of the *Golden Ass*, as a whole, there is an English translation by Sir G. Head (1851), and of the whole of Apuleius (1853). The best edition of the entire works is that by G. F. Hildebrand (Leipzig, 1842). O. Jahn has edited the *Cupid and Psyche* separately (Leipzig, 1856).

Apuleius Saturnīnus. See SATURNINUS.

Apulia. A district which included, in its widest signification, the whole of the southeast of Italy from the river Frento to the promontory Iapygium. In its narrower sense it was the country east of Samnium, on both sides of the Aufidus, the Daunia and Peucetia of the Greeks; the southeast part was called Calabria by the Romans. The Greeks gave the name of Daunia to the north part of the country from the Frento to the Aufidus, of Peucetia to the country from the Aufidus to Tarentum and Brundusium, and of Iapygia or Messapia to the whole of the remaining southern part; though they sometimes included under Iapygia all Apulia in its widest meaning. The country was very fertile, especially in the neighbourhood of Tarentum, and the mountains afforded excellent pasturage. The population was of a mixed nature: they were for the most part of Illyrian origin, and are said to have settled in the country under the guidance of Iapyx, Daunius, and Peucetius, three sons of an Illyrian king, Lycaon. Subsequently many towns were founded by Greek colonists. The Apulians joined the Samnites against the Romans, and became subject to the latter on the conquest of the Samnites.

Aqua. See AQUAE DUCTUS.

Aquae. The name given by the Romans to many mineral springs and bathing resorts. (1) CUTILIAE, mineral springs in Samnium, near the ancient town of Cutilia, which perished in early times, and east of Reaté. There was a celebrated lake in its neighbourhood, with a floating island, which was regarded as the umbilicus or centre of Italy. Vespasian died at this place. (2) PATAVĪNAE. See APONI FONS. (3) SEXTIAE (Aix), a Roman colony in Gallia Narbonensis, founded by Sextius Calvinus, B.C. 122; its mineral waters were long celebrated. Near this place Marius defeated the Teutoni, B.C. 102. (4) STATIELLAE, a town of the Statielli in Liguria, celebrated for its warm baths. (5) MATTIĀCAE, a town of the Mattiaci in Germany, now Wiesbaden. (6) BADĒNAE, a German town, now Baden. (7) PANNONĪCAE, a town in Pannonia, now Baden in Austria.

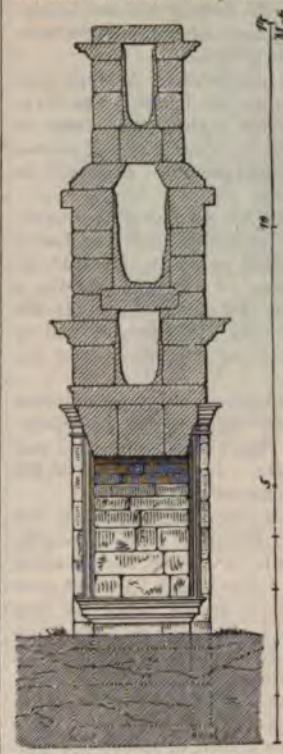
Aquae Ductus (ὑδραγωγία, ὑδραγωγεῖον, ὑπόνομος). A water-conduit or aqueduct.

(1) GREEK. As nearly all the ancient aqueducts now remaining are of Roman construction, it has been generally imagined that works of this description were entirely unknown to the Greeks. This, however, is an error, since some are mentioned by Pausanias. The Greeks, in fact, at a very early period, had some powers of hydraulic engineering, as is shown by the drainage tunnels of the lake Copaïs, and the similar works of Phaeax at Agrigentum; and we have an instance of a channel for water being carried through a mountain to supply the city of Samos. The height of the mountain was 150 orgyiae (900 Greek feet); the length of the tunnel was seven stadia (seven eighths of a Roman mile, or about 1420 yards); its section was a square of eight Greek feet. The actual channel for the water was cut below this, and was, if the text is right, thirty Greek feet deep and three wide; the water passed through pipes from a copious spring, and was thus brought to the city (Herod. iii. 60). There are still remains of this tunnel. Müller conjectures that the work was one of those executed by Polycrates. Indeed, many of the Greek water-works appear to date from the age of the Tyrants. See EMISSARIUM.

But from early times, the Greeks, where the needs of a city called for it, constructed underground conduits following the undulations of the surface or carried through the hills by tunnels, and closely resembling the earlier Oriental aqueducts, of which they were probably imitations. Thus the conduit which supplied the acropolis of Thebes was attributed to Cadmus, and the canalization of the mountain torrents round Argos to Danaïs. The Greek aqueducts were usually rectangular channels cut in the rock or constructed of solid masonry, but in the Troad we have an instance of one composed of earthenware pipes (Hahn, *Ausgrab. auf der Homer. Pergamus*)

At Athens the rocky part of the city was dependent on cisterns. Two conduits entered the city on the east from the upper course of the Ilissus, which lower down was canalized, and part of its water went to supplement the *Enneakrounos*, below which an underground conduit ran from the river, repeatedly crossing under its bed, and accessible to use by shafts, and finally carried to the Piraeus. Below the Enneakrounos, a stream from Hymettus was carried over the Ilissus into the city. Later, two large conduits were constructed from Lycabettus on the east and west of that mountain. A system of canals from the Cephissus served to irrigate the olive-woods (E. Curtius, *VII Karten von Athen*). Finally, Hadrian, near the end of his reign, built an aqueduct of the Roman type, drawing its water from the Cephissus. Among the finest and best preserved of Greek aqueducts are those of Syracuse, which Thucydides (vi. 100) tells us were laid under ground to bring drinking-water into the city, and which are still in use.

(2) ROMAN. The Romans were in a very different position, with respect to the supply of water, from most of the Greek cities. They at first had recourse to the Tiber and to wells sunk in the city; but the water obtained from those sources was very unwholesome, and must soon have proved insufficient. Consequently, to supply the demands of the public baths and the fullers, and later of the growing population, and later still of the *naumachiae*, they had recourse to public works in order to bring pure water from a considerable distance—from the hills, in fact, which surround the Campagna. The date of the first aqueduct is assigned by Frontinus to the year A.U.C. 441, or B.C. 312 (*De Aquaed. Urb. Rom.* 4); and the number of aqueducts was gradually increased, partly at the public expense and partly by the munificence of individuals, till, in the time of Procopius, they amounted to fourteen; and, even before they were all erected, they might well excite the admiration which Pliny expresses with respect to the Claudian aqueduct (*H. N.* xxxvi. § 123). The Roman aqueducts are among the most magnificent structures of antiquity. Some of these were constructed underground; others, latterly almost all, conveyed the water, often for long distances, in covered channels of brick or stone, over lofty arcades stretching straight through hill and valley. They started from a well-head (*caput aquarum*) and ended in a reservoir (*castellum*), out of which the water ran in Rome into three chambers, lying one above another, the lowest chamber sending it through leaden or clay pipes into the public fountains and basins, the middle one into the great bathing establishments, the uppermost into private houses. Private citizens paid a tax for the water they obtained from these public sources. Under the Republic the construction and repair of aqueducts devolved upon the censors, and their management upon the aediles, but from the time of Augustus, upon a special *curator aquarum*, assisted by a large staff of pipe-masters, fountain-masters, inspectors (*aquarii*), and others, taken partly from the number of the public slaves. The amount of water brought into Rome by its numerous aqueducts, the first of which, the Aqua Appia, was projected B.C. 312, may be estimated from the fact that the four still in use are quite sufficient to supply all the houses, fountains, etc., of modern Rome.



Section of the Aqua Marcia, Tepula, and Iulia, near the Porta San Lorenzo

In the time of Frontinus (A.D. 97) there were in Rome nine aqueducts, of which four were constructed in the time of the Republic and five under the Empire. These were as follows:

(1) The AQUA APPIA, begun by the censor Appius Claudius Caecus (q. v.) in B.C. 312. (See Middleton, *Ancient Rome*, p. 466.) Its length was 11,190 *passus*, of which 11,130 were carried under the earth, and the remaining sixty *passus* on arches, from the Porta Capena to the Porta Trigemina, where it ended. See Livy, ix. 29.

(2) The ANIO VETUS, commenced by the censor Manius Curius Dentatus in B.C. 272, the expense of its construction being defrayed out of the spoils taken from Pyrrhus. Its source was in the river Anio, above Tibur, ten Roman miles from the city; but, because of its windings, the actual length was forty-three miles, of which length only 221 *passus* were above ground. There are remains of this aqueduct near the Porta Maggiore.

(3) The AQUA MARCIA, built by the praetor Q. Marcius Rex in B.C. 144, at the cost of 180,000,000 sesterces. It commenced three miles south of the Via Valeria, thirty-six miles from Rome, and its length was some 61,710 *passus*, of which 7463 were above ground, 6935 being on arches. Vitruvius speaks of the excellence of its water as proverbial (viii. 3, § 1). It is still in use.

(4) The AQUA TEPŪLA, built by the censors Cn. Servilius Caepio and L. Cassius Longinus in B.C. 127. It commenced two miles to the right of the tenth mile-stone on the Via Latina. Its water was slightly warm (*tepida*), hence the name *tepula*

applied to it. It was afterwards connected with the Aqua Iulia.

(5) The AQUA IULIA, built by M. Vipsanius Agrippa (q. v.), in B.C. 33, during his aedileship. Its length was 15,426 *passus*, of which 7000 were above ground, partly on arches.

(6) The AQUA VIRGO, also built by Agrippa during his aedileship to supply his baths. (See BALNEAE.) It began near the eighth mile-stone on the Via Collatina, being in length 14,105 *passus*, of which 12,865 were underground. It is still in use.

(7) The AQUA ALSIETĪNA, or AQUA AUGUSTA, built by Augustus. It extended from the Lacus Alsietinus, which lay 6500 *passus* to the right of the fourteenth mile-stone on the Via Claudia, a distance of 22,172 *passus*. Of this length, only 358 *passus* were on arches. Its water was so bad as to be used only for watering gardens and for the *naumachiae*.

(8) The AQUA CLAUDIA, begun by the emperor Caligula in A.D. 38. It began near the thirty-eighth mile-stone on the Via Sublacensis, and furnished excellent water. Its length was 46,406 *passus*, of which 9567 were on arches.

(9) The ANIO NOVUS, the longest of all the aqueducts, being nearly fifty-nine miles in length. It was begun by Caligula in A.D. 38, and finished by Claudius in A.D. 52. Of its length, 9400 feet were above ground, some of its arches being 109 feet high. (See Frontin. 15.) Near the city the Aqua Claudia and the Anio Nova united, forming two channels on the same arches.

It has been calculated that these nine aqueducts supplied the city of Rome with some 332,306,624 gallons of water a day, or about 332 gallons a head. At the present time, forty gallons per head are considered sufficient. After the time of Frontinus two other aqueducts were built.

(10) The AQUA TRAIĀNA, built by Trajan about A.D. 110, and brought from the Lacus Sabatinus to supply the Regio Transtiberina.

(11) The AQUA ALEXANDRĪNA, built by Alexander Severus in A.D. 226 from a spot between Gabii and Lake Regillus, about fourteen miles from Rome, and intended to supply the baths of Severus. There was also

(12) The AQUA CRABRA, originally carried directly through the Circus Maximus from a point near the source of the Aqua Iulia; but its water was so bad that it was abandoned to the people of the Ager Tusculanus, and hence became known as the Aqua Damnata.

See Frontinus, *De Aquaeductibus Urbis Romanae;* Fabretti, *De Aquis et Aquaeductibus Veteris Romae;* Stieglitz, *Archäologie der Baukunst;* Hirt, *Geschichte der Baukunst;* Platner and Bunsen, *Beschreibung der Stadt Rom;* Canina, *Storia dell' Architettura Romana;* Burn, *Rome and the Campagna* (1871); Lanciani, *Topografia di Roma Antica* (1880); Middleton, *Ancient Rome in 1885;* id. *Remains of Ancient Rome* (1892); and the illustration in the article NEMAUSUS.

Aquae Ductus. See SERVITUTES.

Aquae et Ignis Interdictio. See EXSILIUM.

Aquae Haustus. See SERVITUTES.

Aquaelicium or **Aquilicium.** A sacrifice for rain. In times of drought, the Roman matrons, clad in the stola, with bare feet and loosened hair, and the magistrates without their purple robes and with reversed fasces, used to carry in procession a stone which lay outside the Porta Capena near the Temple of Mars, through the city to the Capitol. The name of the stone was *lapis*, or *petra manalis* (Paul. ex Fest. p. 128), i. e. the stone from which water flows.

Aquaemanālis. A ewer used in washing the hands at meals, also called *gutturnium* (Varro ap. Non. 547).

Aquarii and **Aquariŏli.** (1) Slaves who carried water for bathing into the women's apartments. (2) Public officers who attended to the aqueducts. See AQUAE DUCTUS.

Aquĭla. (1) The eagle. See SIGNA MILITARIA. (2) (ἀετός). In architecture, the gable of a house; the pediment of a temple. See FASTIGIUM.

Aquĭla. (1) A native of Sinopé in Asia Minor. He first applied himself to the study of mathematics and architecture; and the emperor Hadrian, according to Saint Epiphanius, made him a superintendent of public buildings, and gave him charge of the restoration and enlargement of Jerusalem, under its new name of Aelia Capitolina. This commission afforded him an opportunity of becoming acquainted with Christianity, which he subsequently embraced, and received the rite of baptism. Becoming afterwards addicted, however, to judicial astrology, he was excommunicated, and then attached himself to Judaism. Aquila is rendered famous by his Greek version of the Old Testament, which he published A.D. 138. It is the first that was made after the Septuagint translation, and appears to have been executed with great care. Aquila's method was to translate word for word, and to express, as far as this could conveniently be done, even the etymological meaning of terms. Although his version was undertaken with the view of opposing and superseding that of the Septuagint, of which last the churches made use after the example of the apostles, still the Fathers found it in general so exact that they often, in preference, drew their texts from it. St. Jerome, who had at first censured it, afterwards praised its exactness. The Hellenistic Jews preferred it also for the use of their synagogues. Some fragments of it are preserved in the *Hexapla* of Origen. Aquila joined to a second edition of his version some Jewish traditions which he had obtained from the rabbi Akiba, his preceptor. This edition was still more favourably received by the Hellenistic Jews than the previous one had been. The emperor Justinian, however, interdicted the reading of it, on the ground that it only made the Jews more stubborn in error. See Clarke, *Succession of Sacred Lit.* i. 44. (2) ROMĀNUS. A Latin rhetorician of the third century A.D., author of a work *De Figuris*. Text by Halm (1863).

Aquilēia. A town in Gallia Transpadana near the head of the Adriatic, founded by the Romans in B.C. 182. It was a strong fortress, and intended to be a barrier against the encroachments of the Northern barbarians. It was taken, however, in A.D. 452 by Attila (q. v.), who destroyed it, the inhabitants escaping to the lagoons of the Adriatic, where subsequently arose the city of Venice.

Aquilius or **Aquillius.** (1) A Roman consul who held office in B.C. 129, finishing the war against Aristonicus, son of Eumenes, king of Pergamus. (2) NEPOS. A general and consul (B.C. 101). He ended the Servile War in Sicily, but in 88 was defeated and taken by Mithridates, who put him to death by pouring molten gold down his throat. See Appian, *Bell. Mithridat.* 26.

Aquillia Via. A Roman road beginning at Capua, and running south through Lucania and Bruttii to Rhegium. See VIAE.

Aquilonia. A town of Samnium, destroyed by the Romans in the Samnite Wars (q. v.).

Aquīnum. A town of the Volsci in Latium, the birthplace of Juvenal. It was celebrated for its purple dye.

Aquitāni. A Gallic people of Iberian or Spanish origin, inhabiting the territory of Aquitania

Aquitania. (1) The country of the Aquitani, extending from the Garumnus (Garonne) to the Pyrenees. (2) A Roman province formed in the reign of Augustus, extending from the Liger (Loire) to the Pyrenees, and bounded on the north by the Mons Cevennus. See GALLIA.

Ara (*βωμός, ἐσχάρα*). An altar. With reference to these terms, *βωμός* properly signifies any elevation; *ἐσχάρα* (Lat. *focus*) means an altar for burnt-offerings; *ara* and *altare* are often used without any distinction, but properly *ara* was a structure of less height than *altare* (*altus*), the latter being erected in honour of the superior gods, and the former to the inferior gods, demigods, and heroes. (Cf. Verg. *Ecl.* v. 65.) Sacrifices to the infernal gods were not offered on altars, but in cavities dug in the ground and known as *scrobes, scrobiculi, βόθροι, λάκκοι* (Festus, s. v. *altaria*).

In early times, and always in sudden emergencies, altars were made of earth, turf, or stones collected on the spot. Otherwise they were built of masonry or brickwork, as shown in the following illustrations.

Altar (Column of Trajan). Etruscan Altar.

Subsequently a base was added (*βάσις*), and a corresponding projection at the top (*ἐσχάρις*) to hold the fire. A movable pan or brazier (*ἐπίπυρον*) sometimes served this purpose. Altars were either square or round.

Altar (Herculaneum). Altar (Antium).

Vitruvius directs that altars, though differing in elevation according to the rank of the divinities to whom they were erected, should always be lower than the statues (*simulacra*) before which they were placed. Of the application of this rule we have an example in a medallion on the Arch of Constantine at Rome, shown in the annexed illustration.

Altar with Statue of Apollo (Arch of Constantine).

All altars were places of refuge. The supplicants were considered as placing themselves under the protection of the deities to whom the altars were consecrated; and violence to the unfortunate, even to slaves and criminals, in such circumstances, was regarded as violence towards the deities themselves. It was also the practice among the Greeks to take solemn oaths at altars, either taking hold of the altar or of the statue of the god. Cicero (*pro Balb.* 5, § 12) expressly mentions this as a Greek practice. See K. F. Hermann, *Gottesdienst. Alterth.*, § 17 and § 22.

Arabarches. The governor of Upper Egypt, or the Thebais, under the Roman Empire, this district being often called Arabia (*C. I. G.* 4751). See ALABARCHES.

Arabia (*Ἀραβία*). A country at the southwestern extremity of Asia, forming a large peninsula, of a sort of hatchet shape, bounded on the west by the Arabicus Sinus (Red Sea), on the south and southeast by the Erythraeum Mare (Gulf of Bab-el-Mandeb and Indian Ocean), and on the northeast by the Persicus Sinus (Persian Gulf). On the north or land side its boundaries were somewhat indefinite, but it seems to have included the whole of the desert country between Egypt and Syria, on the one side, and the banks of the Euphrates on the other. It was divided into three parts. (1) ARABIA PETRAEA, including the triangular piece of land between the two heads of the Red Sea (the peninsula of Mt. Sinai) and the country immediately to the north and northeast, and called from its capital Petra; while the literal signification of the name, "Rocky Arabia," agrees also with the nature of the country. (2) ARABIA DESERTA, including the great Syrian Desert and a portion of the interior of the Arabian peninsula. (3) ARABIA FELIX, consisting of the whole country not included in the two other divisions. The ignorance of the ancients respecting the interior of the peninsula led them to class it with Arabia Felix, although it properly belongs to Arabia Deserta,

for it consists of a sandy desert. There is on the west coast a belt of fertile land, which caused the ancients to apply the epithet of Felix to the whole peninsula. The inhabitants of Arabia were of the Semitic race, and hence closely related to the Israelites. The northwest district (Arabia Petraea) was inhabited by the various tribes that constantly appear in Jewish history—the Amalekites, Midianites, Edomites, Moabites, Ammonites, etc. The Greeks and Romans called the inhabitants by the name of Nabathaei, whose capital was Petra. The people of Arabia Deserta were called Arabes Scenitae, from their dwelling in tents, and Arabes Nomadae, from their mode of life. From the earliest known period a considerable traffic was carried on by the people in the north (especially the Nabathaei) by means of caravans, and by those on the south and east coast by sea, in the productions of their own country (chiefly gums, spices, and precious stones), and in those of India and Arabia. The only part of Arabia ever conquered was Arabia Petraea, which became under Trajan a Roman province. Christianity was early introduced into Arabia, where it spread to a great extent, and continued to exist side by side with the old religion, Sabaeism, or the worship of heavenly bodies, and with some admixture of Judaism, until the total revolution produced by the rise of Mohammedanism in A.D. 622.

Arabicus Sinus (Ἀραβικὸς κόλπος). The Red Sea; a long, narrow gulf between Africa and Arabia, connected on the south with the Indian Ocean by the Strait of Bab-el-Mandeb, and on the north divided into two heads by the peninsula of Arabia Petraea (Peninsula of Sinai), the eastern of which was called Sinus Aelanites or Aelaniticus (Gulf of Akaba), and the western Sinus Heroöpolites or Heroöpoliticus (Gulf of Suez). Respecting its other name, see ERYTHRAEUM MARE.

Arachné (Ἀράχνη). A Lydian maiden, daughter of Idmon of Colophon, a famous dyer in purple. Arachné excelled in the art of weaving, and, proud of her talent, ventured to challenge Athené to compete with her. The maiden produced a piece of cloth in which the amours of the gods were woven, and as the goddess could find no fault with it she tore the work to pieces. Arachné, in despair, hanged herself. Athené loosened the rope and saved her life, but the rope was changed into a cobweb, and Arachné herself into a spider (ἀράχνη). This fable seems to suggest that man learned the art of weaving from the spider, and that it was invented in Lydia.

Arachosia (Ἀραχωσία). An eastern province of the Persian Empire, bounded on the east by the Indus, and noted for its fertility.

Arachtus or **Aretho**. A river of Epirus, rising in Mt. Lacmon, and flowing into the Sinus Ambracius.

Aracynthus (Ἀράκυνθος). A mountain on the southwestern coast of Aetolia, near Pleuron, sometimes placed in Acarnania, and (erroneously) between Boeotia and Attica.

Arădus (Ἄραδος). An island off the coast of Phœnicia, with a flourishing city, reputed to have been founded by exiles from Sidon. Its harbour, on the mainland, was called Antaradus (Herod. vii. 98).

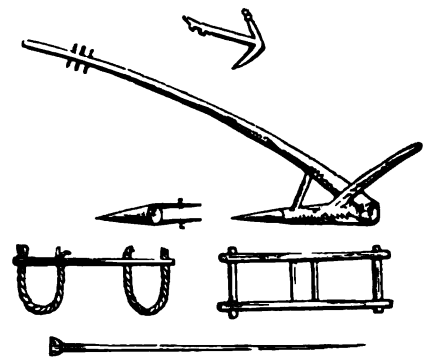
Araeostȳlos (ἀραιόστυλος). See TEMPLUM.

Arar or **Arăris**. The modern Saône; a river of Gaul, rising in the Vosges and emptying into the Rhodanus (Rhone) at Lugdunum (Lyons).

Aratēa. A name given to the Latin translations of the *Phaenomena* and *Prognostica* of Aratus (q. v.), made by Cicero, Germanicus, and Avienus. The original has been translated into English, with notes, by Poste (1880). Cicero has quoted nearly all of his own version, and there are besides 480 lines extant in a single fragment. We have the version of Germanicus entire, with scholia (ed. princeps, Bologna, 1474; best recent edition by Breysig, Berlin, 1867); and also that of Avienus in 1877 lines (ed. princeps, Venice, 1488). See Schaubach, *De Arati Interpretibus Romanis* (Meiningen, 1817); and the article ARATUS.

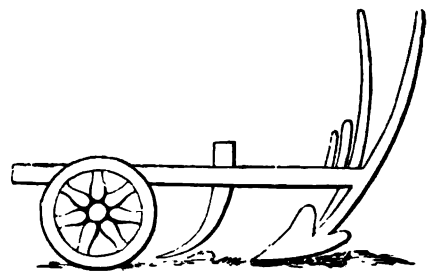
Aratēa (τὰ Ἀράτεια). Two sacrifices offered every year at Sicyon in honour of Aratus, a general of the Achaeans, who was honoured as a hero. See Plut. *Arat.* ch. 53.

Arātrum (ἄροτρον). A plough. The annexed illustrations will give a good notion of the various forms of ploughs employed in Greece and in Italy.



Primitive Forms of the Plough, Yoke, and Goad.

The following representation of a Roman plough is taken from a piece of engraved jasper.



Ancient Plough (Roman).

See the articles AGRICULTURA; IUGUM.

Arātus (Ἄρατος) (1) A Greek poet, of Soli in Cilicia, about B.C. 270, contemporary of Callimachus and Theocritus. At the request of the Macedonian king, Antigonus Gonatas, at whose court he lived as physician, he wrote, without much knowledge of the subject but guided by the works of Eudoxus and Theophrastus, two astronomical poems, *Phaenomena* (Φαινόμενα) and *Prognostica* (Διοσημεῖα) (aspects of the sky and signs of weather). Without genuine poetic inspiration, Aratus manages his intractable material with considerable tact and dignified simplicity. The language, while not always free from stiffness, is

choice, and the versification correct. The poems enjoyed a high repute with the general public, as well as with poets and specialists, and the great astronomer Hipparchus wrote a commentary on them in four books. The Romans also took pleasure in reading and translating them—e. g. Cicero, Germanicus, and Avienus. Eng. trans. by Poste (London, 1880). (See ARATEA.) Aratus is mentioned by his contemporary Theocritus in the Sixth and Seventh Idyls, and by St. Paul in his speech (Acts, xvii. 28). See also Ovid, *Amor.* i. 15. (2) A Greek patriot, born in Sicyon B.C. 273, who expelled from his native state the tyrant Nicocles, and persuaded his countrymen to join the Achaean League, and in 244 secured the adhesion of Corinth. He afterwards had equal success with other States in southern Greece, so that the League became powerful, exciting the jealousy of the Aetolians, who made war upon it, but were defeated by Aratus aided by Antigonus, and for a time by Philip, nephew of Antigonus. This strong alliance overthrew Cleomenes, king of Sparta. Later, however, Aratus incurred the ill-will of Philip, who destroyed him by poison, B.C. 213. See Plut. *Arat.*

Araxes (Ἀράξης). The name of several rivers. (1) In Armenia, rising in Mt. Aba or Abus, joining the Cyrus, and falling with it into the Caspian Sea. The Araxes was proverbial for the force of its current. (2) In Mesopotamia. (3) In Persia, the river on which Persepolis stood, flowing into a salt lake not far below that city. (4) It is doubtful whether the Araxes of Herodotus is the same as the Oxus, Iaxartes, or Volga. (5) The Peneus in Thessaly.

Arbāces (Ἀρβάκης). The founder of the Median Empire, according to Ctesias. He is said to have taken Nineveh in conjunction with Belesis, the Babylonian, and to have destroyed the old Assyrian Empire under the reign of Sardanapalus, B.C. 876. See SARDANAPALUS.

Arbēla (τὰ Ἄρβηλα). A city of Adiabené in Assyria, the headquarters of Darius Codomanus before the last battle in which he was overthrown by Alexander (B.C. 331), which is hence frequently called the battle of Arbela, though it was really fought near Gaugamela, about fifty miles west of Arbela.

Arbĭter. See IUDEX.

Arbĭter, PETRONIUS. See PETRONIUS.

Arbor Infēlix. (1) A tree that was either sterile, or produced black berries and fruit (Plin. *H. N.* xvi. § 108). (2) The cross. See CRUX.

Arbuscŭla. A well-known actress in pantomime of the time of Cicero. Horace alludes to her in I. *Sat.* x. 77.

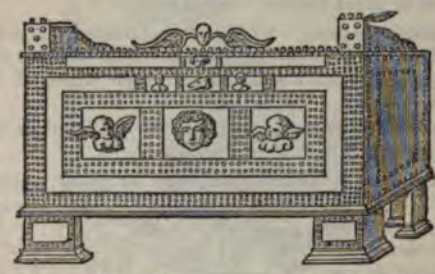
Arbŭtum (ἀνεδο, μιμαίκυλον). The fruit of the wild strawberry, or arbutus.

Arbŭtus (κόμαρος). The wild strawberry-tree.

Arbyla (ἀρβύλη). See PERO.

Arca. A city in the northern part of Phœnicia; the birthplace of Alexander Severus.

Arca (κιβωτός). A chest or coffer, is used in several significations, of which the principal are: (1) A chest in which the Romans were accustomed to place their money; and the phrase *ex arca solvere* had the meaning of paying in ready money. These chests were either made of or bound with iron or other metals. The term *arcae* was usually applied to the chests in which the rich kept their money, and was opposed to the smaller *loculi*, *sacculus*, and *crumena*. (2) The arca was frequently used in later times as equivalent to the *fiscus*—that is, the imperial treasury. See AERARIUM; FISCUS. (3) The arca also signified the coffin in which persons were buried, or the bier on which the corpse was placed previously to burial. (4) It was also a strong cell made of oak, in which criminals and slaves were confined.



Roman Arca, or Treasure-chest. (From Pompeii.)

Arcadia (Ἀρκαδία). A country in the middle of the Peloponnesus, surrounded on all sides by mountains, the Switzerland of Greece. The Acheloüs, the greatest river of the Peloponnesus, rises in Arcadia. The northern and eastern parts of the country were barren and unproductive; the western and southern were more fertile, with numerous valleys where corn was grown. The Arcadians regarded themselves as the most ancient people in Greece: the Greek writers call them indigenous and Pelasgians. They were chiefly employed in hunting and in the tending of cattle, whence their worship of Pan, who was especially the god of Arcadia, and of Artemis. They were passionately fond of music, and cultivated it with success. The Arcadians experienced fewer changes than any other people in Greece, and retained possession of their country upon the conquest of the rest of the Peloponnesus by the Dorians. After the Second Messenian War the different towns became independent republics, of which the most important were Mantinea, Tegea, Orchomenus, Psophis, and Pheneus. Like the Swiss, the Arcadians frequently served as mercenaries. The Lacedaemonians made many attempts to obtain possession of parts of Arcadia, but these attempts were finally frustrated by the battle of Leuctra (B.C. 371); and in order to resist all future aggressions on the part of Sparta, the Arcadians, upon the advice of Epaminondas, built the city of Megalopolis. They subsequently joined the Achaean League, and finally became subject to the Romans.

Arcadĭcum Foedus (κοινόν, τὸ Ἀρκαδικόν). The Arcadian League, established some time after the battle of Leuctra (B.C. 371), when the victory of Epaminondas had destroyed the supremacy of Sparta in the Peloponnesus and restored the independence of the Arcadian towns. (See Grote, x. pp. 306, 317 foll.) The Arcadian League succeeded in giving unity to the Arcadians for only a short time, however, and its influence soon declined. See MEGALOPOLIS.

Arcadius. Emperor of the East, elder son of Theodosius I., and brother of Honorius (q. v.), who received the Western Empire. Arcadius was both weak and vicious, a tool of favourites, and an inefficient ruler. During his reign Alaric (q. v.)

ravaged the Empire. Arcadius ruled from A.D. 395 to 408.

Arcarius. A person in charge of the money-chest in great houses. See ARCA.

Arcas (Ἄρκας). A king of the Arcadians, and son of Zeus and Callisto (q. v.), from whom Arcadia was supposed to have derived its name (Apollod. iii. 8, 2).

Arcé or **Arcae** (Ἄρκαι). A city of Phœnicia, the birthplace of Alexander Severus.

Arcĕra. A covered carriage or litter, spread with cloths, which was used in ancient times in Rome to carry the aged and infirm, and is mentioned in the Twelve Tables. It is said to have obtained the name of *arcera* on account of its resemblance to an *arca*.

Arcera. (Ginzrot, *Wagen*, Taf. 19, fig. 2.)

Arcesilāus (Ἀρκεσίλαος). (1) Son of Battus, king of Cyrené, who was driven from his kingdom in a sedition, and died B.C. 575. The second of this name died B.C. 550 (Herod. iv. 159). (2) A philosopher, born at Pitané, in Aeolis, the founder of what was termed the Middle Academy. The period of his birth is usually given as B.C. 316. Arcesilaüs at first applied himself to rhetoric, but subsequently passed to the study of philosophy, in which he had for teachers, first Theophrastus, then Crantor the Academician, and probably also Polemo (Diog. Laërt. iv. 24, 29; Cic. *Acad.* i. 9). Besides the instructors above named, Arcesilaüs is also said to have diligently attended the lectures of the Eretrian Menedamus, the Megarian Diodorus, and the sceptic Pyrrho. His love for the quibbling of these individuals has been referred to as the source of his scepticism and his skill in refuting philosophical principles. At the same time it is on all hands admitted that of philosophers Plato was his favourite. He seems to have been sincerely of opinion that his view of things did not differ from the true spirit of the Platonic doctrine; nay, more, that it was perfectly in agreement with those older philosophical teachings, from which, according to the opinion of many, Plato had drawn his own doctrines—namely, those of Socrates, Parmenides, and Heraclitus.

Upon the death of Crantor, the school in the Academy was transferred by a certain Socratides to Arcesilaüs, who here introduced the old Socratic method of teaching in dialogues, although it was rather a corruption than an imitation of the genuine Socratic mode. Arcesilaüs does not appear to have committed his opinions to writing; at least the ancients were not acquainted with any work which could confidently be ascribed to him. Now, as his disciple Lacydes also abstained from writing, the ancients themselves appear to have derived their knowledge of his opinions only from the works of his opponents, of whom Chrysippus was the most eminent. Such a course must naturally be both defective and uncertain, and accordingly we have little that we can confidently advance with respect to his doctrines. According to these statements the results of his opinions would be a perfect scepticism, expressed in the formula that he knew nothing, not even that which Socrates had ever maintained that he knew—namely, his own ignorance (Cic. *Acad.* i. 12). This expression of his opinion implicitly ascribes to Arcesilaüs a full consciousness that he differed in a most important point from the doctrine of Socrates and Plato. But, as the ancients do not appear to have ascribed any such conviction to Arcesilaüs, it seems to be a more probable opinion which imputes to him a desire to restore the genuine Platonic dogma, and to purify it from all those precise and positive determinations which his successors had appended to it. Indeed, one statement expressly declares that the subject of his lecture to his most accomplished scholars was the doctrine of Plato (Cic. *l. c.*); and he would therefore appear to have adopted this formula with a view to meet more easily the objections of the dogmatists. Now if we thus attach Arcesilaüs to Plato, we must suppose him to have been in the same case with many others, and unable to discover in the writings of Plato any fixed and determinate principles of science. The ambiguous manner in which almost every view is therein advanced, and the results of one investigation admitted only conditionally to other inquiries, may perhaps have led him to regard the speculations of Plato in the light of mere shrewd and intelligent conjectures. Accordingly, we are told that Arcesilaüs denied the certainty not only of intellectual, but also of sensuous knowledge (Cic. *De Orat.* iii. 18).

Archelāus (Ἀρχέλαος). (1) A king of Macedonia (B.C. 413–399), who improved the condition of the country and patronized art and literature. (2) See MITHRIDATES. (3) See AEGYPTUS. (4) See PHILOSOPHIA.

Archestrătus (Ἀρχέστρατος). A poet of Gela in Sicily, who flourished about B.C. 318, and com[illegible] posed the humorous didatic poem Ἡδυπάθεια (Goo[illegible] Cheer), supposed to describe a gastronomic tou[illegible] round the then known world, with playful echo[illegible] of Homer and the dogmatic philosophers. The nu[illegible] merous fragments display much talent and wit. [illegible] was imitated in Latin by Ennius (q. v.).

Archias. See LICINIUS ARCHIAS.

Archiāter (ἀρχίατρος). See MEDICUS.

Archidāmus (Ἀρχίδαμος). See SPARTA.

Archilŏchus (Ἀρχίλοχος). A Greek lyric po[illegible] especially eminent as a writer of lampoons. Born [illegible] Paros, he was the son of Telesicles by a slave-wom[illegible] but was driven by poverty to go with a colony [illegible] Thasos in B.C. 720 or 708. From Thasos he [illegible] soon driven by want, and by the enmities wh[illegible] his unrestrained passion for invective had dra[illegible] upon him. He seems to have roamed restle[illegible] from place to place, until, on his return to Pa[illegible] he was slain in a fight by the Naxian, Calon[illegible] Long afterwards, when this man visited the [illegible] phian temple, the god is said to have driven [illegible] from his threshold as the slayer of a servan[illegible] the Muses, and refused to admit him until he [illegible] propitiated the soul of the poet at his tomb—a story which expresses the high value set on [illegible] is art by the ancients, who placed him on a le[illegible]el with Homer, Pindar, and Sophocles; for Arc[illegible]ilochus had an extraordinary poetical genius, whi[illegible]ch enabled him to invent a large number of new m[illegible]etres, and to manipulate them with the ease of a

master. He brought iambic poetry, in particular, to artistic perfection. The many misfortunes of his stormy life had bred in his irritable nature a deeply settled indignation, which in poems perfect in form and alive with force and fury, vented itself in bitter mockery even of his friends, and in merciless, unpardonable abuse of his foes. Such was the effect of his lampoons that Lycambes, who had first promised and then refused him his daughter Neobulé, hanged himself and his family in the despair engendered by the poet's furious attacks. Of his poems, which were written in the Old-Ionic dialect, and taken by Horace for his model in his epodes, only a number of short fragments are preserved. The best text of these will be found in the collection of Bergk.

Archimēdes (Ἀρχιμήδης). A remarkable mathematician and inventor, born at Syracuse in B.C. 287. After spending a long time in travel and study he returned to his native city, and there introduced a great number of inventions, among them the endless screw, first used by him in launching large ships; and the so-called Archimedean screw (*cochlea*), used in draining the fields after the annual inundation of the Nile. During the siege of Syracuse by the Romans (215–212), he invented the catapults which long kept the enemy at bay, being adapted for use at both short and long range. He is said to have set fire to the Roman ships by means of powerful burning-glasses—a story which Buffon in 1777 showed by experiment to be not at all absurd, and which Ball regards as not improbable. He first established the truth that a body plunged in fluid loses as much of its weight as is equal to the weight of an equal volume of the fluid. When Syracuse finally fell, he was slain by the Roman soldiers, who were tempted by the bright metal of his instruments, which they took for gold. Cicero, when quaestor in Sicily (B.C. 75), discovered the tomb of Archimedes (*Tusc. Disp.* v. 23). There still exist nine treatises by him which have been edited with a Latin version, by Heiberg, 3 vols. (Leipzig, 1880–81). See Ball, *Short Hist. of Mathematics*, pp. 59–70 (London, 1888).

Archimimus (ἀρχίμιμος). See MIMUS.

Architectūra (ἀρχιτεκτονία, ἀρχιτεχτονική). (I.) GREEK.—Of the earliest efforts of the Greeks in architecture we have evidence in the so-called Cyclopean Walls surrounding the castles of kings in the Heroic Age of Tiryns, Argos, Mycenae, and elsewhere. They are of enormous thickness, some being constructed of rude, colossal blocks, whose gaps are filled up with smaller stones; while others are built of stones more or less carefully hewn, their interstices exactly fitting into each other. Gradually they begin to show an approximation to buildings with rectangular blocks. The gates let into these walls are closed at the top either by the courses of stone jutting over from each side till they touch, or by a long straight block laid over the two leaning side-posts. Of the latter kind is the famous Lion Gate at Mycenae (q. v.), so called from its two lions standing with their forefeet on the broad pedestal of a pillar, and remarkable as the oldest specimen of Greek sculpture.

Among the most striking relics of this primitive age are the so-called θησαυροί (treasuries, usually subterranean) of ancient dynasties, the most considerable being the treasure-house of Atreus at Mycenae. (See MYCENAE.) The usual form of

Gate of Thoricos.

these buildings is that of a circular chamber vaulted over by the horizontal courses approaching from all sides till they meet. Thus the vault is not a true arch. The interior seems originally to have been covered with metal plates, thus agreeing with Homer's descriptions of metal as a favourite ornament of princely houses. (See DOMUS.) An open-air building preserved from that age is the supposed Temple of Heré on Mt. Ocha (now Hagios Elias) in Euboea, a rectangle built of regular square blocks, with walls more than a yard thick, two small windows, and a door with leaning posts and a huge lintel in the southern side-wall. The sloping roof is of hewn flag-stones resting on the thickness of the wall and overlapping each other, but the centre is left open as in the hypaethral temples of a later time.

From the simple shape of a rectangular house shut in by blank walls we gradually advance to finer and richer types, formed especially by the introduction of columns detached from the wall and serving to support the roof and ceiling. Even in Homer we find columns in the palaces to support the halls that surround the court-yard and the ceiling of the banqueting-room. The construction of columns (see COLUMNA) received its artistic development first from the Dorians, after their migration into the Peloponnesus about B.C. 1000, next from the Ionians—and from each in a form suitable to their several characters. If the simple, serious character of the Dorians speaks in the Doric order, no less does the lighter, nimbler, and more showy genius of the Ionian race appear in the order named after them. By about B.C. 650, the Ionic style was flourishing side by side with the Doric.

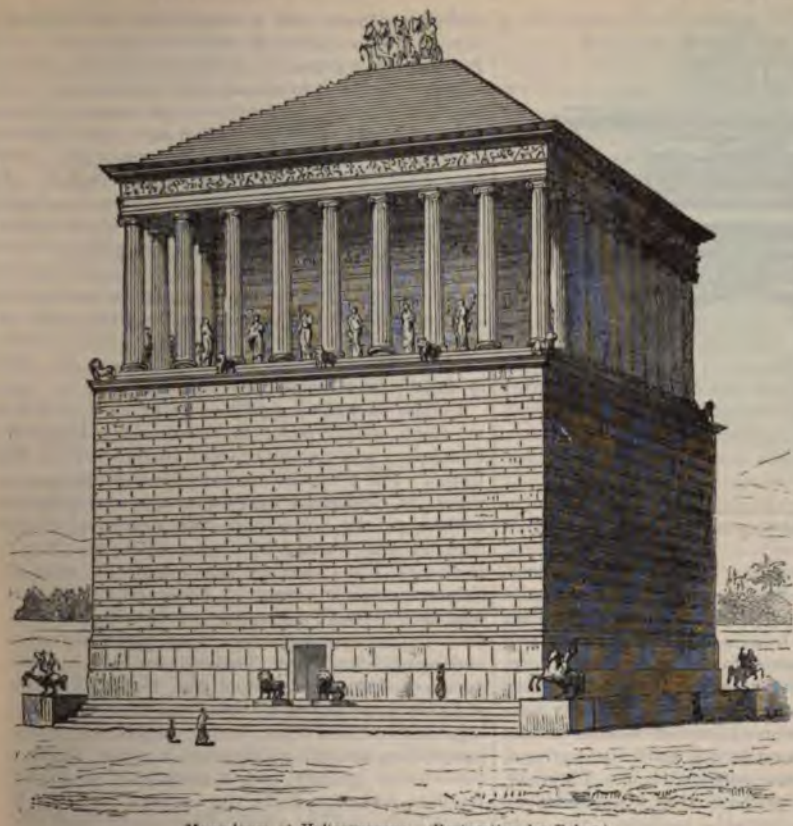
As it was in the construction of temples that architecture had developed her favourite forms, all other public buildings borrowed their artistic character from the temple. (See TEMPLUM.) The structure and furniture of private houses were, during the best days of Greece, kept down to the simplest forms. About B.C. 600, in the Greek islands and on the coast of Asia Minor, we come across the first architects known to us by name. It was then that Rhoecus and Theodorus of Samos, celebrated likewise as inventors of casting in bronze, built the great Temple of Heré in that island, while Chersiphron of Cnosus in Crete, with his son Metagenes, began the Temple of Artemis at Ephesus, one of the seven wonders of the world, which was not finished till one hundred and twenty years after. In Greece Proper a vast temple to Zeus was begun at Athens in the sixth century B.C. (see OLYMPIEUM), and two

more at Delphi and Olympia—one of the Corinthian Spintharus, the other by the Elean Libon. Here, and in the western colonies, the Doric style still predominated everywhere. Among the chief remains of this period, in addition to many ruined temples in Sicily, especially at Selinus and Agrigentum, should be mentioned the Temple of Poseidon at Paestum (Posidonia) in South Italy, one of the best preserved and most beautiful relics of antiquity. The patriotic fervour of the Persian Wars created a general expansion of Greek life, in which architecture and the sister art of sculpture were not slow to take a part. In these departments, as in the whole onward movement, a central position was taken by Athens, whose leading statesmen, Cimon and Pericles, lavished the great resources of the state at once in strengthening and beautifying the city. During this period arose a group of masterpieces that still astonish us in their ruins, some in the forms of a softened Doric, others in the Ionic style, which had now found its way into Attica, and was here developed into nobler shapes. The Doric order is represented by the Temple of Theseus; the Propylaea (q. v.), built by Mnesicles; the Parthenon (q. v.), a joint production of Ictinus and Callicrates—while the Erechtheum (q. v.) is the most brilliant creation of the Ionic order in Attica. See ATHENAE.

The progress of the drama to its perfection in this period led to a corresponding improvement in the building of theatres. A stone theatre was begun at Athens even before the Persian Wars, and the Odeum of Pericles served similar purposes. How soon the highest results were achieved in this department, when once the fundamental forms had thus been laid down in outline at Athens, is shown by the theatre at Epidaurus, a work of Polyclitus, unsurpassed, as the ancients testify, by any later theatres in harmony and beauty. Another was built at Syracuse before B.C. 420. Nor is it only in the erection of single buildings that the great advance then made by architecture shows itself. In laying out new towns, or parts of towns, men began to proceed on artistic principles, an innovation due to Hippodamus of Miletus. See THEATRUM.

In the fourth century B.C., owing to the change wrought in the Greek mind by the Peloponnesian War, in place of the pure and even tone of the preceding period, a desire for effect became more and more general, both in architecture and sculpture. The sober Doric style fell into abeyance and gave way to the Ionic, by the side of which a new order, the Corinthian, said to have been invented by the sculptor Callimachus, with its more gorgeous decorations, became increasingly fashionable. In the first half of the fourth century arose what the ancients considered the largest and grandest temple in the Peloponnesus, that of Athené at Tegea, a work of the sculptor and architect Scopas. During the middle of the century another of the "seven wonders," the splendid tomb of Mausolus at Halicarnassus, was constructed. (See MAUSOLEUM.) Many magnificent temples arose in that time. In Asia Minor, the temple at Ephesus, burned down by Herostratus, was rebuilt by Alexander's bold architect Dinocrates. In the islands the ruins of the Temple of Athené at Priené, of Apollo

Porch of the Erechtheum at Athens. (Drawing by Boudier.)



Mausoleum at Halicarnassus. (Restoration by Reber.)

at Miletus, of Dionysus at Teos, and others, even to this day offer a brilliant testimony to their former magnificence. Among Athenian buildings of that age the Monument of Lysicrates (q. v.) is conspicuous for its graceful elegance and elaborate development of the Corinthian style. In the succeeding age, Greek architecture shows its finest achievements in the building of theatres, especially those of Asiatic towns; in the gorgeous palaces of newly built royal capitals; and in general in the luxurious completeness of private buildings. As an important specimen of the last age of Attic architecture may also be mentioned the Tower of the Winds at Athens. See ANDRONICUS.

(II.) ETRUSCAN AND ROMAN. — In architecture, as well as sculpture, the Romans were long under the influence of the Etruscans, who, though not possessing the gift of rising to the ideal, united wonderful activity and inventiveness with a passion for covering their buildings with rich ornamental carving. None of their temples have survived, for they built all the upper parts of wood; but many proofs of their activity in building remain, surviving from various ages, in the shape of tombs and walls. The latter clearly show how they progressed from piling up polygonal blocks in Cyclopean style to regular courses of squared stone. Here and there a building still shows that the Etruscans originally made vaultings by letting horizontal courses jut over, as in the ancient Greek θησαυροί above mentioned: on the other hand, some very old gateways, as at Volterra and Perugia, exhibit the true arch of wedge-shaped stones, the introduction of which into Italy is probably due to Etruscan ingenuity, and from the introduction of which a new and magnificent development of architecture takes its rise. The most imposing of ancient Italian arch building is to be seen in the sewers of Rome constructed in the sixth century B.C. See CLOACA.

When all other traces of Etruscan influence were being swept away at Rome by the intrusion of Greek forms of art, especially after the conquest of Greece in the middle of the second century B.C., the Roman architects kept alive in full vigour the Etruscan method of building the arch, which they developed and completed by the inventions of the cross-arch (or groined vault) and the dome. With the arch, which admits of a bolder and more varied management of spaces, the Romans combined, as a decorative element, the columns of the Greek orders. Among these their growing love of pomp gave the preference more and more to the Corinthian, adding to it afterwards a still more gorgeous embellishment in what is called the Roman or Composite capital. Another service rendered by the Romans was the introduction of building in brick. A more vigorous advance in Roman architecture dates from the opening of the third century B.C., when they began making great military roads and aqueducts. In the first half of the second century they built, on Greek models, the first basilica, which, besides its practical utility, served to embellish the Forum. Soon after the middle of the century appeared the first of their more ambitious temples in the Greek style. There is simple grandeur in the ruins of the Tabularium (q. v.), or Record Office, built B.C. 78 on the slope of the Capitol next the Forum. These are among the few remains of Roman republican architecture; but in the last decades of the Republic simplicity gradually disappeared, and men were eager to display a princely pomp in public and private buildings; witness the first stone theatre erected by Pompey as early as B.C. 55. Then all that went before was eclipsed by the vast works undertaken by Caesar — the Theatre, Amphitheatre, Circus, Basilica Iulia, Forum Caesaris with its temple to Venus Genetrix. These were finished by Augustus, under whom Roman architecture seems to have reached its culminating-point. Augustus, aided by his son-in-law Agrippa, a man who understood building, not only

Arch of Titus at Rome.

completed his uncle's plans, but added many magnificent structures—the Forum Augusti with its temple to Mars Ultor, the Theatre of Marcellus with its Portico of Octavia, the Mausoleum, and others. Augustus could fairly boast that "having found Rome a city of brick, he left it a city of marble." The grandest monument of that age, and one of the loftiest creations of Roman art in general, is the Pantheon (q. v.), built by Agrippa, adjacent to, but not connected with, his Thermae, the first of the many works of that kind in Rome. This structure is remarkable as being the only ancient building in Rome of which the walls and arches are now in a complete state of preservation. It was erected by Agrippa in B.C. 27, the original inscription being still retained upon the architrave of its porch. The Pantheon is a circular structure 146 feet and 6 inches in height and inner diameter, with a portico 103 feet long composed of sixteen Corinthian columns, 46 feet in height. Inside the portico at the entrance are two niches which once contained the colossal statues of Agrippa the builder, and of Augustus Caesar. The walls of the building, which are 19 feet thick, support a dome or cupola of vast dimensions, constructed of concrete. At the vertex of the cupola is an opening nearly 30 feet in diameter, lighting the interior.

A still more splendid aspect was imparted to the city by the rebuilding of the old town burned down in Nero's fire, and by the "Golden House" of Nero, a gorgeous pile, the like of which was never seen before, but which was destroyed on the violent death of its creator. The immense and complicated structure, or rather mass of structures, known as the Palace of the Caesars, formed one of the most striking achievements of Roman architectural genius. (See PALATIUM.) It was, as Professor Lanciani puts it, a labyrinth of "endless suites of apartments, halls, terraces, porticoes, crypts, and cellars," having its main approach on the Via Sacra. At its arched entrance was a magnificent quadriga cut from a single block of white marble by Lysias. Beyond was a peristyle of fifty-two fluted columns adorned with a host of exquisite statues representing the Danaïdae, and adjacent to a great library. The magnificence of the palace as a whole may be conjectured from a simple summary of the treasures which we know to have been lavished upon the mere vestibule—a hundred and twenty columns of marble and bronze, statuary, bas-reliefs by Bupalus and Anthermus, a quadriga in gilded bronze, exquisite ivory carvings, hundreds of medallions in gold, silver, and bronze, immense collections of gold and silver plate, gems and cameos, and a colossal bronze statue of Augustus, fifty feet in height. (See Lanciani, *Ancient Rome in the Light of Recent Discoveries*, ch. v.).

Of the luxurious grandeur of private buildings we have ocular proof in the dwelling-houses of Pompeii, a petty country town in comparison with Rome. The progress made under the Flavian emperors is evidenced by Vespasian's amphitheatre, known as the Colosseum, the mightiest Roman ruin in the world; by the ruined Thermae, or Baths, of Titus, and by his triumphal arch, the oldest specimen extant in Rome of this class of monument, itself a creation of the Roman mind. But all previous buildings were surpassed in size and splendour when Trajan's architect, Apollodorus of Damascus, raised the Forum Traianum with its huge Basilica Ulpia and the still surviving Column of Trajan, besides other magnificent structures, including libraries, a great temple, a two-storied gallery, and a triumphal arch. The Basilica had five halls, the central one being 27 yards long, and the whole structure 61 yards wide. It was paved with slabs of rare marble. Only a part of this Forum has yet been excavated, but enough has been brought to light to justify the vivid description of Ammianus Marcellinus (xvi. 10), whose account refers to the time of the emperor Constantine's visit to Rome in the year 356. No less extensive were the works of Hadrian, who, besides adorning Athens with many magnificent buildings, bequeathed to Rome a Temple of Venus and Roma, the most colossal of all Roman temples (see p. 763), and his own Mausoleum (q. v.), the core of which is preserved in the Castle of St.

Colosseum at Rome.

Angelo. While the works of the Antonines already show a gradual decline in architectural feeling, the Triumphal Arch of Severus ushers in the period of decay that set in with the third century. In this closing period of Roman rule the buildings grow more and more gigantic—witness the Baths of Caracalla, those of Diocletian, with his palace at Salona (three miles from Spalatro) in Dalmatia, and the Basilica of Constantine, breathing the last feeble gasp of ancient life. But outside of Rome and Italy, in every part of the enormous Empire to its utmost barbarian borders, bridges, numberless remains of roads and aqueducts and viaducts, ramparts and gateways, palaces, villas, market-places and judgment-halls, baths, theatres, amphitheatres, and temples, attest the versatility, majesty, and solidity of Roman architecture, most of whose creations only the rudest shocks have been able to destroy. See Reber, *Hist. of Ancient Art*, Eng. trans. (N. Y. 1883); Lübke, *Geschichte der Kunst*, vol. i. (new ed. 1891); Fergusson, *Hist. of Architecture*, vol. i. (new ed. 1891); and BALNEAE; DOMUS; PALATIUM; TEMPLUM.

Composite Capital.

Architheōrus (ἀρχιθέωρος). See DELIA.

Archōn (ἄρχων). "Ruler." The Athenian name for the supreme authority established on the abolition of royalty. On the death of the last king, Codrus, B.C. 1068, the headship of the state for life was bestowed on his son Medon and his descendants under the title of Archon. In B.C. 752 their term of office was reduced to ten years; in 714 their exclusive privilege was abolished, and the right to hold the office thrown open to all the nobility, while its duration was diminished to one year; finally in B.C. 683 the power was divided among nine Archons. By Solon's legislation his wealthiest class, the πεντακοσιομέδιμνοι, became eligible to the office; and by Aristides' arrangement after the Persian Wars, it was thrown open to the whole body of citizens, Clisthenes having previously, in the interests of the democracy, substituted the drawing of lots for election by vote. The political power of the office, having steadily decreased with time, sank to nothing when democracy was established; its holders had no longer even the right to deliberate and originate motions, their action being limited to certain priestly and judicial functions, relics of their once regal power.

The titles and duties of the several archons were as follows: (1) Their president, named emphatically Archon or Archon Eponymus (ἄρχων ἐπώνυμος) because the civil year was named after him. He had charge of the Great Dionysia, the Thargelia, the embassies to festivals (θεωρίαι), and the nomination of choregi; also the position of guardian-in-chief, and the power to appoint guardians; the presidency in all suits about family rights (such as questions of divorce or inheritance), and in disputes among the choregi. (2) The Archon Basileus (ἄρχων βασιλεύς), called so because on him devolved certain sacred rites inseparably connected with the name of king. He had the care of the Eleusinian Mysteries, and was obliged therefore to be an initiated person; of the Lenaea and Anthesteria; of gymnastic contests, over which he appointed a superintendent; and of a number of antiquated sacrifices, some of which fell to the share of his wife, the βασίλισσα (queen); and lastly, the position of president in all suits touching religious law, including those trials for murder that came within the jurisdiction of the Ephetae (q. v.). (3) The Archon Polemarchos (ἄρχων πολέμαρχος, leader in war) was originally intrusted with the war department, and as late as the battle of Marathon had the right of voting with the ten generals, and the old royal privilege of commanding the right wing. Afterwards he only had charge of the state sacrifices offered to the gods of war and to the shade of Harmodius; the public funerals of those who fell in war, and the annual feasts in honour of them; and finally, jurisdiction in all questions concerning the personal and family rights of resident aliens (μέτοικοι) and strangers. All this rested on the old assumption that foreigner meant enemy. Each of these three superior archons had two assessors chosen by himself, but responsible. (4) The six Thesmothetae (θεσμοθέται, law-givers) administered justice in all cases not pertaining to the senior archons or some other authority, revised the laws once a year, and superintended the apportioning of public offices by lot. The several archons exercised their jurisdiction at different places in the city; that of the Polemarch alone lay outside the walls. Duties common to all nine were: the yearly appointment by lot of the Heliastae (q. v.), the choice of umpires in the Panathenaea, the holding of elections of the generals and other military officers, jurisdiction in the case of officials suspended or deposed by the people, and latterly even in suits which had previously been subject to the *nautodicae*. (See NAUTODICAE.) If they had discharged their office without blame they entered the Areopagus as members for life. (See AREOPAGUS.) The office of archon lasted even under the Roman rule. See Lugebil, *Zur Geschichte der Staatsverfassung von Athen* (Leipzig, 1871); Meier, *Index Archontum Eponymorum*, etc.

Archōnes (ἀρχώνης). The chief farmer of the taxes at Athens. See TELONES.

Archȳtas (Ἀρχύτας). (1) A musician of Mitylené, mentioned by Diogenes Laërtius as having written a treatise on agriculture. (2) A famous Tarentine astronomer and geometrician, the son of Hestiaeus. He was seven times elected governor of his native city. He is said to have been instrumental in rescuing Plato (q. v.) from the tyrant Dionysius. Many stories are told of his ingenuity. For him is claimed the invention of the screw, of the pulley, and of a wooden pigeon that could fly. He is also reported to have attempted to calculate the number of the grains of sand upon the sea-shore. Only a single fragment of his writings has come down to us in Porphyry. He perished in a shipwreck about B.C. 394. See his life in Diog. Laërt.; Plato, 338 C; and Horace, *Carm.* i. xxviii., with the commentators.

Arcifinius Ager. See AGRIMETATIO; AGRIMENSORES.

Arcitĕnens. An epithet of Apollo as bearing a bow, with which he destroyed the serpent Python.

Arctīnus. See CYCLIC POETS.

Arctos (ἄρκτος). "The Bear." The name of two constellations near the North Pole. (1) THE GREAT BEAR (*Ursa Major*), also called the WAGON (*plaustrum*). The ancient Italian name of this constellation was *Septem Triones*, that is, the Seven Ploughing Oxen, also *Septentrio*, and with the epithet *Maior* to distinguish it from the *Septentrio Minor*, or *Lesser Bear*. (2) THE LESSER or LITTLE BEAR (*Ursa Minor*), likewise called the WAGON and CYNOSURA (dog's tail) from the resemblance of the constellation to the upturned curl of a dog's tail. The constellation before the Great Bear was called *Boötes*, *Arctophylax*, or *Arcturus*. At a later time *Arctophylax* became the general name of the constellation, and the word *Arcturus* was confined to the chief star in it. All these constellations are connected in mythology with the Arcadian nymph Callisto, the daughter of Lycaon. Metamorphosed by Zeus upon the earth into a she-bear, Callisto was pursued by her son Arcas in the chase, and when he was on the point of killing her, Zeus placed them both among the stars—Callisto becoming the Great Bear, and Arcas the Little Bear or Boötes. In the poets the epithets of these stars have constant reference to the family and country of Callisto: thus we find them called *Lycaonis Arctos; Maenalia Arctos* and *Maenalis Ursa* (from Mt. Maenalus in Arcadia); *Erymanthis Ursa* (from Mt. Erymanthus in Arcadia); *Parrhasides Stellae* (from the Arcadian town Parrhasia). (See CALLISTO.) Though most traditions identified Boötes with Arcas, others pronounced him to be Icarus or his daughter Erigoné. Hence the Septentriones are called *Boves Icarii*.

Arctūrus. See ARCTOS.

Arcuballista. A cross-bow. See BALLISTA.

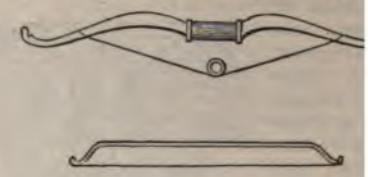
Arcŭla (κιβώτιον). (1) A painter's colour-box (Varro, R. R. iii. 17, 4). (2) A stone coffin. See SEPULCRUM.

Arcŭlum. A kind of porter's knot or pad for carrying burdens on the head. See CESTICILLUS.

Arcŭma or **Arcirma.** A cariole or small carriage to hold one person only (Paul. Diac. p. 14).

Arcuma. (Rich.)

Arcus (βιός, τόξον). The bow used for shooting arrows. Two kinds of bow were known to antiquity. One consisted of the two horns of the antelope, or an arm of wood similarly shaped, joined by a bridge which served both as a hold for the hand and as a rest for the arrow. The string, made of plaited horse-hair or twisted ox-gut, was fastened to each end (fig. 1). The other, called the Scythian or Parthian bow, was made of a piece of flexible wood, the ends of which were tipped with metal, and bent slightly upwards to hold the string (fig. 2). The arrow (Gr. ὀϊστός, or τόξευμα; Lat. *sagitta*) was made of a stem of reed or light wood, one end furnished with a three-cornered point, sometimes simple and sometimes barbed, the other end with feathers. A notch in the shaft served to place it on the string. The arrows (and sometimes the bow) were kept in a quiver (φαρέτρη, *pharetra*) made of leather, wood, or metal, fitted w pender, and sometimes open, sometimes lid. The quiver was worn either on the cording to the Greek manner, or in Orie



(From *Museum Hunter*, pl. 23 L.)

(*Museo Pio Clementino*)

Bows and Quivers.

ion, on the left hip. The Cretans had the r of being the best archers among the Greel generally served among the light-armed ries as a special corps. Mounted bow employed by the ancient Athenians (see I but it was not until after the Punic W

Greek Bows. (Hamilton Vases.)

archers formed a regular part of the Rom They were then furnished by the allies, by recruiting, and were mostly taken fr and the Balearic Islands. See ARMA.

Arcus (*fornix*, καμάρα). An arch suspe the head of an aperture, or carried from of a wall to another, and serving as th ceiling to the space below. An arch is f a series of wedge-like stones or of bricks, ing each other, and all bound firmly tog the pressure of the centre one upon the latter is therefore distinguished by the keystone.

It would seem, at first sight, that the thus defined, and as used by the Romans known to the Greeks in the early period history, otherwise a language so copious and of such ready application, would wanted a name properly Greek by which

guish it. The use of both arches and vaults appears, however, to have been known to them even before the Trojan War, and its use is exemplified in two of the earliest buildings now remaining—the chamber built at Orchomenus by Minyas, king of Boeotia (Pausan. ix. 38), and the treasury of Atreus at Mycenae (Pausan. ii. 16). Both of these works are constructed underground, and each of them consists of a circular chamber formed by regular courses of stones laid horizontally over each other, each course projecting towards the interior, and beyond the one below it, till they meet in an apex over the centre, and thus resemble the inside of a dome. Each of the horizontal courses of stones formed a perfect circle, or two semicircular arches joined together, as the subjoined plan will render evident. See Schliemann, *Mycenae*, p. 43; Leake, *Morea*, ii. 377; and the articles ARCHITECTURA; MYCENAE.

Circular Masonry at Mycenae.

The principle of the construction is that of an arch-shaped mass resisting a great superincumbent weight, and deriving its strength and coherence from the weight itself. Thus it seems that the Greeks did understand the constructive principle on which the arch is formed. They made use of a contrivance, even before the Trojan War, by which they were enabled to gain all the advantages of our archway in making corridors, or hollow galleries, and which in appearance resembled the pointed arch, such as is now termed Gothic. This was effected by cutting away the superincumbent stones in the manner already described, at an angle

Pointed Arch in the Walls of Tiryns.

of forty-five degrees with the horizon. The mode of construction and appearance of such arches are represented in the annexed drawing of the walls of Tiryns from Sir William Gell's *Argolis*.

The principle of the true arch was known to the Egyptians, but it is remarkable that they did not make use of it in their most massive works (Wilkinson, ii. 299, ed. of 1878). The Assyrians used it in subterranean buildings (Layard, *Nineveh*, i. 167; ii. 260). There are also a few specimens of the true arch in ancient Greece. At Oeniadae, in Acarnania, is a postern of a perfect arch in the polygonal walls of the city (Leake, *Northern Greece*, iii. 560 seq.); and at Xerokampo, in the neighbourhood of Sparta, is a bridge on the true arch-principle (Mure, *Tour in Greece*, ii. 248), though the latter, in the opinion of many archæologists, is of Roman construction (Dennis, *Etruria*, ii. 250 seq.). But these are rare instances; and the Etruscans are the first people who employed the true arch extensively. Hence the use of the arch passed into the architecture of buildings. The Romans probably borrowed it from the Etruscans. Thus the Cloaca Maxima, long held to be the oldest instance of the arch at Rome, and attributed to the Tarquinii (see CLOACA), closely resembles the canal of the Marta (Dennis, *Etruria*, i. 430 seq.) See pp. 373 and 628.

Arcus Triumphālis. A triumphal arch. These arches were peculiar to the Romans, and were usually detached structures built across the principal streets of the city, and, according to the space of their respective localities, consisted of either a single archway, or of a central one for carriages, with two smaller ones on each side for foot-passengers, which sometimes had side communications with the central arch. Sometimes there were two arches of equal height, side by side. Each front was ornamented with trophies and bas-reliefs, which were also placed on the sides of the passages. Both façades had usually columns against the piers, supporting an entablature, surmounted by a lofty attica, on the front of which was the inscription, and on the top of it bronze chariots, war-horses, statues, and trophies. The triumphal arch recalls its original, the city gate, in the concentration of ornament on the façades, while the sides, which in the city gate are buried in the wall, are comparatively plain.

Stertinius is the first upon record who erected anything of the kind. He built an arch in the Forum Boarium, about B.C. 196, and another in the Circus Maximus, each of which was surmounted by gilt statues. Six years afterwards, Scipio Africanus built another on the Clivus Capitolinus, on which he placed seven gilt statues and two figures of horses; and in B.C. 121, Fabius Maximus built a fourth in the Via Sacra, which is called by Cicero the Fornix Fabianus. None of these remain, the Arch of Augustus at Rimini being one of the earliest among those still standing.

There are twenty-one arches recorded by different writers as having been erected in the city of Rome, five of which still remain: (1) ARCUS DRUSI, which was erected to the honour of Claudius Drusus on the Appian Way. (2) ARCUS TITI, at the foot of the Palatine, which was erected to the honour of Titus after his conquest of Iudaea, but does not appear to have been finished till after his death, since in the inscription upon it he is called *Divus*, and is also represented as being carried up to heaven upon an eagle. The bas-re-

Arch of Constantine at Rome.

liefs of this arch represent the spoils from the Temple of Jerusalem carried in triumphal procession. This arch has only a single opening, with two columns of the Roman or Composite order on each side of it. (3) ARCUS SEPTĪMI SEVĒRI, which was erected by the Senate (A.D. 207) at the end of the Via Sacra, in honour of that emperor and his two sons, Caracalla and Geta, on account of his conquest of the Parthians and Arabians. (4) ARCUS GALLIĒNI, erected to the honour of Gallienus by a private individual, M. Aurelius Victor. (5) ARCUS CONSTANTĪNI, which is larger and more profusely ornamented than the Arch of Titus. It has three arches in each front, with columns similarly disposed, and statues on the entablatures over them, which, with the other sculpt-

Arch of Septimius Severus.

ured ornaments, originally decorated the Arch of Trajan.

Arch of Augustus at Aosta.

See Burn, *Rome and the Campagna;* Middleton, *Ancient Rome in 1885;* id. *Remains of Ancient Rome* (1892); and the article ARCHITECTURA.

Ardălus (Ἄρδαλος). A son of Hephaestus, and the reputed inventor of the pipe, whence the Muses, to whom he gave it, are called Ardalides (Pausan. ii. 21).

Ardanion (ἀρδάνιον). A vessel of water placed at the door of a house in which a dead person was lying, in order that those leaving might purify themselves by sprinkling with the water. See Aristoph. *Eccles.* 1033.

Ardea. The chief town of the Rutuli in Latium, situated about three miles from the sea, one of the most ancient places in Italy, and the capital of Turnus. It was conquered and colonized by the Romans B.C. 442 (Livy, iv. 9).

Arduenna Silva. The Ardennes, a vast forest in the northeast of Gaul, extending from the Rhine and the Treviri to the Nervii and Remi, and north as far as the Scheldt (Tac. *Ann.* viii. 42).

Area. Any open space (*purus locus*). (1) A site for a building. (2) The site of a house pulled down in consequence of its owner's treason and devoted to religious uses (Cic. *Ad Att.* iv. 1, 2). (3) An open space in front of a temple, house, sepulchre, or public building. (4) A market-place. (5) A threshing-floor (ἅλως).

Area before a Sepulchre. (Villa Corsini, Rome.)

Aregŏnis (Ἀρηγονίς). The mother of Mopsus (q. v.) by Ampyx.

Areiopăgus. See AREOPAGUS.

Arelāté, Arĕlas, or **Arelātum.** Now Arles; a town in Gallia Narbonensis, at the head of the delta of the Rhone, on the left bank, and a Roman colony. The Roman remains at Arles attest the greatness of the ancient city: there are still the ruins of an aqueduct, theatre, amphitheatre, etc.

Aremorĭca. See ARMORICA.

Arēna. (1) Sand, a subject to which Vitruvius (ii. 4) has devoted a chapter. (2) See AMPHITHEATRUM.

Arenarii. Gladiators fighting in the arena. See GLADIATORES.

Areopăgus (Ἄρειος πάγος). The hill of Ares (q. v.). A rocky eminence lying to the west of the Athenian Acropolis. To account for the name, various stories were told. Thus, some said that it was so called from the Amazons, the daughters of Ares, having encamped there when they attacked Athens; others again, as Aeschylus, from the sacrifices there offered by them to that god; while the more received opinion connected the name with the legend of Ares having been brought to trial there by Poseidon for the murder of his son, Halirrhothius (q. v.).

To no legend, however, did the place owe its fame, but rather to the ancient criminal court or council (ἡ ἐν Ἀρείῳ πάγῳ βουλή) which held its sittings there, and sometimes received the name of ἡ ἄνω βουλή, to distinguish it from the Solonian Senate of Four Hundred, or the later Clisthenian Senate of Five Hundred. Solon's legislation raised the Areopagus into one of the most powerful bodies by transferring to it the greater part of the jurisdiction of the Ephetae (q. v.), as well as the supervision of the entire public administration, the conduct of magistrates, the transactions of the popular assembly, religion, laws, morals, and discipline, and giving it power to call even private persons to account for offensive behaviour. See SOLONIAN CONSTITUTION.

Ares (Ἄρης). The Greek name for the god of war, son of Zeus by Heré, whose quarrelsome temper Homer supposes to have passed over to her son so effectively that he delighted in nothing but battle and bloodshed. His insatiable thirst for blood makes him hateful to his father and to all the gods, especially Athené. His favourite haunt

Head of Ares. (Glyptothek, Munich.)

is the land of the wild and warlike Thracians. In form and equipment the ideal of warlike heroes, he advances, according to Homer, now on foot, now in a chariot drawn by magnificent steeds, attended by his equally bloodthirsty sister Eris (strife), his sons Deimos and Phobos (fear and fright), and Enyo, the goddess of battle and waster of cities (he himself being called Enyalios), rushing in blind rage through indiscriminate slaughter. Though fighting on the Trojan side, the bloodshed only is dear to his heart. But his unbridled strength and blind valour turn to his disadvantage, and always bring about his defeat in the presence of Athené, the goddess of ordered battalions; he is also beaten by heroes fighting under her leadership, as by Heracles in the contest with Cycnus, and by Diomede before Troy. And this view of Ares as the bloodthirsty god of battles is, in the main, that of later times also. As early as Homer he is the friend and lover of Aphrodité, who has borne him Eros and Anteros, Deimos and Phobos, as well as Harmonia, wife of Cadmus the founder of Thebes, where both goddesses were worshipped as ancestral deities. He is not named so often as the gods of peace; but, as Ares or Enyalius, he was doubtless worshipped every-

Ares. (Villa Ludovisi, Rome.)

where, notably in Sparta, in Arcadia, and (as the father of Oenomaüs) in Elis. At Sparta young dogs were sacrificed to him under the title of Theritas. At Athens the ancient site of a high court of justice, the Areopagus (q. v.), was consecrated to him. There, in former days, the Olympian gods had sat in judgment on him and absolved him when he had slain Halirrhothius for offering violence to Alcippé, his daughter by Agraulos. His symbols were the spear and the burning torc Before the introduction of trumpets, two pries of Ares, marching in front of the armies, hurl the torch at the foe as the signal of battle.

In works of art he was represented as a youn and handsome man of strong, sinewy frame, h hair in short curls, and a somewhat sombre loo in his countenance; in the early style he is beard and in armour, in the later beardless and wi only the helmet on. He is often represented company with Aphrodité, and their boy Eros, wl plays with his father's arms. One of the mo famous statues extant is that in the Villa Ludovi given above, which displays him in an easy restir attitude, with his arms laid aside, and Eros at h feet. On his identification with the Italian Mar see MARS.

Arestorĭdes. A patronymic applied to Arg (q. v.).

Aretaeus (Ἀρέταιος). A physician of Capp docia, born near the close of the second century A. He was the author of two works, each in fo books, on the causes, symptoms, and cure of acu and chronic pains. He wrote in the Ionic diale with much elegance and clearness; and his tre tises show a correctness of understanding with r gard to medicine unusual among the ancient wri ers on this subject. He discourses with especi acuteness of the nerves, of indigestion, and giv an excellent account of diseases of the throat ar tonsils. See Mann, *Aretaei Therapia* (1858).

Aretalŏgi (ἀρεταλόγοι). Literally "persons di coursing about virtue." Originally poor stoics cynics, who, being unable to gain a living by the public lectures, obtained a precarious maintenan at the tables of the rich by their philosophical co versation. The name is generally equivalent *parasitus* (q. v.) or *scurra*. See Suet. *Aug.* 74.

Arēté (Ἀρήτη). The wife of Alcinoüs (q. v king of the Phaeacians, and the protector of Od seus (q. v.).

Arethūsa (Ἀρέθουσα). (1) One of the Nere and nymph of the fountain of the same name the island of Ortygia, near Syracuse. For story, see ALPHEUS. (2) One of the Hesperī (q. v.).

Aretīnum. A Roman colony in Etruria (Ital. v. 123).

Aretium. See ARRETIUM.

Arētus (Ἄρητος). A famous warrior, wh only weapon was an iron club, and who w treacherously slain by Lycurgus, king of Arcad See Pausan. viii. 11.

Areus (Ἀρεύς). The name of two kings Sparta, the first reigning B.C. 309–265; and t second, as a child, about B.C. 264–256.

Argé. A beautiful huntress changed into a st by Apollo (Hyg. *Fab.* 205).

Argēi. We learn from Livy (i. 21) that Nu consecrated places for the celebration of religio services, which were called by the pontifices *arg* Varro calls them the "chapels of the argei," a says they were twenty-seven in number, distr uted in the different districts of the city. know but little of the particular uses to which th were applied, and that little is unimportant. Th we are told that they were solemnly visited on t Liberalia, or festival of Bacchus; and, also, th

whenever the flamen Dialis went (*ivit*) to them, he was to adhere to certain observances. They seem also to have been the depositaries of the topographical records. There was a tradition that these *argei* were named from the chieftains who came with Hercules, the Argive, to Rome, and occupied the Capitoline, or, as it was anciently called, Saturnian Hill. See Aul. Gell. x. 16; Varro, *L. L.* v. 45.

The name *argei* was also given to certain figures thrown into the Tiber from the Sublician Bridge, on the Ides of May in every year. This was done by the pontifices, the vestals, the praetors, and other citizens, after the performance of the customary sacrifices. The images were thirty in number, made of bulrushes, and in the form of men. Ovid makes various suppositions to account for the origin of this rite; we can only conjecture that it was a symbolical offering to propitiate the gods, and that the number was a representative either of the thirty patrician curiae at Rome, or perhaps of the thirty Latin townships. See Varro, *L. L.* vii. 44; Ovid. *Fast.* v. 671; and Festus, s. v.

Argentarii (*τραπεζῖται*). Dealers in money, including money-changers, usurers, and bankers proper. See TRAPEZITAE.

Argenteus. A Roman silver coin, valued at about twelve cents. See NUMISMATICS (Roman).

Argentorātum. The modern city of Strasburg; a Roman municipium in Gallia Belgica, on the Rhine. The Romans had a manufactory of arms here; and here, also, the emperor Julian defeated the Alemanni. In the sixth century we find it called Stratisburgium, whence comes the modern name.

Argentum (*ἄργυρος*). Silver. The Athenians obtained their silver from the silver mines at Laurium, which were generally regarded as the chief source of the wealth of Athens. We learn from Xenophon that these mines had been worked in remote antiquity; and Xenophon speaks of them as if he considered them inexhaustible. In the time of Demosthenes, however, the profit arising from them had greatly diminished; and in the second century of the Christian era they were no longer worked. The ore from which the silver was obtained was called "silver earth" (Pliny, *γῆ*, or simply *ἀργυρῖτις*). The same term was also applied to the ore by the Romans, who obtained most of their silver from Spain. See CAELATURA; METALLUM.

The relative value of gold and silver differed considerably at different periods in Greek and Roman history. Herodotus mentions it as 1 to 13; Plato as 1 to 12; Menander as 1 to 10; and Livy as 1 to 10, about B.C. 189. According to Suetonius, Julius Caesar, on one occasion, exchanged gold for silver in the proportion of 1 to 9; but the most usual proportion under the early Roman emperors was about 1 to 12; and from Constantine to Justinian about 1 to 14, or 1 to 15.

For the use of silver in coinage, see the articles NUMMUS; DENARIUS; DRACHMA, and especially NUMISMATICS.

Argentum Vivum (*ἄργυρος χυτός*). Quicksilver or mercury. See Pliny, *H. N.* xxxiii. 20.

Arges (*Ἄργης*). See CYCLOPES.

Argi. See ARGOS.

Argīa (*Ἀργεία*). The daughter of Adrastus and wife of Polynices (q. v.) (Hyg. *Fab.* 69 and 72). See CREON.

Argias Graphé (*ἀργίας γραφή*). An action to which any Athenian citizen was liable, according to the old law, if he could not bring evidence that he had some lawful calling. The law was introduced by Draco, who made the penalty of conviction death; Solon re-enacted the law, substituting, however, for the capital punishment a fine of 100 drachmae for the first conviction, and a loss of civic rights (*ἀτιμία*) if the same person was convicted three times of indolence. According to Iulius Pollux, Draco did not impose a severer punishment than *ἀτιμία*, and Solon did not punish it at all till the third offence. See Plut. *Sol.* 37; Poll. viii. 42.

Argilētum. A district in Rome, extending from the south of the Quirinal to the Capitoline and the Forum. It was chiefly inhabited by mechanics and booksellers (Mart. i. 4). Varro derives the name from *argilla*, "potter's clay," and some make it *Argi letum*, as referring to the hero Argus (Verg. *Aen.* viii. 346).

Argilla. See CRETA.

Arginūsae (*Ἀργινοῦσαι*). Three small islands off the coast of Aeolis, opposite Mytilené in Lesbos, celebrated for the naval victory of the Athenians over the Lacedaemonians under Callicratidas, B.C. 406. See PELOPONNESIAN WAR.

Argiphontes (*Ἀργειφόντης*). "Argus-slayer." An epithet applied to Hermes. See ARGUS.

Argītis. A species of wine, celebrated by Vergil for its durability. It is believed to have been a white wine. See Verg. *Georg.* ii. 99.

Argīvi. See ARGOS.

Argo (*Ἀργώ*). See ARGONAUTAE.

Argolĭcus Sinus. See ARGOS.

Argŏlis (*Ἀργολίς*). See ARGOS.

Argonautae (*Ἀργοναῦται*). A name given to those who sailed in the ship Argo under the lead of Iason (q. v.), son of Aeson, a generation before the Trojan War, to Aea, afterwards identified with Colchis, at the eastern end of the Euxine Sea. The Athenian expedition was undertaken for the recovery of the golden fleece of the ram on which Phrixus, son of Athamas (q. v.), had fled from his father and Ino, his step-mother, to the court of Aeëtes, king of Aea, a mighty magician. Having been hospitably received by him, and married to his daughter Chalciopé, he had sacrificed the ram, and hung its fleece up in the grove of Ares, where it was guarded by a sleepless dragon. The task of bringing it back was laid upon Iason by his uncle Pelias, son of Poseidon and Tyro, who had deprived his half-brother Aeson of the sovereignty of Iolcus in Thessaly. Aeson, to protect his son from the plots of Pelias, had conveyed him secretly to the centaur Chiron on Mount Pelion, who brought him up until he was twenty years of age. Then Iason came home, and without a shoe on his left foot, having lost it in wading through a mountain torrent, presented himself before Pelias, demanding his father's restoration to his sovereignty. The crafty Pelias, whom an oracle had warned against a one-shoed man, promised on his oath to do what he asked, if Iason would go instead of himself to bring the golden fleece. This task the oracle had imposed upon himself, but he was too old to perform it. Anoth-

er version of the story is, that Iason, after completing his education with Chiron, preferred to live in the country; that he came, with one shoe on, to a sacrifice that Pelias was offering to Poseidon on the sea-shore; that Pelias asked him what he would do if he were king and had been forewarned of his death at the hand of a subject; and that, upon Iason answering that he would make him bring the golden fleece, Pelias gave him the commission. Heré had put that answer into Iason's mouth, because she regarded him with favour, and wished to punish Pelias for having slain Sidero in her temple. See SALMONEUS.

The vessel for the voyage, the fifty-oared Argo, is said to have been named after its builder Argos, a son of Phrixus after his return to Orchomenus, the home of his fathers. The ship was built of the pines of Pelion under the direction of Athené, like Heré a protectress of Iason, who inserted in the prow a piece of the speaking oak of Dodona. The heroes who, at Iason's call, took part in the expedition (fifty all told, according to the number of the oars), were originally, in the version to which the Minyan family gave currency, Minyans of Iolcos, Orchomenus, Pylos, and other places. Among them were Acastus the son of Pelias, a close friend of Iason; Admetus, Erginus, Euphemus, Periclymenus, and Tiphys. But, as the story spread, all the Greek heroes that could have been living at the time were included among the number of the Argonauts—e. g. Heracles, Castor and Polydeuces, Idas and Lynceus, Calaïs and Zetes the sons of Boreas, Peleus, Tydeus, Meleager, Amphiaraüs, Orpheus, Mopsus and Idmon the prophets of the expedition, and even the huntress Atalanta. Iason takes the command, and Tiphys manages the helm. Setting sail from Pegasae, the port of Iolcos, the Argonauts make the island of Lemnos, where only women dwell, and after some considerable stay there (see HYPSIPYLÉ) go past Samothrace and through the Hellespont to the island of Cyzicus, where they are hospitably received by Cyzicus, the king of the Dolionoes; but, attempting to proceed, are beaten back by a storm at night, and, being taken by their late friends for pirates, are attacked, and have the ill-fortune to kill their young king. On the coast of Mysia they leave Heracles behind to look for Hylas (q. v.), who has been carried off by nymphs. On the Bithynian shore, Polydeuces vanquishes the Bebrycian king Amycus (q. v.) in a boxing-match. At Salmydessus in Thrace, the blind seer Phineus, whom Calaïs and Zetes had rid of the Harpies, his tormentors, instructs them with regard to the rest of their journey, and especially how to sail through the Symplegades, two floating rocks that clash together at the entrance to the Black Sea. By his advice Iason sends a dove before him, and as she has only her tail-feathers cut off by the colliding rocks, they venture on the feat of rowing the Argo through. By Heré's help, or, according to another account, that of Athené, they do what no man has done before: they pass through, the ship only losing her rudder. Skirting the southern shore of the Pontus, they meet with a friendly reception from Lycus, king of the Maryandini, though here the seer Idmon is killed by a wild boar in hunting, and the helmsman Tiphys dies of a disease, whereupon Ancaeus takes his place. Past the land of the Amazons they come to the island of Aretias, whence they scare away the Stymphalian birds (see HERACLES), and take on board the sons of Phrixus, who had been shipwrecked there on their way to Greece. At length they reach the mouth of the Phasis in the land of the Colchians. Upon Iason's demand, Aeëtes promises to give up the golden fleece, on condition that Iason catches two brazen-hoofed, fire-breathing bulls, yokes them to a brazen plough, and ploughs with them the field of Ares, sows the furrows with dragons' teeth, and overcomes the mail-clad men that are to spring out of them. The hero has given up all hope of success, when Aphrodité kindles in the breast of the king's daughter Medea an irresistible love for the stranger. Medea gives him an ointment to protect him from the fiery breath of the bulls, as well as the strength to harness them, and advises him to throw a stone in among the earth-born giants, who will kill each other. But when all this is done Aeëtes does not give up the [illegible] the [illegible] story, (q. v.) Then Iason, with the help of Medea, w[illegible] he promises to take home with him as his wife, throws the dragon that guards it into a sleep, takes it down, and escapes with Medea and his comrades. Aeëtes sends his son Absyrtus in pursuit, whom Iason kills by stratagem. Another story is that Medea takes her little brother Absyrtus with her, cuts him to pieces, and throws the limbs one by one into the sea, so that her father, while pursuing her, might be delayed in picking them up and laying them out.

Athené superintending the Building of the Argo. tav. 45.)

As to the return of the Argonauts, the legends differ considerably. One of the oldest makes them sail up the Phasis into the river Oceanus, and over that to Libya, where they drag the ship twelve days' journey overland to Lake Tritonis, and get home across the Mediterranean. Other accounts agree with this in substance, while others, again, mix up the older tradition with the adventures of Odysseus. The heroes sail up the Danube into the Adriatic, and are within hail of Corcyra (Corfu) when a storm breaks out, and the piece of oak from Dodona foretells their ruin unless they have the murder of Absyrtus expiated by Circé. Hence they

sail up the Eridanus into the Rhone, and so into the Tyrrhenian Sea to the island of Circé, who purifies them. They go past the island of the Sirens, against whose magic the songs of Orpheus protect them. All but Butes (q. v.) pass in safety between Scylla and Charybdis with the help of the gods, and reach the island of the Phaeacians, where Iason marries Medea to evade the sentence of their host Alcinoüs, who, in his capacity as umpire, has given judgment that the girl Medea be delivered up to her Colchian pursuers. Already within sight of the Peloponnesus, a storm drives them into the Libyan Syrtes, whence they carry their ship, saved by divine assistance, to Lake Tritonis. Thence, guided by Triton (see EUPHEMUS) into the Mediterranean, they return by way of Crete to Iolcos.

During their absence Pelias has put to death Aeson and his son Promachus, and Iason's mother has taken her own life. Medea sets to work to avenge them. Before the eyes of Pelias's daughters she cuts up an old he-goat, and by boiling it in a magic caldron restores it to life and youth. Promising in like manner to renew the youth of the aged Pelias, she induces them to kill their father and then leaves them in the lurch. Driven away by Acastus, the son of the murdered king, Iason and Medea take refuge with Creon, king of Corinth. But, after ten years of happy wedlock, Iason resolves to marry Creon's daughter Creüsa, or Glaucé. On this, Medea kills the bride and her father by sending the unsuspecting maiden a poisoned robe and a diadem as a bridal gift, murders her own two sons, Mermerus and Pheres, in her faithless husband's sight, and, escaping in a car drawn by serpents, sent by her grandfather Helios, makes her way to Aegeus, king of Athens. (See MEDEA.) Iason is said to have come by his death through the Argo, which he had set up and consecrated on the Isthmus. One day, when he was lying down to rest under the ship, the stern fell off and killed him.

The legend of the Argonauts is extremely ancient; even Homer speaks of it as universally known. We first find it treated in detail in Pindar; then the Alexandrian poet Apollonius of Rhodes (q. v.) tried to harmonize the various versions, and was followed by the Latin poets Valerius Flaccus, Varro Atacinus, and the late Greek Pseudo-Orpheus. See Roscher, *Ausfürliches Lexicon*, 530–537; A. Lang, *Custom and Myth*, pp. 94–102 (1884); and id. Introduction to Mrs. Hunt's translation of Grimm's *Household Tales* (1884).

Argonautĭca. See APOLLONIUS; VALERIUS FLACCUS; VARRO.

Argos (Ἄργος) is said to have signified, in the language of the Macedonians and Thessalians, a plain, and it may therefore contain the same root as the Latin word *ager*. In Homer we find mention of the Pelasgic Argos—that is, a town or district of Thessaly—and of the Achaean Argos, by which he means sometimes the whole Peloponnesus, sometimes Agamemnon's kingdom of Argos, of which Mycenae was the capital, and sometimes the town of Argos. As Argos frequently signifies the whole Peloponnesus, the most important part of Greece, so the Ἀργεῖοι often occur in Homer as a name of the whole body of the Greeks, in which sense the Roman poets also use *Argivi*.—(1) ARGOS, a district of Peloponnesus, lying between Arcadia and the Aegean Sea, and also called by Greek writers Argia, or Argolicé, or Argolis. Under the Romans ARGŎLIS became the usual name of the country. (2) The chief city of Argolis, about two miles from the sea, on the Sinus Argolicus. It was fabled to have been built by seven Cyclopes from Syria (Eurip. *Iph. in Aul.* 152, 534) for Inachus, the first king. The city was under the especial protection of Heré. Its inhabitants were called Argivi and Argolici—names which are often applied to the whole Greek race. (See HELLAS.) The city is often spoken of in the plural form, *Argi*.

Argos Amphilochĭcum. The chief town of Amphilochia in Acarnania, on the Ambracian Gulf.

Argus (Ἄργος). (1) The son of Zeus and Niobé, and third king of Argos. (2) Called Panoptes, "all-seeing," as having a hundred eyes. He was the son of Agenor, or Arestor, or Inachus. Heré appointed him guardian of the cow into which Io had been metamorphosed; but Hermes, at the command of Zeus, sent him to sleep by the sweet notes of his lute, and then cut off his head. Heré transplanted his eyes to the tail of the peacock, her favourite bird. See Io. (3) The builder of the Argo, son of Phrixus (Apoll. Rhod. i. 112).

Argyraspĭdes (ἀργυράσπιδες). A division of the Macedonian army, who were so called because they carried shields covered with silver plates. They were held in high honour by Alexander the Great, after whose death they went over to Antigonus. Livy mentions them as the royal cohort in the army of Antigonus. The Roman emperor Alexander Severus had in his army a body of men who were called *argyroaspides*. (Lamprid. *Alex. Sev.* 50.)

Argyriou Diké (ἀργυρίου δίκη). A civil suit to compel the defendant to pay over to the plaintiff money in his possession, or for which he was liable.

Argyrĭpa. See ARPI.

Argyrītis (ἀργυρῖτις). See ARGENTUM.

Argyrokopeion (ἀργυροκοπεῖον). The mint at Athens. See MONETA; NUMISMATICS.

Argyrolŏgoi (ἀργυρολόγοι). The ships of the Athenians, ostensibly employed during the Peloponnesian War in levying the regular tribute from the allies; but often engaged in making arbitrary exactions and forced contributions even from neutrals. Cf. Thuc. iii. 19; iv. 50, 75; Xen. *Hell.* i. 1, 8.

Argŭros (ἄργυρος). See ARGENTUM.

Argyrotamiae (ἀργυροταμίαι). The native financial officers of the Greek provinces during the period of Roman rule, and distinguished from the ταμίαι or Roman quaestors. (*C. I. G.* 2787.)

Arĭa (Ἀρία and Ἀρεία). The most important of the eastern provinces of the ancient Persian Empire, bounded on the east by the Paropamisadae, on the north by the Margiana and by Hyrcania, on the west by Parthia, and on the south by the desert of Carmania. From Aria was derived the name under which all the eastern provinces were included. See ARIANA; PERSIA.

Ariadné (Ἀριάδνη). The daughter of Minos and Pasiphaë, who fell in love with Theseus when he came to Crete to kill the Minotaur, and gave him a clew of yarn, to help him to find his way back to the light of day after slaying the monster in the Labyrinth. She then escaped with him. Homer

represents Ariadné as slain by Artemis in the island of Dia, close to Crete, at the request of Dionysus. But the later legend shifts the scene to the isle of Naxos, where the slumbering Ariadné is deserted by Theseus. On waking, she is in the depths of despair, when Dionysus comes and raises her to the dignity of a god's wife. Zeus grants her immortality, and sets her bridal gift, a crown, among the stars. She received divine honours: at Naxos her festivals were held, now with dismal rites recalling her abandonment, and now with bacchanalian revelry befitting the happy bride of Dionysus. The story of Ariadné has been a favourite subject for artists and poets in all ages.

Sleeping Ariadné. (Vatican.)

At Athens in the autumn they held a joyous festival to her and Dionysus, which Theseus was supposed to have founded on his return from Crete. In Italy, where they identified Dionysus with their wine-god Liber, they also took Ariadné for the wine-goddess Libera (q. v.). See in English, F. Tennyson's *Ariadne*, and Ross's *Ariadne in Naxos*.

Ariadnēa (Ἀριάδνεια). Festivals held in honour of Ariadné in Naxos, and also in Cyprus.

Ariaeus (Ἀριαῖος). The friend of Cyrus, and commander of the left wing of his army at the battle of Cunaxa (q. v.) in B.C. 401. After the death of Cyrus he deserted the Greeks, and thus procured his pardon from King Artaxerxes (Xen. *Anab.* i. 8, 5, etc.).

Ariāna (Ἀριανή). A name derived from Aria (q. v.) and applied to the eastern provinces of the Persian Empire, including Aria, Parthia, the Paropamisadae, Arachosia, Drangiana, Gedrosia, and Carmania. See PERSIA.

Ariarāthes (Ἀριαράθης). The name of several kings of Cappadocia. (1) Son of Ariamnes I., defeated by Perdiccas, and crucified, B.C. 322. Eumenes then obtained possession of Cappadocia. (2) Son of Holophernes, and nephew of Ariarathes I., recovered Cappadocia after the death of Eumenes, 315. He was succeeded by Ariamnes II. (3) Son of Ariamnes II., and grandson of the preceding, married Stratonicé, daughter of Antiochus II., king of Syria. (4) Son of the preceding, reigned 220–162. He married Antiochis, the daughter of Antiochus the Great, and assisted Antiochus in his war against the Romans. After the defeat of Antiochus, Ariarathes sued for peace in 188, which he obtained on favourable terms. (5) Son of the preceding, surnamed Philopator, reigned 163–130. He assisted the Romans in their war against Aristonicus of Pergamus, and fell in this war, B.C. 130. (6) Son of the preceding, reigned 130–96. He married I sister of Mithridates VI., king of Pontus, a put to death by Mithridates. (7) Son of ceding, also murdered by Mithridates, who n possession of his kingdom. The Cappadoc belled against Mithridates, and placed u throne (8) the second son of No. 6; but speedily driven out of the kingdom by M tes, and shortly afterwards died. (9) Son barzanes II., reigned 42–36. He was depo put to death by Antony, who appointed A as his successor.

Ariaspae (Ἀριάσπαι) or **Agriaspae.** A in the south part of the Persian province giana, on the borders of Gedrosia (Arr. 27, 4).

Aricia. Now Riccia; an ancient town um at the foot of the Alban Mount, on the Way, sixteen miles from Rome. It was by the Romans, with the other Latin to B.C. 338, and received the Roman franch its neighbourhood were the celebrated gr temple of Diana Aricina, on the borders Lacus Nemorensis. Diana was worshipp with barbarous customs; her priest, call Nemorensis, was always a runaway slave, tained his office by killing his predecesso gle combat.

This custom is very strikingly alluded Macaulay in the following lines:

> "From where the witch's fortress
> O'erhangs the dark-blue seas,
> From the still, glassy lake that sleeps
> Beneath Aricia's trees—
> Those trees in whose dim shadow
> The ghastly priest doth reign,
> The priest who slew the slayer,
> And shall himself be slain."
>
> —*Battle of Lake Regillu*

Aries (κριός). The battering-ram, one most effective engines used by the anci make a breach in the walls of a besieged Originally it consisted of a strong pole, wi mounted head, brought up to the wall in

Aries, Battering-ram. (Column of Trajan.)

times by hand, in later times on wheels. final form it was constructed in the fo manner: A stout beam, sometimes comp several pieces, and measuring from sixty one hundred feet long or more, was h ropes on a strongly mounted horiz and swung backwards and forw loosen the stones of the wall As the engine stood close

working it were sheltered by a roofed shell of boards, called the ram tortoise-shell (*testudo arietina*) and resting on a framework that ran upon wheels. To protect the roof and sides of the shell against fire thrown from the walls, they were coated with raw or well-soaked hides, or other similar contrivances. The loosened stones were picked out of the wall with a strong iron hook at the end of a pole—the wall-sickle (*falx muralis*), as it was called. Single holes were punched in the wall with the wall-borer (*terebra*), a ram with a sharp point, which was pushed forward on rollers.

Battering-ram under shed. *Testudo Arietina.* (Column of Septimius Severus.)

The besieged tried to knock the ram's head off by dropping heavy stones on it, or to catch it in a noose and turn the blow aside or upwards, or to deaden the force of its blows with sand-bags and mats. By the usage of war, a town that wished to secure indulgent treatment must surrender before the ram touched the walls.

Arimaspi (Ἀριμασποί). A people in the north of Scythia, represented as men with only one eye, who fought with the griffins for the possession of the gold in their neighbourhood. The germ of the fable is perhaps to be recognized in the fact that the Ural Mountains abound in gold. See ARISTEAS; AURUM.

Arimazes (Ἀριμάζης or Ἀριομάζης). A powerful Indian prince of Sogdiana, who treated Alexander the Great with much insolence, and who, in consequence, after surrendering, was crucified together with his family (Quint. Curt. vii. 11).

Arĭmi (Ἄριμοι) and **Arĭma** (τὰ Ἄριμα). The names of a mythical people, district, and range of mountains in Asia Minor, which the old Greek poets made the scene of the punishment of the monster Typhoeus (q. v.).

Arimĭnum. Now Rimini; a town in Umbria, at the mouth of the little river Ariminus. It was originally inhabited by Umbrians and Pelasgians, was afterwards in the possession of the Senones, and was colonized by the Romans in B.C. 268, from which time it appears as a flourishing place. After leaving Cisalpine Gaul, it was the first town on the eastern coast of Italy at which a person arrived in Italia proper.

Ariobarzānes (Ἀριοβαρζάνης). I.—KINGS OR SATRAPS OF PONTUS. (1) Betrayed by his son Mithridates to the Persian king, about B.C. 400. (2) Son of Mithridates I., reigned 363–337. He revolted from Artaxerxes in 362, and may be regarded as the founder of the kingdom of Pontus. (3) Son of Mithridates III., reigned 266–240, and was succeeded by Mithridates IV. II.—KINGS OF CAPPADOCIA. (1) Surnamed Philoromaeus, reigned B.C. 93–63, and was elected king by the Cappadocians, under the direction of the Romans. He was several times expelled from his kingdom by Mithridates, but was finally restored by Pompey in 63, shortly before his death. [illegible] named Philopator, succeeded his father [illegible] named Eusebes and Philoromaeus [illegible] revolt from Persia. He [illegible] the Spartans and Athenians [illegible] but the latter sent his [illegible] doned him, but even enlarged his territories. He was slain in B.C. 42 by Cassius.

Arĭon. (1) (Ἀρίων). A Greek poet and musician, of Methymna in Lesbos, who flourished about B.C. 625. In the course of a roving life he spent a considerable time at the court of Periander, tyrant of Corinth. Here he first gave the dithyramb (q. v.) an artistic form, and was therefore regarded as the inventor of that style in general. He is best known by the story of his rescue on the back of a dolphin. Returning from a journey through Lower Italy and Sicily, he trusted himself to a crew of Corinthian sailors, who resolved to kill him on the open sea for the sake of his treasures. As a last favour he extorted the permission to sing his songs once more to the lyre, and then to throw himself into the sea. His strains drew a number of dolphins around him, one of which took him on its back, and carried him safe to land at the foot of the foreland of Taenarum. Thence he hastened to Corinth, and convicted the sailors, who were telling Periander that they had left the minstrel safe at Tarentum (Hyg. *Fab.* 194). A bronze statue of a man on a dolphin, which stood on the top of Taenarum, was supposed to be his thank-offering to Poseidon (Herod. i. 24). A hymn of thanksgiving to the god of the sea, preserved under his name, belongs to a later time. (2) (Ἀρείων). A fabulous horse said to have been begotten by Poseidon.

Ariovistus. A German who had conquered a great part of Gaul, but was defeated by Caesar and driven back across the Rhine in B.C. 58 (Caes. *B. G.* Bk. i.).

Aristaenĕtus (Ἀριστάινετος). A Greek grammarian and rhetorician, of Nicaea in Bithynia, friend of Libanius, who praises him in the highest terms; he was killed in an earthquake at Nicomedia, A.D. 358. His name is erroneously attached to a collection, probably composed in the fifth or sixth century, of erotic Epistles, feeble imitations of Alciphron, loose in tone and declamatory in style. The text and a Latin version are contained in the Didot collection of the *Epistolographi Graeci* (Paris, 1873). See NOVELS AND ROMANCES.

Aristaeus (Ἀριστα̃ιος). A son of Apollo and Cyrené, was born in Libya. He afterwards went to Thrace, where he fell in love with Eurydicé, the wife of Orpheus. The latter, while fleeing from him, perished by the bite of a serpent; whereupon the Nymphs, in anger, destroyed the bees of Aristaeus. The way in which he recovered his bees is related in the Fourth Georgic of Vergil. After his death he was worshipped as a god, on account of the benefits he had conferred upon mankind. He was regarded as the protector of flocks and shepherds, of vine and olive plantations; he taught men to keep bees, and averted from the fields the burning heat of the sun and other causes of pestilence. He is said to have had the care of Wealth. The young [illegible] ght, and better times

Aristagŏras (Ἀρ[illegible] ay was acted first in brother-in-[illegible] od form suitable to [illegible] chorus and paraba- [illegible] nsition to the Middle [illegible] ancients, Aristophanes [illegible] een Cratinus and Eupo- [illegible] gh as the former nor so [illegible] ombining the severity of [illegible] of the other. What was

some troops. In 499 his army captured and burned Sardis, but was finally chased back to the coast. The Athenians now departed; the Persians conquered most of the Ionian cities; and Aristagoras in despair fled to Thrace, where he was slain by the Edonians in 497.

Aristarchus (Ἀρίσταρχος). (1) A Samian mathematician and astronomer at Alexandria, who flourished between B.C. 280 and 264. (2) Of Samothrace, the celebrated grammarian, flourished B.C. 156. He was a pupil of Aristophanes, and founded at Alexandria a grammatical and critical school. At an advanced age he went to Cyprus, where he died at the age of seventy-two, of voluntary starvation, because he was suffering from incurable dropsy. Aristarchus was the greatest critic of antiquity. His labours were chiefly devoted to the Homeric poems, of which he published an edition which has been the basis of the text from his time to the present day. He divided the *Iliad* and *Odyssey* into twenty-four books each. His text of the Homeric poems is substantially the groundwork of our present recensions. It had marginal notes indicating the verses which Aristarchus regarded as spurious or doubtful, and pointing out anything worthy of remark. The meaning of the notes, and the reasons for appending them, were explained in separate commentaries and excursuses, founded on a marvellously minute acquaintance with the language and contents of the Homeric poems and the whole of Greek literature. He was the head of the school of *Aristarcheans*, who continued working on classical texts in his spirit till after the beginning of the Empire. Of his numerous grammatical and exegetical works only fragments remain. An idea of his Homeric studies, and of their character, can best be gathered from the Venetian scholia to the *Iliad*, which are largely founded on extracts from the Aristarcheans Didymus and Aristonicus. See HOMERUS.

Aristeas (Ἀριστέας). An epic poet of Proconnesus, of whose life we have only fabulous accounts. His date is quite uncertain. He is represented as a magician, whose soul could leave and re-enter its body according to its pleasure. He was connected with the worship of Apollo, which he was said to have introduced at Metapontum. He wrote an epic poem on the Arimaspi (q. v.), in three books, from which Longinus quotes. See Herod. iv. 13.

Aristĕrae (Ἀριστεραί). An island on the coast of the Peloponnesus (Pausan. ii. 34).

Aristīdes (Ἀριστείδης). (1) An Athenian, surnamed "the Just," son of Lysimachus, of an ancient and noble family. He fought at the battle of Marathon, B.C. 490; and in the next year, 489, was archon. He was the great rival of Themistocles, and it was I., recov[illegible] influence of the latter with the people nes, 315. He w[illegible] ostracism (q. v.) in 483 or 482. Son of Ariamn[illegible] in ex[illegible] 480 at the battle of Salmarried Strato[illegible] did good [illegible]rvice by dislodging the of Syria. (4) S[illegible] a band raised [illegible] armed by him. He married A[illegible] islet of Psyttalea. He was recalled the Great, and [illegible]ent after the battle, was appointed the Romans. following year (479), and commanded arathes sued f[illegible] at the battle of Plataea. In 477, favourable te[illegible]lies had become disgusted with the named Phil[illegible] Pausanias and the Spartans, he and his the Roman[illegible] Cimon had the glory of obtaining for gamus, and[illegible] command of the maritime confederacy (see CONFEDERACY OF DELOS); and to Aristides was by general consent intrusted the task of drawing up its laws and fixing its assessments. The first tribute of four hundred and sixty talents, paid into a common treasury at Delos, bore his name. This is his last recorded act. He probably died in 468, and so poor that he did not leave enough to pay for his funeral. His daughters were portioned by the State, and his son Lysimachus received a grant of land and of money. (2) The author of a licentious romance, in prose, entitled *Milesiaca*, having Miletus for its scene. It was translated into Latin by L. Cornelius Sisenna, a contemporary of Sulla, and became popular with the Romans. The title of his work gave rise to the term "Milesian" as applied to works of fiction. (3) Of Thebes, a celebrated Greek painter, who flourished about B.C. 360–330. His pictures were so much valued that long after his death Attalus, king of Pergamus, offered 600,000 sesterces for one. (4) See THEODORUS. (5) See QUINTILIANUS.

Aristion (Ἀριστίων). A philosopher who, by the influence of Mithridates, made himself tyrant of Athens. He committed suicide, on the capture of Athens by Sulla in B.C. 87.

Aristippus (Ἀρίστιππος). A Greek philosopher, a native of Cyrené and a pupil of Socrates, after whose death in B.C. 399 he travelled about the Greek cities, imparting instruction for money. He was founder of the Cyrenaic School, or the system of Hedonism (from ἡδονή, pleasure). His doctrine was that as a basis for human knowledge the only things real and true are our sensations, and not the external objects that produce them; that the aim of life is what all living things strive after, pleasure; and that virtue is only so far a good thing as it tends to the production of pleasure. The wise man shows his wisdom in governing his desires; mental training, indeed, being the only thing which can qualify us for real enjoyment. In pleasure there is no difference of kind, only of degree and duration. Aristippus's writings seem to have disappeared early; five letters, in the Doric dialect, which have come down under his name are undoubtedly spurious. See Ueberweg, *Hist. of Philosophy*, pp. 59–98, Eng. trans. (N. Y. 1872); his life by Diogenes Laërtius; and the articles CYRENAICI; EPICURUS; PHILOSOPHIA.

Aristobūlus (Ἀριστόβουλος). A Greek historian, who in his youth accompanied Alexander the Great on his campaigns. In his eighty-fifth year, when living at Cassandrea in Thrace, he wrote a work upon Alexander, in which he recorded his careful observations on geography, ethnography, and natural science. The book is highly praised for its trustworthiness, but only fragments of it have reached us. He and Ptolemy were the chief authorities for Arrian's *Anabasis*.

Aristoclēa (Ἀριστόκλεια). A beautiful woman, who, while offering sacrifice naked, was seen by Strato, who fell violently in love with her, and contended for her so furiously with his rival Callisthenes that she died during the struggle, upon which Strato took his own life, while Callisthenes was never seen again (Plut. *in Amat*).

Aristŏcles (Ἀριστοκλῆς). (1) A Greek artist, and, like his brother Canachus, a sculptor in bronze at Sicyon. He flourished about B.C. 480, and founded a school at Sicyon that lasted for a long time. (2) An Athenian sculptor of the same

name and of the same period, author of a relief known as "The Athenian Hoplite," one of the oldest remaining monuments of Attic art. See cut, p. 649.

Aristocratia (ἀριστοκρατία). Literally, "the government of the best." As used by Plato, Aristotle, Polybius, and others, it meant government by a class whose supremacy was founded less on wealth than on personal distinction; whereas government by the wealthy was ὀλιγαρχία. See Arist. *Pol.* iv. 3, 10; Plato *Pol.* p. 301 A; and the articles EUPATRIDAE; GEOMORI; PATRICII.

Aristodēmus (Ἀριστόδημος). (1) A descendant of Heracles, son of Aristomachus, brother of Temenus and Cresphontes, and father of Eurysthenes and Procles. He was killed at Naupactus by a flash of lightning, just as he was setting out on the expedition into the Peloponnesus, and his two sons obtained Sparta, which would have fallen to him. (2) A Messenian, the chief hero in the First Messenian War. He sacrificed his own daughter to save his country. He was afterwards elected king in place of Euphaës; and continued the war against the Spartans, till at length, finding resistance hopeless, he put an end to his life on the tomb of his daughter, about B.C. 723.

Aristogīton (Ἀριστογείτων). See HARMODIUS.

Aristomăchus (Ἀριστομάχος). The son of Cleodemus or Cleodacus, grandson of Hyllus, great-grandson of Heracles, and father of Temenus, Cresphontes, and Aristodemus. He fell in battle when he invaded the Peloponnesus; but his sons were more successful, and conquered the Peloponnesus.

Aristomĕnes (Ἀριστομένης). A Messenian, the hero of the second war with Sparta, who belongs more to legend than to history. He was a native of Andania, and was sprung from the royal line of Aepytus. Tired of the yoke of Sparta, he began the war in B.C. 685. After the defeat of the Messenians, in the third year of the war, Aristomenes retreated to the mountain fortress of Ira, and there maintained the war for eleven years, constantly ravaging the land of Laconia. In one of his incursions the Spartans overpowered him with superior numbers, and, carrying him with fifty of his comrades to Sparta, cast them into the pit where condemned criminals were thrown. The rest perished; but not so Aristomenes, the favourite of the gods; for legends tell how an eagle bore him up on its wings as he fell, and a fox guided him on the third day from the cavern. But the city of Ira, which he had so long successfully defended, fell into the hands of the Spartans, who again became masters of Messenia, B.C. 668. Aristomenes settled at Ialysus, in Rhodes, where he married his daughter to Damagetus, king of Ialysus.

Ariston (Ἀρίστων). (1) Of Chios, a Stoic philosopher, and a disciple of Zeno, who flourished about B.C. 260. (2) A Peripatetic philosopher of Iulis, in the island of Ceos, who succeeded Lycon as head of the Peripatetic school, about B.C. 230.

Ariston (ἄριστον). Breakfast. See CENA; PRANDIUM.

Aristonīcus (Ἀριστόνικος). A natural son of Eumenes II. of Pergamus. Upon the death of his brother Attalus III., B.C. 133, who left his kingdom to the Romans, Aristonicus laid claim to the crown. He defeated in 131 the consul P. Licinius Crassus; but in 130 he was himself defeated and taken prisoner by M. Perperna, was carried to Rome by M'. Aquillus in 129, and was there put to death.

Aristophănes (Ἀριστοφάνης). (1) The greatest writer of Greek comedy. He lived at Athens, B.C. 444–388. His father, Philippus, is said to have been not a native Athenian, but a settler from Rhodes or Egypt, who afterwards acquired citizenship. However this may be, the demagogue Cleon, whose displeasure Aristophanes had incurred, tried to call in question his right to the citizenship. His first comedy appeared in B.C. 427, but was not performed under his own name because of his youth; and several more of his plays were brought upon the stage by Callistratus and Philonides, till in 424 he brought out *The Knights* in his own person. Forty-four of his plays were known to antiquity, though four of them were considered doubtful. Of these we possess eleven, the only complete Greek comedies which have survived, besides the titles and numerous fragments of twenty-six others. The eleven are: (1) *The Acharnians* (Ἀχαρνεῖς), which gained him the victory over Cratinus and Eupolis, B.C. 425, written during the great Peloponnesian War to induce the Athenians to make peace. (2) *The Knights* (Ἱππεῖς) mentioned above, B.C. 424, also crowned with the first prize, and aimed directly against the demagogue Cleon. (3) *The Clouds* (Νεφέλαι), B.C. 423, his most famous and, in his own opinion, his most successful piece, though when played it only won the third prize. We have it now in a second, and apparently unfinished, edition. It is directed against the pernicious influence of the Sophists, as the representative of whom Socrates is attacked. (4) *The Wasps* (Σφῆκες), brought out in B.C. 422, and, like the two following, rewarded with the second prize; it is a satire upon the Athenian passion for lawsuits. (5) *The Peace* (Εἰρήνη), of the year B.C. 421, recommending the conclusion of peace. (6) *The Birds* (Ὄρνιθες), acted in B.C. 414, and exposing the romantic hopes built on the expedition to Sicily. This is unquestionably the happiest production of the poet's genius, and is marked by a careful reserve in the employment of dramatic resource. (7) *The Lysistratē* (Λυσιστράτη), B.C. 411, a Women's Conspiracy to bring about peace; the last of the strictly political plays. (8) *Thesmophoriazusae* (Θεσμοφοριάζουσαι), probably to be dated B.C. 410. It is written against Euripides's dislike of women, for which the women who are celebrating the Thesmophoria drag him to justice. (9) *The Frogs* (Βάτραχοι), which was acted in B.C. 405, and won the first prize. It is a piece sparkling with genius, on the decay of tragic art, the blame of which is laid on Euripides, then recently deceased. (10) *Ecclesiazusae* (Ἐκκλησιάζουσαι), or The National Assembly of Women, B.C. 392. It is levelled against the vain attempts to restore the Athenian state by cut-and-dried constitutions. (11) *Plutus* (Πλοῦτος), or The God of Wealth. The blind god is restored to sight, and better times are brought about. This play was acted first in B.C. 408, then in 388 in a revised form suitable to the time, and dispensing with chorus and parabasis. This play marks the transition to the Middle Comedy. See COMOEDIA.

In the opinion of the ancients, Aristophanes holds a middle place between Cratinus and Eupolis, being neither so rough as the former nor so mild as the latter, but combining the severity of the one with the grace of the other. What was

thought of him in his own time is evident from Plato's *Symposium*, where he is numbered among the noblest of men; and an epigram attributed to that philosopher says that the Graces, looking for an enduring shrine, found it in the soul of Aristophanes. He unites understanding, feeling, and fancy in a degree possessed by few poets of antiquity. His keen glance penetrates the many evils of his time and their most hidden causes; his scorn for all that is base, and his patriotic spirit, burning to bring back the grand days of Marathon, urge him on, without respect of persons or regard for self, to drag the faults he sees into daylight, and lash them with stinging sarcasm; while his inexhaustible fancy invents ever new and original materials, which he manipulates with perfect mastery of language and technical skill. If his jokes are often coarse and actually indecent, the fact must be imputed to the character of the Old Comedy and the licentiousness of the Dionysiac festival, during which the plays were acted. No literature has anything to compare with these comedies. Ancient scholars, recognizing their great importance, bestowed infinite pains in commenting on them, and valuable relics of their writings are enshrined in the existing collections of scholia.

The principal MS. of Aristophanes is that of Ravenna, which contains the eleven extant plays. Next in importance is the Codex Venetus Marcianus of nearly the same date, but which lacks the *Acharnians*, *Thesmophoriazusae*, *Ecclesiazusae*, and *Lysistraté*. Both of these are probably derived from one Alexandrian archetype. The *editio princeps* of Aristophanes is that of Aldus (Venice, 1498), containing nine plays, to which Junta added two more (1515). The ed. of Invernizzi-Beck contains a collation of the Ravenna MS. Other editions are those of Bekker (1829); Dindorf (5th ed. 1869); Meineke (1860); Blaydes (1886); Holden (5th ed. 1887). Eng. trans. of eight plays by Rudd (1867); of five plays by Frere (1871). There is a complete concordance by Dunbar (1883).

(2) ARISTOPHANES THE GRAMMARIAN (or SCHOLAR) of Byzantium, born about B.C. 260, went in his early youth to Alexandria, and was there a pupil of Zenodotus and Callimachus. On the death of Apollonius of Rhodes, Aristophanes, when past his sixtieth year, was appointed to be chief librarian, and died at the age of seventy-seven. His fame was eclipsed by that of his pupil Aristarchus, but he still passed for one of the ablest grammarians and critics of antiquity, distinguished by industry, learning, and sound judgment. In addition to the Homeric poems, which formed his favourite study, and of which he was the first to attempt a really critical text, he devoted his labours to Hesiod; the lyric poets, especially Alcaeus and Pindar; and the tragic and comic poets, Aristophanes and Menander in particular. The received introductions to the plays of the tragedians and Aristophanes are in their best parts derived from him. He was also the author of a large and much-quoted work of a lexicographical character, considerable fragments of which still survive. See HOMERUS; TEXTUAL CRITICISM.

Aristŏphon (Ἀριστόφων). The name of two Attic orators, both contemporaries of Demosthenes. The first (of the deme Azenia) defended the law of Leptines against Demosthenes in B.C. 354. No oration of either Aristophon is extant.

Aristotĕles (Ἀριστοτέλης). A great philosopher, the son of Nicomachus, court physician to Philip II of Macedon, and born in B.C. 384 at Stagira, a small town in the Thracian Chalcidicé. He received from his father a training in the natural science of the day; but his philosophical education was obtained in Athens, where he was a pupil and companion of Plato during the last twenty years of the latter's life (367–347). His mind was, however, of too exact and unimaginative a type to accept the mystical idealism of Plato's later years and we find him gradually developing a system of philosophy of his own, distinct from, and often antagonistic to, that of his teacher, whose doctrines he nevertheless always treated with pious respect, even when controverting them. In the later years of his association with Plato and the Academy he began to lecture on his own account, treating especially the subject of rhetoric. At the death of Plato the pre-eminent ability of Aristotle would seem to have designated him to succeed to the leadership of the Academy, but his divergence from his master's teaching was too great to make this possible. At the invitation of his friend Hermeas, ruler of Atarneus and Assos in Mysia, he repaired to his court, where he spent several years and married his niece and adopted daughter Pythias. His son Nicomachus, however, was the offspring of a later union with Herpyllis, said to have been a slave, but to whom he testifies the warmest gratitude in his will. From 344 to 342 he was again in Athens, but in the latter year he accepted an invitation from King Philip to undertake the oversight of the education of his son Alexander. It is not too fanciful to trace, in the lofty views of the future conqueror, and his passionate love for the Homeric poems, the influence of his three years association with the great philosopher. Aristotle did not forget, in this influential position, the town of his birth, but obtained from Alexander that Stagira, which had been destroyed by Philip, should be rebuilt. On Alexander's accession to the throne of Macedon in 335, Aristotle removed to Athens, and established his school in the gymnasium known as the Lyceum, from whose shady walks (περίπατοι) his pupils became known as Peripatetics. He is said to have given two classes of lectures: the more abstruse discussions (ἀκροαματικά) in the morning for an inner circle of advanced pupils, and the popular discourses (ἐξωτερικά) in the evening for the general body of lovers of knowledge. At the death of Alexander, in 323, the anti-Macedonian party in Athens recovered a temporary ascendency, and Aristotle was involved in an accusation for impiety, to escape which he fled to Chalcis in Euboea, in order, as he said, "that the Athenians might not for a second time commit a sin against philosophy." Here he died soon after, in 322, of a stomach complaint. A grave recently (1891) excavated at Chalcis, by the explorers of the American School at Athens, is identified with considerable probability as that of Aristotle. His will, perhaps genuine, is preserved to us in Diogenes Laërtius, v. 1. A statuette in the Mattei Palace and a life-size statue in the Villa Spada at Rome reproduce the keen features of the profound thinker. His character, if we may judge from the tone of his writings and from the provisions of his will, was mild and generous; and the slanderous reports found in such writers as Athenaeus may be dismissed as utterly without foundation

The many-sided activity of Aristotle's mind and his prodigious industry are shown in the extent and variety of his writings, which embraced, according to Diogenes Laërtius, 146 works in 400 books. Another list, which seems to rest on the authority of the Peripatetic Andronicus, who in the time of Cicero published a new edition of Aristotle's works, gives the number of books as 1000.

Head of Aristotle.

The history of his writings, if a widely accepted tradition be true, is a romantic one. After the death of Theophrastus, who had succeeded to the leadership of the Peripatetic School, his library, including the works of Aristotle, is said to have passed into the hands of his pupil Neleus of Scepsis in the Troad. The heirs of Neleus, to protect the books from the literary greed of the Attalids of Pergamus, concealed them in a vault, where they were injured by dampness and the ravages of moths and worms. In this hiding-place they were discovered about the year B.C. 100 by Apellicon (q. v.), a rich book-lover, and conveyed to Athens, whence they were taken to Rome after the capture of Athens by Sulla in B.C. 86. In Rome they soon attracted the attention of scholars, and the new edition then prepared by Andronicus (see above) gave a fresh impetus to the study of Aristotle and of philosophy in general. Strangely enough, the list of works in Diogenes Laërtius, mentioned above, does not seem to contain any of the forty treatises in our Aristotle, and it is not impossible that the whole catalogue is a list of forgeries, compiled at a time when the real works were lost to sight. The greater part of what has come down to us under the name of Aristotle is undoubtedly genuine.

The works of Aristotle fall naturally under three heads: I. Dialogues and other works of a popular character. II. Collections of facts and material for scientific treatment. III. Systematic works. Among his writings of a popular character the only one which we possess of any consequence is the interesting tract *On the Polity of the Athenians*, recently discovered in some Egyptian papyri, and edited by Kenyon under the auspices of the British Museum (London, 1891). It is written in a clear and easy style, and sheds a flood of new light on Athenian political history, and especially on the Constitution in Aristotle's own time. Of the works of the second class nothing worthy of mention has been preserved. The systematic treatises are marked by a severe plainness of style, with none of the golden flow of language which the ancients praised in Aristotle. This may be due to the fact that these works were not, in most cases, published by Aristotle himself or during his lifetime, but were edited after his death, from unfinished MSS., by Eudemus, Nicomachus, or Theophrastus.

Aristotle's systematic treatises may be grouped in several divisions, in accordance with the subjects discussed, as follows: I. Logic. II. Natural Science. III. Psychology and Metaphysics. IV. Ethics. V. Politics. VI. Rhetoric.

I. The writings on the general subject of LOGIC were included by the later Peripatetics under the name of *Organon*, or Instrument, as having to do with reasoning, the chief instrument of dialectic and scientific investigation. They embrace (1) the *Categories* (Κατηγορίαι), treating of the ten fundamental forms of predicating existence (probably not by Aristotle himself, but by one of his pupils). (2) *On Interpretation* (Περὶ Ἑρμηνείας), dealing with the forms and parts of the sentence. (3) *Prior* and *Posterior Analytics* (Ἀναλυτικὰ Πρότερα and Ὕστερα), containing (*a*) the doctrine of scientific proof and (*b*) of cognition or knowledge in general. (4) The *Topics* (Τοπικά), on the art of dialectic. (5) The *Sophistical Refutations* (Σοφιστικοὶ Ἔλεγχοι), an examination of the fallacies of the Sophists, then in such vogue. All of the most important of Aristotle's works in the domain of Logic have come down to us, and they include the most enduring contribution which the great analyst has made to human thought. The science of deductive reasoning has made no essential progress since his day. II. The works in the department of NATURAL SCIENCE are (1) the *Physics* (Φυσικὴ Ἀκρόασις). This is not a treatise on physics in the modern sense of the term, but is happily styled by Hegel the "metaphysics of physics." It treats of the principles of existence, of matter and form, explaining the fundamental conceptions in accordance with which we look at the phenomena of nature. (2) *On the Heavens* (Περὶ Οὐρανοῦ). (3) *On Generation and Decay* (Περὶ Γενέσεως καὶ Φθορᾶς), discussing the pairs of opposites, hot and cold, and wet and dry, and how their different combinations produce the four elements of fire, air, earth, and water. (4) *Meteorology* (Μετεωρολογικά). (5) *Researches about Animals* (Αἱ περὶ τὰ Ζῷα Ἱστορίαι). (6) *On the Parts of Animals* (Περὶ Ζῴων Μορίων). (7) *On the Generation of Animals* (Περὶ Ζῴων Γενέσεως). (8) *On Locomotion of Animals* (Περὶ Πορείας Ζῴων). (9) A number of shorter works are usually classed together under the head of *Parva Naturalia*. They treat of sense and sensation, youth and age, and other phenomena of life. The treatises *On Plants*, *On the Universe*, *On Motion*, *On Respiration*, *On Colour*, *On Physiognomy*, *On Strange Statements*, and the collection of various scientific *Problems*, are all of doubtful authenticity. The above-mentioned works exhibit an astonishing breadth of observation in natural history. The *Researches about Animals* shows an acquaintance with almost five hundred different species, and the observations on the purpose and adaptation of the organs of various creatures are characterized by remarkable insight. III. PSYCHOLOGY AND METAPHYSICS. (1) *On the Soul* (Περὶ τῆς Ψυχῆς). This treatise might fairly be classed with the works on natural science, as it does not deal with psychology in the modern sense, but with the physiology of the vital prin-

ciple in animals generally. (2) The *Metaphysics* (Μεταφυσικά), as the name indicates, forms the highest step in Aristotle's system, and deals with the first principles of all existence. Here he grapples with the deepest questions of philosophy, but with less clear and satisfactory results than he reaches in many of his discussions. His doctrine of mind (νοῦς), or the godhead, as the power that moves the starry heavens, is not sufficient to account for the structure of the universe or the origin of existing things. IV. ETHICS. The ethical works of Aristotle embrace (1) the *Nicomachean Ethics* (Ἠθικὰ Νικομάχεια); (2) the *Eudemean Ethics* (Ἠθικὰ Εὐδήμεια); (3) the so-called *Magna Moralia* (Ἠθικὰ Μεγάλα). The foundation principles of the Aristotelian system of morals appear alike in all of these works, but it is probable that the first alone is the work of the philosopher himself. He teaches that happiness is the highest good, and that this is found in an activity of the soul in accordance with virtue. Virtue is a permanent state of the soul, and consists in the mean between the too much (ὑπερβολή) and the too little (ἔλλειψις). The *Nicomachean Ethics* is one of the most interesting of Aristotle's works, and his descriptions of some of the virtuous characters (see bk. iv.) are exceedingly impressive. V. POLITICS. Closely connected with the *Ethics* is the *Politics* (Πολιτικά). The best ordering of the State was, to Aristotle's mind, the worthiest problem for the philosopher; and though his treatment of the subject was not brought to a logical conclusion, yet the work contains much valuable information and abounds in interesting remarks. The *Economics* (Οἰκονομικά) is probably the work of some later writer of the Peripatetic School. VI. RHETORIC. The rhetorical works include (1) the *Poetics* (Περὶ Ποιητικῆς), and (2) the *Art of Rhetoric* (Τέχνη Ῥητορική). The first of these, though insignificant in length, has received more consideration in recent years than almost any other work of the author. The famous definition of tragedy in chap. vi., the discussion of the parts of tragedy in chap. xii., and the distinction between epic and tragic poetry in chap. xxvi. are passages of the greatest interest and value. The celebrated doctrine of the κάθαρσις effected by tragedy (vi. 2) has given rise to much discussion, but has not yet been satisfactorily explained. The doctrine of the three "unities" of tragedy, upon which so much stress has been laid by the French critics, was first promulgated by Aristotle in this work. The *Rhetoric* treats of oratorical proof, and its leading elements, together with an interesting discussion (bk. iii.) of style—all marked by the author's usual clear and exhaustive treatment.

In reviewing the works of Aristotle we are at a loss whether to admire most his vast and accurate observation of nature, his profound acquaintance with the literature of his day, or his deep and penetrating insight, his keen analysis, and his unfailing good sense. In his love for research and his critical tendency he may be regarded as the forerunner of the Alexandrian Age which was soon to open. His style, though so concise as sometimes to be obscure, is often a model of condensed energy, and his occasional illustrations are marvellously appropriate. His influence on the course of human thought since his day has been almost boundless. In antiquity he was the most honoured philosopher, while the early Christian writers compared Plato and Aristotle to Moses and Christ. He was the oracle of the Middle Ages, when his writings, through his followers, the schoolmen, were almost all that saved Europe from utter barbarism. The Arabians, in the reign of the calif Al Mamun (A.D. 813), began to translate his works, which became the foundation of Saracenic culture, and were brought by them to the knowledge of Western Europe through the medium of Latin versions from the Arabic. In Arabic tradition Aristotle is the "wisest man," just as his pupil Ishkander (Alexander) is the hero of warlike fable. The Roman Catholic Church almost canonized him, and his philosophical system, as modified by the great Dominicans Albertus Magnus and Thomas Aquinas, lies at the basis of Catholic theology to-day. But when the Renaissance gave back to Europe the knowledge of Plato, the popularity of Aristotle declined. Plato's perfection of form, and the fact that he wrote for the enlightened public generally, rather than for an inner circle of special students, no doubt contributed to this result. The Reformers, who regarded Aristotle as the bulwark of the Papacy, attacked him bitterly, and by the middle of the eighteenth century he had been almost set aside. It was reserved for the nineteenth century, through the labours of Schleiermacher, Spengel, Brandis, and others, to find the key to the true historical appreciation of the value of Aristotle.

The influence of Aristotle on the vocabulary of modern philosophy is worthy of especial notice. A large number of terms which are in constant use to-day are derived from him, either directly or through the medium of Latin equivalents. Some of these are: *principle* (ἀρχή), *subject* (ὑποκείμενον), *matter* (*materies* = ὕλη), *form*, *end*, *final cause*, *faculty* (δύναμις), *energy*, *category*, *predicament*, *habit*, *mean*, *extreme*, *quintessence*, *metaphysics*, etc.

The great edition of the Prussian Academy (Berlin, 1831–70), in five quarto volumes, contains the text in Bekker's recension (i. and ii.); the Latin translation by Pacius, Argyropylus, Bessario, and others (iii.); the Scholia edited by Brandis (iv.); the fragments, and the Aristotelian Index of Bonitz (v.). A convenient text edition is published in the Teubner Series (Leipzig). Annotated editions of single works are numerous. Among them may be mentioned the *Psychology*, by Trendelenburg (Jena, 1877); the *Metaphysics*, by Schwegler-Bonitz (Bonn, 1848); the *Nicomachean Ethics*, by Ramsauer (Leipzig, 1878); the *Politics*, by Susemihl (Leipzig, 1879); the *Rhetoric*, by Spengel (Leipzig, 1867); the *Poetics*, by Vahlen (Berlin, 1884). Valuable English works are Grant's *Ethics* (London, 1866); Bywater's *Ethics* (Oxford, 1890); Newman's *Politics* (Oxford, 1887); Jowett's *Politics* (Oxford, 1885); Wallace's *Psychology* (Cambridge, 1884); Grote's *Aristotle* (London, 1872). The ancient commentaries of Alexander Aphrodisiensis (A.D. 200) and Simplicius (A.D. 530) are of great importance historically. The *Paraphrases* of Themistius (A.D. 375) are occasionally useful in settling doubtful points in the text. The literal translations in the Bohn Library are of respectable merit.

Aristoxĕnus (Ἀριστόξενος). A Greek philosopher and musician, a native of Tarentum, and a pupil of Aristotle. He lived about B.C. 330, and was a prolific writer on various subjects, but most particularly on music. In contrast with the Pythagoreans, who referred everything to the relations of numbers, he regarded music as founded on the difference of tones as perceived by the ear. Of

his Ἁρμονικὰ Στοιχεῖα three books are preserved, but they are neither complete nor in their original shape. They have been edited by Marquard (Berlin, 1869). Only a part of his Ῥυθμικὰ Στοιχεῖα has survived. See MUSICA.

Arithmetĭca (ἀριθμητική sc. τέχνη). See ABACUS; LOGISTICA; MATHEMATICA.

Arĭus (Ἄρειος). A celebrated writer and theologian of Alexandria, who denied the eternal divinity and consubstantiality of the Second Person of the Trinity. Though much persecuted for his heresy, he succeeded in winning the favour of the emperor Constantine, and supplanted his great opponent St. Athanasius. When about to enter the cathedral at Constantinople in triumph, he suddenly died, A.D. 336. From him the sect of the Arians gets its name.

Ariusia (Ἀριουσία). A district on the north coast of Chios, famous for its wine.

Arma, Armatūra (ὅπλα, ἔντεα, τεύχεα). Arms, armour. The weapons of attack and defence employed by the Greeks of historic times are essentially the same as those with which the Homeric heroes appear equipped in an earlier age. The changes gradually introduced, especially after the Persian Wars, tended to make the armour lighter and to give greater power of movement to the combatants. For defensive armour they used a helmet (κόρυς, κυνή); a cuirass (θώραξ) (see THORAX); a girdle (ζώνη) of leather or felt, covering the lower part of the body, and reaching down to the middle of the thighs. Sometimes this consisted of narrow strips called πτέρυγες (wings) arranged either in single or double rows, and covered with metal. Sometimes it was a complete coat plated with bands of metal. The greaves (κνημῖδες) covered the front part of the legs from the ankles to just above the knee, and consisted of flexible metal plates or leather fastened behind with buckles. The weapons of defence were completed by the shield.

For offensive weapons they had, besides the sword (ξίφος), the lance (δόρυ), five to seven feet long. This was of iron, sometimes broader, sometimes narrower, and sometimes hooked and with an iron joint on the butt end which served to fix the spear more easily in the ground, or could be used as an offensive weapon when the regular head was broken off. The cavalry used a shorter lance (πάλτον) for hurling as well as thrusting; this was much shorter than the Macedonian σάρισσα. The other weapons of attack were javelins (ἀκόντια) of different sizes, the longer kinds of which were hurled by means of a thong, bows and arrows (see ARCUS), and slings. On the equipment of the different kinds of troops, see GYMNETAE; HIPPEIS; HOPLITAE; PELTASTAE.

Among the Romans the full equipment of defensive armour similarly consisted of helmet (*cassis, galea*), cuirass (see LORICA), greaves (*ocrea*), and shield (*clipeus, scutum*). With regard to the greaves, it must be noted that in later times the infantry wore them only on the right leg, which was unprotected by the shield.

Besides the sword (*ensis, gladius*), the horse and foot of the legion alike used, as an offensive weapon, the lance (see HASTA). It was only the light-armed troops that fought with javelins and slings. Then the *pilum* (q. v.) was introduced, first for a part and finally for the whole of the legion. This was the missile which the Romans hurled at the commencement of a battle before coming to close quarters with their swords. Bows were not a national weapon with the Romans, and were only used by their allies. See EXERCITUS; LEGIO.

Armamenta. A term more particularly applied to the tackle of a ship. See NAVIS.

Armamentarium (ὁπλοθήκη, σκευοθήκη). A place where *armamenta* (q. v.) were kept. A naval arsenal. A very celebrated one was that in the Piraeus (q. v.), built about B.C. 342–330, and destroyed by Sulla. See Plut. *Sulla*, 14.

Armarium, from a Pompeian Painting. (Rich.)

Armarium. A cupboard, book-case, or closet. In private houses it was usually placed in the *atrium* (q. v.). In an inscription (Orelli, 4549) the word is applied to a sepulchre.

Armenia (Ἀρμενία). A country of Asia, lying between Asia Minor and the Caspian Sea, in a lofty table-land, backed by the chain of the Caucasus, watered by the rivers Cyrus and Araxes, and containing the sources of the Tigris and of the Euphrates, the latter of which divides the country into two unequal parts, which were called Maior and Minor. The people of Armenia were one of the most ancient families of that branch of the human race which is called Caucasian. (See INDO-EUROPEAN LANGUAGES.) They were conquered by the Assyrians and Persians, and were at a later time subject to the Greek kings of Syria. When Antiochus the Great (q. v.) was defeated by the Romans (B.C. 190), the country regained its independence, and was at this period divided into the two kingdoms of Armenia Maior and Minor. Ultimately, Armenia Minor was made a Roman province by Trajan; and Armenia Maior, after being a perpetual object of contention between the Romans and the Parthians, was subjected to the revived Persian Empire by its first king, Artaxerxes, in A.D. 226.

Armilausa. A kind of military tunic worn by foot-soldiers and reaching to the knees. See Mayor on Juv. v. 143; and Ducange, *s. h. v.* (ed. Favre, 1883).

Bracelet. (On Statue of Sleeping Ariadné in the Vatican.)

Armilla (ψέλεον, ὄφις). A bracelet or armlet. Among the Persians and Medes these ornaments were worn by men, probably as a mark of distinction (Herod. viii. 113); but in Greece they seem to have been confined to women, or to effeminate men. The Greek name ὄφεις (also δράκοντες) was given them because of their serpentine shape.

Bracelets were likewise worn at Rome by ladies of rank, but it was considered a mark of effeminacy for men in an ordinary way to use such feminine ornaments (Suet. *Cal.* 52; *Ner.* 30). They were, however, publicly conferred by a Roman general upon soldiers for deeds of extraordinary

merit (Liv. x. 44; Plin. *H. N.* xxxiii. § 37), in which case they were worn as a mark of honour, and probably differed in form from the ordinary ornaments of the kind.

Roman Bracelets.

The cut below shows the Roman military bracelet. The original, which is of pure gold, was found in Cheshire, England.

Roman Military Bracelet.

Armillum. A wine-jug (*urceolus*) used in sacrifices, and carried on the shoulder (*armus*), whence the name.

Armilustrium. A Roman festival for the purification of arms, and celebrated annually on the 19th of October. It marked the end of the campaigning season, as the Quinquatrus marked the beginning of it. See Mommsen, *Inscr. Lat. Ant.* p. 404; and Livy, xxvii. 37.

Arminius. The Latinized form of *Hermann*, "the chieftain." Son of Sigimer, and chief of the tribe of the Cherusci, who inhabited the country to the north of the Hartz Mountains, now forming the south of Hanover and Brunswick. He was born in B.C. 18; and in his youth he led the Cherusci as auxiliaries of the Roman legions in Germany, where he learned the Roman language, was admitted to the freedom of the city, and enrolled among the equites. In A.D. 9, Arminius persuaded his countrymen to rise against the Romans, who were now masters of this part of Germany. His attempt was crowned with success. Quintilius Varus, who was stationed in the country with three legions, was destroyed, with almost all his troops (see VARUS); and the Romans had to relinquish all their possessions beyond the Rhine. In A.D. 14, Arminius had to defend his country against Germanicus. At first he was successful, but Germanicus made good his retreat to the Rhine. It was in the course of this campaign that Thusnelda, the wife of Arminius, fell into the hands of the Romans. In A.D. 16, Arminius was defeated by Germanicus, and his country was probably only saved from subjection by the jealousy of Tiberius, who recalled Germanicus in the following year. At length Arminius aimed at absolute power, and was in consequence cut off by his own relations in the thirty-seventh year of his age, A.D. 19. A colossal statue of Arminius by Bandel was erected in August, 1875, near Detmold in Germany. See Böttger, *Hermann der Cheruskerfürst* (1874), and the article GERMANIA.

Armoracia (ῥαφανίς). Horseradish.

Armorĭca or **Aremorĭca.** The name of the northwest coast of Gaul from the Ligeris (Loire) to the Sequana (Seine), derived from the Keltic *ar*, *air*, "upon;" *muir*, *môr*, "the sea." Later, the name was confined to Brittany.

Army. See CASTRA; EXERCITUS; LEGIO; SACRAMENTUM.

Arné (Ἄρνη). A daughter of Aeolus, who gave her name to two towns, one in Thessaly and the other in Boeotia. Poseidon, under the form of a bull, became her lover (Pausan. ix. 40; Ovid, *Met.* vi. 4).

Arnēis (Ἀρνηΐς). The same as Arnis (q. v.).

Arnis (Ἀρνίς). A festival held by the Argives in August, during which they killed any dog that came into the Agora; hence the name κυνοφόντις given to the feast (Athen. iii. p. 99 *e*). The massacre of dogs was probably due to the fear of madness, as was the similar killing of dogs at Rome in the same month, which is, however, usually assigned to their having failed to give notice of the attack of the Gauls on the Capitol. See Pliny, *H. N.* xxix. 59.

Arnobius. An African who won a high reputation as a master of rhetoric at Sicca in Numidia, in the reign of Diocletian. He was at first a heathen and an assailant of Christianity; but on becoming a Christian, to prove the sincerity of his conversion, he wrote (about A.D. 295) the extant work *Adversus Gentes*. This is a superficial and rhetorical defence of Christianity and attack on polytheism, but it is full of instruction with regard to the contemporary heathenism and its various worships. It is contained in seven books. The text is derived from a MS. in Paris of the ninth century, in which the work is entitled *Adversus Nationes*. The *editio princeps* is that of Sabaeus (Rome, 1543). Good editions are those of Hillebrand (Halle, 1844), and Reifferscheid (1875). Eng. trans. in the *Ante-Nicene Library*, vol. xix.

Arnus. The modern Arno; the chief river of Etruria, which, rising in the Apennines, and flowing by Pisae (Pisa), emptied into the Tuscan Sea.

Arŏtoi Hiĕroi (ἄροτοι ἱεροί). "Sacred ploughings," three in number, held in Attica in the month Maimacterion (Nov.–Dec.), to commemorate the institution of agriculture. The first ploughing was held at Sciros; the second on the Raric Plain near Eleusis; the third under the Acropolis. A family of priests known as Βουζύγιοι, a sort of Arval Brotherhood (see FRATRES ARVALES), cared for the sacred plough and oxen. See Schömann, *Griech. Alt.* ii. 266.

Arpi. See ARGYRIPA.

Arpīnum. A town of Latium on the river Fibrenus, originally belonging to the Volscians and afterwards to the Samnites, was a Roman municipium, and received the *ius suffragii*, or right of voting in the Roman Comitia, B.C. 188. It was the birthplace of Marius and Cicero.

Arquĭtes. See SAGITTARII.

Arra, Arrăbo. An earnest. The word *arrabo* is Semitic, and occurs (ἀρραβών, *LXX.*) in Gen. xxxviii. 17–20, of a ring, bracelets, and staff given as a pledge for the price, and the corresponding verb in Hebrew several times. The Phœnician traders probably brought word and custom to Greece, and Plautus probably followed in this a Greek original. He uses the word for anything given as sign of a bargain being made and as pledge of its fulfilment. The original idea seems to have been a temporary deposit reclaimable on the bargain being fulfilled. The thing thus serving as *arra* ("earnest"—"arles," Scotch; *les arrhes*, French; "erles penny," North-Country English), given on hiring a servant—"Queen's shilling" in enlisting recruits (*Handgeld, Gottesheller, Weinkauf*, in Germany)—might be a mere token or a pledge of some value, as a ring or a piece of money, or might pass into part payment of the price or part delivery of the thing purchased, and, according to any special agreement or custom, might be forfeitable by the party not carrying out his bargain, such forfeit being in lieu of or in addition to other remedies for breach of contract.

Arretium. The modern Arezzo; one of the more important of the twelve cities of Etruria, was situated in the northeast of the country at the foot of the Apennines, and possessed a fertile territory near the sources of the Arnus and the Tiber, producing good wine and corn. It was particularly celebrated for its pottery.

Arrhephoria (τὰ ἀρρηφόρια). A festival which, according to the various ways in which the name is written (for we find ἐρσηφόρια or ἐρρηφόρια), is attributed to different deities. The first form is derived from ἄρρητα, and thus would indicate a festival at which mysterious things were carried about. The other name would point to Ersé or Hersé, who was believed to be a daughter of Cecrops, and whose worship was intimately connected with that of Athené. But, even admitting the latter, we still have sufficient ground for believing that the festival was solemnized, in a higher sense, in honour of Athené. It was held at Athens, in the month of Scitophorion. See Mommsen, *Heortologie*, pp. 443 foll.

Arrhidaeus (Ἀρριδαῖος). The son of Philip of Macedon and a female dancer, Philinna of Larissa. He was of imbecile understanding. On the death of Alexander, B.C. 323, he was elected king under the name of Philip, and in 322 he married Eurydicé. On their return to Macedonia he and his wife were made prisoners and put to death by order of Olympias, in the year 317.

Arria. (1) See PAETUS. (2) See THRASEA.

Arriānus, FLAVIUS. A Greek author, who wrote chiefly on philosophy and history. He was born at Nicomedia in Bithynia, towards the end of the first century A.D., and was a pupil of the Stoic philosopher Epictetus. He lived under the emperors Hadrian, Antoninus Pius, and Marcus Aurelius, enjoying a high reputation for culture and ability, which procured him the citizenship of Rome and Athens, and high offices of state, such as the governorship of Cappadocia under Hadrian, A.D. 136, and the consulship under Antoninus. His last years were spent in his native town, where he filled the office of priest to Demeter, and died at an advanced age. From the likeness of his character to that of the famous Athenian, he was nicknamed "Xenophon Junior." Of his philosophical works we have still the first half (four books) of the *Discourses of Epictetus*, a leading authority for the tenets of that philosopher and the Stoical ethics; and the handbook called the *Encheiridion of Epictetus*, a short manual of morality, which on account of its pithy and practical precepts became a great favourite with Pagans and Christians, had a commentary written on it by Simplicius in the sixth century, and after the revival of learning was long used as a school-book. Of his numerous historical writings we possess the chief one, the *Anabasis of Alexander*, in seven books. This is a complete history of that conqueror from his accession to his death, drawn from the best sources, especially Ptolemy and Aristobulus, and modelled on Xenophon, of whom we are reminded by the very title and the number of books, though it has none of Xenophon's charm. It is the best work on Alexander that has survived from antiquity. To this we should add the *Indica*, a short work on India, written in the Ionic dialect, and especially valuable for its abstract of Nearchus's report of his voyage from the mouth of the Indus to the Persian Gulf; also the description of another coasting voyage, the *Periplus Ponti Euxini*, and a trifling treatise on hunting, the *Cynegeticus*. A work on tactics wrongly ascribed to him is probably from the hand of Aelian the Tactician. Of his other histories—e. g. of the successors of Alexander, of Trajan's battles with the Parthians, of his own native country till its absorption into the Empire, and the campaign against the Alani during his command in Cappadocia—we have only abstracts or fragments. The best edition of the *Anabasis* is that of Krüger (1848). There is an English translation by Chinnock (1893).

Arrogatio. One of the Roman methods of adoption. See ADOPTIO.

Arsăces (Ἀρσάκης). The name of (1) the founder of the Parthian Empire, which was also borne by all his successors, who were hence called the *Arsacidae*. He was of obscure origin, but he induced the Parthians to revolt from Antiochus II., king of Syria, and became the first monarch of the Parthians, about B.C. 250. The events which immediately followed are stated very differently by different historians. He reigned only two years, and was succeeded by his brother Tiridates. (2) TIRIDĀTES, reigned thirty-seven years, B.C. 248–211, and defeated Seleucus Callinicus, the successor of Antiochus II. (3) ARTABĀNUS I., son of the preceding, was attacked by Antiochus III. (the Great), who, however, at length recognized him as king, about 210. (4) PRIAPATIUS, son of the preceding, reigned fifteen years, and left three sons, Phraates, Mithridates, and Artabanus. (5) PHRAATES I. was succeeded by his brother (6) MITHRIDĀTES I., who greatly enlarged the Parthian Empire by his conquests. He defeated Demetrius Nicator, king of Syria, and took him prisoner in 138. He died during the captivity of Demetrius, between 138 and 130. (7) PHRAĀTES II., son of the preceding, defeated and slew in battle Antiochus VII. Sidetes, B.C. 128. Phraates himself was shortly after killed by the Scythians. (8) ARTABĀNUS II., youngest son of No. 4, fell in battle against the Thogarii or Tocharii, apparently after a short reign. (9) MITHRIDĀTES II., son of the preceding, added many nations to the Parthian

Coin of Arsaces VI. (Mithridates I.).

Empire, whence he obtained the surname of Great. He sent an ambassador to Sulla, B.C. 92. (10) MNASCĪRES (?), the successor of the preceding, of whom nothing is known. (11) SANATRŌCES, reigned seven years, and died about B.C. 70. (12) PHRAĀTES III., son of the preceding, lived at the time of the war between the Romans and Mithridates of Pontus, by both of whom he was courted. He was murdered by his two sons, Mithridates and Orodes. (13) MITHRIDĀTES III., son of the preceding, was expelled from the throne on account of his cruelty, and was succeeded by his brother Orodes. (14) ORŌDES I., brother of the preceding, was the Parthian king whose general Surenas defeated Crassus and the Romans, B.C. 53. (See CRASSUS.) After the death of Crassus, Orodes gave the command of the army to his son Pacorus, who invaded Syria both in 51 and 50, but was in each year driven back by Cassius. In 40, the Parthians again invaded Syria, under the command of Pacorus and Labienus, but were defeated in 39 by Ventidius Bassus, one of Antony's legates. In 38, Pacorus once more invaded Syria, but was completely defeated and fell in the battle. This defeat was a severe blow to the aged king, Orodes, who shortly afterwards surrendered the crown to his son Phraates during his lifetime. (15) PHRAĀTES IV. was a cruel tyrant. In 36, Antony invaded Parthia, but was obliged to retreat after losing a great part of his army. A few years afterwards Phraates was driven out of the country by his subjects, and Tiridates proclaimed king in his stead. Phraates, however, was soon restored by the Scythians, and Tiridates fled to Augustus, carrying with him the youngest son of Phraates. Augustus restored his son to Phraates, on condition of his surrendering the Roman standards and prisoners taken in the war with Crassus and Antony. They were given up in 20, and their restoration was celebrated not only by the poets, but by festivals and commemorative monuments. Phraates also sent to Augustus as hostages his four sons. In A.D. 2, Phraates was poisoned by his wife Thermusa and her son Phraataces. (16) PHRAATĀCES reigned only a short time, as he was expelled by his subjects on account of his crimes. The Parthian nobles then elected as king Orodes, who was of the family of the Arsacidae. (17) ORŌDES II. also reigned only a short time, as he was killed by the Parthians on account of his cruelty. Upon his death the Parthians applied to the Romans for Vonones, one of the sons of Phraates IV., who was accordingly granted to them. (18) VONŌNES I., son of Phraates IV., was also disliked by his subjects, who therefore invited Artabanus, king of Media, to take possession of the kingdom. Artabanus drove Vonones out of Parthia, who resided first in Armenia, next in Syria, and subsequently in Cilicia. He was put to death in A.D. 19. (19) ARTABĀNUS III. obtained the Parthian kingdom soon after the expulsion of Vonones, about A.D. 16. Artabanus was involved in hos tilities with the Romans, and was expelled mor than once by his subjects. (20) GOTARZES suc ceeded his father, Artabanus III., but was defeate by his brother Bardanes and retired into Hyrcania (21) BARDĀNES, brother of the preceding, was pu to death by his subjects in 47, whereupon Gotarze again obtained the crown. (22) VONŌNES II succeeded Gotarzes about 50. His reign was short (23) VOLOGĒSES I., son of Vonones II. or Arta banus III. Soon after his accession he conquere Armenia, which he gave to his brother Tiridates He carried on war with the Romans, but was de feated by Domitius Corbulo, and at length mad peace with the Romans on condition that Tiridate should receive Armenia as a gift from the Roma emperor. Accordingly Tiridates came to Rome i 63, and obtained from Nero the Armenian crown (24) PACŌRUS succeeded his father, Vologeses I and was a contemporary of Domitian and Trajan (25) CHOSROËS or OSROËS succeeded his brothe Pacorus during the reign of Trajan. His conques of Armenia occasioned the invasion of Parthia b Trajan, who stripped it of many of its province and made the Parthians for a time subject Rome. (See TRAIANUS.) Upon the death of Tr jan, in A.D. 117, Hadrian relinquished the conques of Trajan, and made the Euphrates, as befo the eastern boundary of the Roman Empire. (VOLOGĒSES II. succeeded his father, Chosroës, reigned from about A.D. 122 to 149. (27) VOLO SES III. was defeated by the generals of the peror Verus, and purchased peace by ceding M potamia to the Romans. From this time to downfall of the Parthian Empire there is g confusion in the list of kings. The last king Parthia was ARTABĀNUS IV., in whose reign Persians recovered their long-lost independen

Coin of Parthian Arsacidae.

They were led by Artaxerxes, the son of Sassa and defeated the Parthians in three great battle in the last of which Artabanus was taken prison and killed, A.D. 226. Thus ended the Parthi Empire of the Arsacidae, after it had existed years. The Parthians were now obliged to su mit to Artaxerxes, the founder of the dyna of the Sassanidae, which continued to reign A.D. 651. See PARTHIA.

Arsacia (Ἀρσακία). See RHAGAE.

Arsacĭdae. The name of a dynasty of Parth kings. (See ARSACES.) It was also the name a dynasty of Armenian kings, who reigned in menia from B.C. 149 to A.D. 428.

Ars Amōris or **Ars Amatoria.** A poem on art of love by P. Ovidius Naso (q. v.), brilli and licentious, whose immorality was at least pretence of its author's subsequent banishment Augustus. It is in three books.

Ars Donāti. The title of a grammar by Aelius

Donatus (q. v.) that was a favourite school-book in the Middle Ages, so that in Old English the word "donat" (Chaucer) is used as a generic term for a grammar.

Arsinŏë (Ἀρσινόη). (1) The daughter of Meleager, and mother of Ptolemy I. of Egypt, by Philip, father of Alexander. During her pregnancy she was married to Lagus. (2) The daughter of Ptolemy I. of Egypt and Berenicé. She married Lysimachus, king of Thrace, who was already advanced in years, by whom she had several children. Lysimachus, setting out for Asia, left her in Macedonia, with two sons, Lysimachus and Philip, a part of the fruits of their union. This monarch having been slain in an expedition, Ptolemy Ceraunus seized on Macedonia, but could not take the city of Cassandria, where Arsinoé had taken refuge with her children. He therefore offered her his hand in marriage, and with much difficulty obtained her consent. But no sooner had he been admitted into the city for the purpose of celebrating the nuptials, than he caused her two sons to be slain, and exiled Arsinoé herself to Samothrace. From this island she soon took her departure to wed Ptolemy Philadelphus, her own brother, the first instance of this kind of union, and which became afterwards so common in the time of the Ptolemies. Although many years older than Ptolemy, she nevertheless inspired him with such a passion that, after her death, he gave her name to one of the nomes of Egypt (Arsinoïtis), and to several cities both in that country and elsewhere. He even gave orders to have a temple erected to her, but his own death and that of the architect prevented the fulfilment of his wishes. It was intended to have had the ceiling of loadstone, and the statue of iron, in order that the latter might appear to be suspended in the air (Plin. *H. N.* xxxiv. 14). (3) A daughter of Lysimachus, king of Thrace, and the earlier wife of Ptolemy Philadelphus. She became by him the mother of Ptolemy III. (Euergetes), Lysimachus, and Berenicé. After Ptolemy's union with Arsinoé, his own sister, she was banished to Coptos. The charge brought against her was a design to overthrow her rival. (4) Daughter of Ptolemy III. and Berenicé, married Ptolemy Philopator, her brother. Her husband subsequently having become enamoured of Agathoclea, and being completely ruled by this woman and her brothers, was induced, at their instigation, to order Arsinoé to be put to death. (5) A daughter of Ptolemy Auletes, proclaimed queen by Ganymedes, when Caesar attacked Alexandria. She was conquered, and brought in triumph to Rome; but, as this proved displeasing to the people, she was set at liberty. Subsequently, at the instigation of her younger sister Cleopatra, she was put to death by the orders of Antony, in the Temple of Artemis at Miletus (Hirt. *Bell. Alex.* 4; Appian, *Bell. Civ.* v. 9).

Arsinŏë (Ἀρσινόη). The name of several cities, each called after one or other of the persons mentioned above. Of these the most important were: (1) In the Nomos Heroöpolites in Lower Egypt, near or upon the head of the Sinus Heroöpolites, or west branch of the Red Sea (Gulf of Suez). It was afterwards called Cleopatra. (2) The chief city of the Nomos Arsinoïtes in Middle Egypt; formerly called Crocodilopolis, from its being the chief seat of the Egyptian worship of the crocodile.

Ars Poetĭca. A poetical epistle written by Q. Horatius Flaccus (q. v.) in hexameters, and addressed to the Pisos. It is best regarded as an expression of his matured views on topics connected with literary studies. It abounds in happy turns of phrase, and is marked throughout its lines by sound sense and excellent literary taste.

Art, ANCIENT. See the articles AES; ARCHITECTURA; AURUM; CAELATURA; COLUMNA; FICTILE; GEMMA; NUMISMATICS; PICTURA; STATUARIA.

Artăba (ἀρτάβη). A Persian measure of capacity, much used as a corn-measure, and containing 51 choenices, or 12¾ gallons, nearly (Herod. i. 192).

Artabānus (Ἀρτάβανος). (1) Son of Hystaspes and brother of Darius; is frequently mentioned in the reign of his nephew Xerxes as a wise and frank counsellor. (2) An Hyrcanian, commander of the body-guard of Xerxes, assassinated this king in B.C. 465, but was shortly afterwards killed by Artaxerxes. (3) The name of several kings of Parthia.

Artabāzes (Ἀρταβάζης) or **Artavasdes.** A king of Armenia, the son and successor of Tigranes, who began to reign about B.C. 70. It was principally through his treacherous advice, as to the mode of entering Parthia, that Crassus failed in his expedition against that country. He was subsequently taken by Antony, to whom he had also acted a treacherous part in his Parthian expedition, who led him in triumph at Alexandria. He was put to death, after the battle of Actium, by Cleopatra, who wished to obtain assistance from the king of Media, and therefore sent him the head of Artavasdes, his enemy. The prince appears to have been a very well educated man. He wrote in Greek two historical works, some tragedies, discourses, etc. (Plut. *Anton.* 50, seqq.).

Artaxăta (τὰ Ἀρτάξατα). The chief city of Greater Armenia, and the seat of the kings. It was burned by the Roman Corbulo (q. v.), and when rebuilt by Tiridates was named Neronea, in honour of the emperor Nero. See ARTAXIAS.

Artaxerxes (Ἀρταξέρξης). The name of four Persian kings. (1) Surnamed LONGIMĂNUS, from his right hand being longer than his left, succeeded his father, Xerxes I., and reigned B.C. 465–425. He carried on war against the Egyptians, who were assisted in their revolt by the Athenians. He was succeeded by his son, Xerxes II. (2) Surnamed MNEMON, from his good memory, succeeded his father, Darius II., and reigned B.C. 405–359. Respecting the war between him and his brother Cyrus, see CYRUS. Tissaphernes was appointed satrap of Western Asia in the place of Cyrus, and was actively engaged in wars with the Greeks. Artaxerxes had to carry on frequent wars with tributary princes and satraps, who endeavoured to make themselves independent. Thus he maintained a long struggle against Evagoras of Cyprus, from 385 to 376; and his attempts to recover Egypt were unsuccessful. Towards the end of his reign he put to death his eldest son Darius, who had formed a plot to assassinate him. His last days were still further embittered by the unnatural conduct of his son Ochus, who caused the destruction of two of his brothers, in order to secure the succession for himself. Artaxerxes was succeeded

by Ochus, who ascended the throne under the name of Artaxerxes III. (3) Also called OCHUS, reigned B.C. 359–338. By the aid of his Greek generals and mercenaries he reconquered Phœnicia and Egypt. The reins of government were entirely in the hands of the eunuch Bagoas and of Mentor the Rhodian. At last he was poisoned by Bagoas, and was succeeded by his youngest son, Arses. (4) The founder of the dynasty of the Sassanidae. See PERSIA; SASSANIDAE.

Artaxĭas (Ἀρταξίας) or **Artaxes**. The name of three kings of Armenia. (1) The founder of the Armenian kingdom, was one of the generals of Antiochus the Great, but revolted from him about B.C. 188, and became an independent sovereign. Hannibal took refuge at the court of Artaxias, and superintended the building of Artaxata, the capital of Armenia. Artaxias was conquered and taken prisoner by Antiochus IV. Epiphanes, about 165. (2) Son of Artavasdes, was put to death by his own subjects in B.C. 20, and Augustus placed Tigranes on the throne. (3) Son of Polemon, king of Pontus, was proclaimed king of Armenia by Germanicus in A.D. 18. He died about 35.

Artemidōrus (Ἀρτεμίδωρος). (1) THE GEOGRAPHER, a native of Ephesus, who travelled about B.C. 100 through the countries bordering on the Mediterranean and part of the Atlantic coast, and wrote a long work on his researches, the Γεωγραφούμενα, in eleven books, as well as an abstract of the same. Of both works, which were much consulted by later geographers, we have only fragments. (2) THE DREAM-INTERPRETER, born at Ephesus at the beginning of the second century A.D., surnamed "the Daldian," from his mother's birthplace, Daldis in Lydia, wrote a work on the interpretation of dreams, the Ὀνειροκριτικά, in four books. He had gathered his materials from the works of earlier authors and by oral inquiries during his travels in Asia, Italy, and Greece. The book is an acute exposition of the theory of interpreting dreams, and its practical application to examples systematically arranged according to the several stages of human life. An appendix, counted as a fifth book, gives a collection of dreams that have come true. For the light thrown on the mental condition of antiquity, especially in the second century A.D., and for many items of information on religious rites and myths relating to dreams, these writings are of value. See Reichardt, *De Artemidoro Daldiano* (1893).

Artĕmis (Ἄρτεμις). The virgin daughter of Zeus and Leto (Latona), by the common account born a twin-sister of Apollo, and just before him, at Delos. The Ortygia (see ASTERIA) named in another tradition as her birthplace was interpreted to mean Delos, though several other places where the worship of Artemis had long prevailed put forward pretensions to that name and its mythological renown, especially the well-known island of Ortygia off Syracuse. She, as well as her mother, was worshipped jointly with her brother at Delos, Delphi, and all the most venerable spots where Apollo was honoured. She is armed, as he is, with bow and arrows, which, like him, and often together with him, she wields against monsters and giants; hence the pæan was chanted to her as well as to him. Like those of Apollo, the shafts of Artemis were regarded as the cause of sudden death, especially to maidens and wives. But she was also a beneficent and helpful deity. As Apollo is the luminous god of day, she with her torch is a goddess of light by night, and in course of time becomes identified with all possible goddesses of moon and night. (See SELENÉ; HECATÉ; BENDIS; BRITOMARTIS.) Her proper domain is that of nature, with its hills and valleys, woods, meadows, rivers, and fountains; there, amid her nymphs, herself the fairest and tallest, she is a mighty huntress, sometimes chasing wild animals, sometimes dancing, playing, or bathing with her companions. Her favourite haunt was thought to be the mountains and forests of Arcadia, where, in many spots, she had sanctuaries, consecrated hunting-grounds, and sacred animals. To her, as goddess of the forest and the chase, all beasts of the woods and fields—in fact, all game—were dear and sacred; but her favourite animal was held all over Greece

Diana of Versailles. (Louvre.)

to be the hind. From this sacred animal and the hunting of it, the month which the other Greeks called Artemision or Artemisios (March-April) was named by the Athenians Elaphebolion (Ἐλαφηβολιών), and her festival as goddess of game and hunting, at which deer or cakes in the shape of deer were offered up, Elaphebolia. As goddess of the chase, she had also some influence in war, and the Spartans before battle sought her favour by the gift of a she-goat. Miltiades, too, before the battle of Marathon, had vowed to her as many goats as there should be enemies fallen on the field; but the number proving so great that the vow could not be kept, five hundred goats were sacrificed at each anniversary of the victory in the month of Boedromion. Again, she was much worshipped as the goddess of the moon. At Amarynthus in Euboea the whole island kept holiday to her with processions and prize-fights. At Munychia in Attica, at full moon in the month of Munychion (April-May), large round loaves or cakes, decked all around with lights as a symbol of her own luminary, were borne in procession and presented to her; and at the same time was solemnized the festival of the victory of Salamis in

Cyprus, because on that occasion the goddess had shone in her full glory on the Greeks. An ancient shrine of the Moon-goddess at Brauron in Attica was held in such veneration that the Brauronia, originally a merely local festival, was afterwards made a public ceremony, to which Athens itself sent deputies every five years, and a precinct was dedicated to "Artemis of Brauron" on the Acropolis itself. (See ACROPOLIS.) At this feast the girls between five and ten years of age, clad in saffron-coloured garments, were conducted by their mothers in procession to the goddess and commended to her care; for Artemis is also a protectress of youth, especially those of her own sex. As such she patronized a nurses' festival at Sparta in a temple outside the town, to which little boys were brought by their nurses; while the Ionians at their Apaturia (q. v.) presented her with the hair of boys. Almost everywhere young girls revered the virgin goddess as the guardian of their maiden years, and before marriage they offered up to her a lock of their hair, their girdle, and their maiden garment. She was also worshipped in many parts as the goddess of good repute, especially in youths and maidens, and was regarded as an enemy of all disorderly doings. With her attributes as the goddess of the moon, and as the promoter of healthy development, especially in the female frame, is connected the notion of her assisting in childbirth. (See ELETHYIA.) In early times human sacrifices had been offered to Artemis. A relic of this was the yearly custom observed at Sparta of flogging the boys till they bled at the altar of a deity not unknown elsewhere and named Artemis Orthia (the upright), probably from her stiff posture in the antiquated wooden image. At Sparta, as in other places, the ancient image was looked upon as the same which Iphigenia and Orestes brought away from Tauris (the Crimea)—viz., that of the Tauric Artemis, a Scythian deity who was identified with Artemis because of the human sacrifices common in her worship. The Artemis of Ephesus, too, so greatly honoured by all the Ionians of Asia (Acts, xix. 28), is no Greek divinity, but Asiatic. This is sufficiently shown by the fact that eunuchs were employed in her worship—a practice quite foreign to Greek ideas. The Greek colonists identified her with their own Artemis, because she was goddess of the moon and a power of nature, present in mountains, woods, and marshy places, nourishing life in plants, animals, and men. But, unlike Artemis, she was not regarded as a virgin, but as a mother and foster-mother, as is clearly shown by the multitude of breasts in the effigy. Her worship, frantic and fanatical after the manner of Asia, was traced back to the Amazons. A number of other deities native to Asia were also worshipped by the Greeks under the name of Artemis.

Ancient Representation of the Ephesian Artemis.

Artemis appears in works of art as the ideal of austere maiden beauty—tall of stature, with bow and quiver on her shoulder, or torch in her hand, and generally leading or carrying a hind, or riding in a chariot drawn by hinds. Her commonest character is that of a huntress. In earlier times the figure is fuller and stronger and the clothing more complete; in later works she is represented as more slender and lighter of foot, the hair loose, the dress girt high, the feet protected by the Cretan shoe. The most celebrated of her existing statues is the Diana of Versailles, from Hadrian's villa at Tibur. On the identification of Artemis with the Italian Diana, see DIANA.

Artemisia (Ἀρτεμισία). (1) The daughter of Lygdamis of Halicarnassus, reigned over Halicarnassus, and also over Cos and other adjacent islands. She joined the fleet of Xerxes, when he invaded Greece, with five vessels, the best equipped of the whole fleet after those of the Sidonians; and she displayed so much valour and skill at the battle of Salamis as to elicit from Xerxes the well-known remark that the men had acted like women in the fight and the women like men. The Athenians, indignant that a woman should appear in arms against them, offered a reward of 10,000 drachmae to any one who should take her prisoner. She, however, escaped after the action (Herod. vii. 99; viii. 88, 93). If we are to believe Ptolemy Hephaestion, a writer who mixed up many fables with some truth, Artemisia subsequently conceived an attachment for a youth of Abydos, named Dardanus; but, not meeting with a return for her passion, she put out his eyes while he slept, and then threw herself down from the Lover's Leap at the promontory of Leucaté. (2) Another queen of Caria, not to be confounded with the preceding. She was the daughter of Hecatomnus, king of Caria, and married her brother Mausolus, a species of union sanctioned by the customs of the country. She lost her husband, who was remarkable for personal beauty, B.C. 365, and she became, in consequence, a prey to the deepest affliction. A splendid tomb was erected to his memory, called Mausoleum (Μαυσωλεῖον, scil. μνημεῖον, i. e. "tomb of Mausolus"), and the most noted writers of the day were invited to attend a literary contest, in which ample rewards were to be bestowed on those who should celebrate with most ability the praises of the deceased. Among the individuals who came together on that occasion were, according to Aulus Gellius (x. 18), Theopompus, Theodectes, Naucrites, and even Isocrates. The prize was won by Theopompus. Valerius Maximus and Aulus Gellius relate a marvellous story concerning the excessive grief of Artemisia. They say that she actually mixed the ashes of her husband with water and drank them off (Val. Max. iv. 6). The grief of Artemisia, poignant though it was, did not cause her to neglect the care of her dominions: she conquered the island of Rhodes, and gained possession of some Greek cities on the mainland; and yet it is said that she died of grief two years after the loss of her husband. See MAUSOLEUM.

Artemisia (τὰ Ἀρτεμίσια). Festivals celebrated in honour of Artemis (q. v.) in various parts of Greece in the spring.

Artemisium (Ἀρτεμίσιον). A promontory on the northwestern coast of Euboea, and noted for the naval victory won by the Greeks over the Persians on the same day as the battle of Thermopylae (Herod. vii. 175), in B.C. 480.

Artes Liberāles. See LIBERALES ARTES.

Artiazein (ἀρτιάζειν). See PAR IMPAR.

Artifĭces. Artisans. See COLLEGIUM.

Artŭnoi or **Artŭnai** (ἄρτυνοι, ἄρτυναι). A deliberative and executive council in Argos and Epidaurus, inside the governing aristocracy. See Müller, *Dorier*, ii. 140.

Arundo. See CALAMUS.

Aruns. An Etruscan word which was regarded by the Romans as a proper name, but perhaps signified a younger son in general. (1) Younger brother of Lucumo, i. e. L. Tarquinius Priscus. (2) Younger brother of L. Tarquinius Superbus; was murdered by his wife. (3) Younger son of Tarquinius Superbus; fell in combat with Brutus.

Arūra (ἄρουρα). A Greek measure of surface = 21,904 sq. ft. English. See Hultsch, *Metrol.* p. 38, n. 4; and id. p. 284.

Arusiānus Messius. A Latin grammarian who flourished about A.D. 390, and made an alphabetical collection, for use in schools, of words that admit of various constructions, with examples from Terence, Cicero, Vergil, and Sallust. The title of the collection was *Exempla Elocutionum*. The text is printed in Keil's *Grammatici Latini*, vii. 449. See Gräfenhan, *Geschichte d. class. Philol.* iv. 194–196.

Arūspex. See HARUSPEX.

Arvāles Fratres. See FRATRES ARVALES.

Arx (ἄκρα). A height within the walls of a city. The same city could have several *arces*, as was the case with Rome; but, as there was generally one principal *arx*, the word came to be equivalent to Acropolis (q. v.). At Rome one of the summits of the Capitoline Hill was especially known as the Arx, the German school of topography placing it on the northeast summit (*Arx Caelī*) and the Capitolium (q. v.) on the southwest (Palazzo Caffarelli). At Rome the Arx was the regular place for taking the auspices (Livy, i. 18; x. 7); outside the wall the haruspex turned towards it if it was in sight (Livy, iv. 18). See HARUSPEX.

Aryan Languages. See INDO-EUROPEAN LANGUAGES.

Aryballos (ἀρύβαλλος). A vessel resembling the ampulla or λήκυθος. See AMPULLA.

Arzanēné (Ἀρζανηνή). A district of Armenia Maior, bounded on the south by the Tigris, forming part of Gordyené.

As (*libra*). A pound; the unit of weight among the Romans. See LIBRA; PONDERA.

As. The unit of value in the Roman and Old Italian coinages, and made of copper or bronze. (See AES.) It was originally a pound of copper (*aes grave*), of the value of 16⅔ cents, and was uncoined (*aes rude*). Servius Tullius stamped upon it the figures of animals (hence the term *pecunia*, from *pecus*). In the First Punic War, money being scarce, the *as* was reduced to one sixth of its original weight, and to a value of 2.8 cents. In the Second Punic War it was again reduced, so as to weigh but one ounce, having a value of 1.4 cents. The Lex Papiria (B.C. 191) still further reduced the *as* to half an ounce in weight, and a value of 7.9⅛ mills, which continued the standard weight and value even under the Empire. For a fuller account, see the article NUMISMATICS (Roman).

Asaminthus (ἀσάμινθος, σκαφή, ἔμβασις). A bath-tub used in Homeric times, in which the bather sat while hot water was poured over his head and shoulders. See *Odyss.* x. 361, and the article BALNEAE.

Asander (Ἄσανδρος). (1) Son of Philotas, brother of Parmenio, and one of the generals of Alexander the Great. After the death of Alexander (B.C. 323) he obtained Caria for his satrapy. (2) A general of Pharnaces II., king of Bosporus, whom he put to death in B.C. 17, in hopes of obtaining the kingdom. He was confirmed in the sovereignty by Augustus.

Asbestos or **Amianthus** (ἄσβεστος, ἀμίαντος). A mineral obtained by the ancients from India, Cyprus, and Euboea. It was well adapted for making the wicks of lamps, because indestructible by fire; and hence the Greeks, who used it for this purpose, gave it the name ἄσβεστος, which means inextinguishable. Pausanias mentions that the golden lamp which burned day and night in the temple of Athené Polias at Athens had a wick of this substance.

It was also spun and woven into cloth. Thus manufactured, it was used for napkins (χειρεκμαγεῖα, χειρόμακτρα), which were never washed, but cleansed in a much more effective manner, whenever they required it, by being thrown into the fire.

Another use to which asbestine cloth was applied was to preserve the remains of dead bodies burned in the funeral pile. But the expense of this kind of cloth was so great that it could only be used at the obsequies of persons of the most exalted rank. The testimony of Pliny has been corroborated by the discovery of pieces of the cloth in ancient Roman or Italian sepulchres. The most remarkable specimen of this kind was found at Rome, A.D. 1702, in a marble sarcophagus, enveloping a skull and bones, and in size about five feet by six and a half. It is now in the Vatican.

Ascalăphus (Ἀσκάλαφος). (1) The son of Ares and Astyoché, who led, with his brother Ialmenus, the Minyans of Orchomenus against Troy, and was slain by Deïphobus (*Il.* ii. 512). (2) The son of Acheron and Gorgyra or Orphné. When Pluto gave Persephoné (Proserpina) permission to return to the upper world, provided she had eaten nothing, Ascalaphus declared that she had eaten part of a pomegranate. Persephoné, in revenge, changed him into an owl by sprinkling him with water from the river Phlegethon (Apollod. i. 5, 3).

Ascălon (Ἀσκάλων). One of the chief cities of the Philistines, on the coast of Palestine, between Azotus and Gaza.

Ascania (Ἀσκανία). (1) In Bithynia, a great fresh-water lake, at the eastern end of which stood the city of Nicaea. (2) A salt-water lake on the borders of Phrygia and Pisidia.

Ascanius. The son of Aeneas (q. v.) and Creüsa. According to the ordinary account, he accompanied his father to Italy, and, thirty years after the building of Lavinium, founded Alba Longa, where, after his death, his step-brother Silvius reigned. To him, by his name of Iulus, the gens Iulia traced its origin. See TROJAN WAR.

Ascaules (ἀσκαύλης). See TIBIA.

Ascia (σκέπαρνον, τύκος). (1) An adze, used in working wood, as shown in the accompanying

illustrations. The left-hand figure represents a ship-carpenter shaping the rib of a vessel with an

Ascia, or Adze.

ascia. (2) A mason's hammer used in dressing stone. (3) A bricklayer's tool for mixing mortar. (4) A hoe.

Asciburgium. The modern Asburg; an ancient town on the left bank of the Rhine.

Asclepiādes. See AESCULAPIUS.

Asclepiādes (Ἀσκληπιάδης). A Greek poet, a native of Samos, and a younger contemporary of Theocritus. He was the author of thirty-nine epigrams, mostly erotic, in the Greek Anthology. The well-known Asclepiadean metre was perhaps named after him. See ANTHOLOGY.

Asclepiēa (τὰ Ἀσκλεπίεια). Festivals celebrated in places where temples of Asclepius (Aesculapius) existed, and of which the most celebrated was that of Epidaurus, held every fifth year, nine days after the Isthmian Games. See Schol. *ad* Pind. *Nem.* iii. 145; Pausan. ii. 26, § 7.

Asclepiodŏtus (Ἀσκληπιόδοτος). A Greek writer, pupil of the Stoic Posidonius of Rhodes, who died B.C. 51. On the basis of his lectures Asclepiodotus seems to have written the military treatise preserved under his name on the Macedonian military system.

Asclepius (Ἀσκληπιός). See AESCULAPIUS.

Ascolia (τὰ ἀσκώλια). "The leaping upon the leather-bag" was one of the many kinds of amusements in which the Athenians indulged during the Anthesteria and other festivals in honour of Dionysus. The Athenians sacrificed a he-goat to

Ascoliasmus: Dancing on a Wine-skin. (From an Ancient Gem in Krause.)

the god, made a bag out of the skin, smeared it with oil, and then tried to dance upon it (Verg. *Georg.* ii. 384). The various accidents accompanying this attempt afforded great amusement to the spectators. He who succeeded was victor, and received the skin as a reward.

Asconius Pediānus, QUINTUS. A Roman grammarian and historian, probably born at Patavium about the year A.D. 3. He lived latterly at Rome, where he enjoyed the favour of men in high place. During the reigns of Claudius and Nero, having carefully studied the literature of the Ciceronian age, and availing himself of state-papers then existing, he composed for the use of his own sons his valuable historical commentaries on Cicero's orations, of which only those on five orations (*In Pisonem, Pro Scauro, Pro Milone, Pro Cornelio, In toga candida*) are preserved, unfortunately in a very fragmentary condition. The commentaries on the Verrine orations, which bear his name, belong probably to the fourth century A.D. They treat chiefly of grammatical points. No other works by Asconius have survived. He died, after twelve years' blindness, about A.D. 88. The *editio princeps* is that published at Venice in 1477. Text in the editions of Cicero by C. G. Schütze and Orelli - Baiter. See Gräfenhan, *Gesch. d. klass. Philol.* iv. 292.

Ascopera, from an Ancient Painting. (Rich.)

Ascopēra (ἀσκοπήρα). A large knapsack of undressed leather carried by travellers on foot (Suet. *Nero*, 45).

Ascos (ἀσκός). (1) A wine-skin. (2) Vessels, such as those shown in the accompanying illustration, used for wine.

Ascoi. (Dennis's *Etruria.*)

Ascra (Ἄσκρα). A town in Boeotia on Mount Helicon, where Hesiod resided, who had removed thither with his father from Cymé in Aeolis, and who is therefore called Ascraeus. See HESIODUS.

Ascŭlum. (1) PICĒNUM, the chief town of Picenum, and a Roman municipium, was destroyed by the Romans in the Social War (B.C. 89), but was afterwards rebuilt. (2) APŬLUM, a town of Apulia in Daunia, on the confines of Samnium, near which Pyrrhus defeated the Romans in the year B.C. 279.

Asdrŭbal (Ἀσδρούβας). See HASDRUBAL.

Asebeias Graphé (ἀσεβείας γραφή). One of the many forms prescribed by the Attic laws for the impeachment of impiety. This crime was apparently as ill-defined at Athens, and therefore as liable to be made the pretext for persecution, as it has been in all other countries in which the civil power has attempted to reach offences so much beyond the natural limits of its jurisdiction. The occasions, however, upon which the Athenian accuser professed to come forward may be classed as, first, breaches of the ceremonial law of public worship; and, secondly, indications of that which in analogous cases of modern times would be called heterodoxy or heresy. The former comprehended encroachment upon consecrated grounds, the plunder or other injury of temples, the violation of asylums, the interruption of sacrifices and

festivals, the mutilation of statues of the gods, the introduction of deities not acknowledged by the state, etc.

The heretical delinquencies may be exemplified by the expulsion of Protagoras for writing that "he could not learn whether the gods existed or not"; in the persecution of Anaxagoras—like that of Galileo, in after-times, for impugning the received opinions about the sun—and the condemnation of Socrates for not holding the objects of the public worship to be gods. Any citizen in the enjoyment of free civic rights might bring the accusation, and the Archon Basileus was the magistrate who conducted the examination. The court was the Areopagus (q. v.) or the Heliastic Court. See DICASTES.

If the accuser failed to obtain a fifth of the votes of the dicasts, he forfeited a thousand drachmas, and incurred probably a modified *ἀτιμία*, though not to the extent of exclusion from office (Demosth. *c. Eubul.* p. 1301, § 28). See Meier, *Att. Prozess*; Schömann, *Antiq.* i. 498.

Asellio, GAIUS (?) SEMPRONIUS. A Roman annalist. He was military tribune in Spain under P. Scipio Africanus in B.C. 133, and wrote a history of Rome from the time of the Punic Wars to the age of the Gracchi, or later.

Asia (Ἀσία). A daughter of Oceanus and Tethys, wife of Iapetus, and mother of Atlas, Epimetheus, and Prometheus (Hes. *Theog.* 359). The name of the continent of Asia is traditionally derived from hers.

Asia (Ἀσία), in the poets **Asis** (Ἀσίς). One of the three great divisions which the ancients made of the known world. It was first used by the Greeks for the western part of Asia Minor, especially the plains watered by the river Caÿster, where the Ionian colonists first settled; and thence, as their geographical knowledge advanced, they extended it to the whole country. The southern part of the continent was supposed to extend much farther to the east than it really does, while to the north and northeast parts, which were quite unknown, much too small an extent was assigned. The different opinions about the boundaries of Asia on the side of Africa are mentioned under AFRICA; on the side of Europe the boundary was formed by the river Tanais (Don), the Palus Maeotis (Sea of Azof), Pontus Euxinus (Black Sea), Propontis (Sea of Marmora), and the Aegean (Archipelago). The most general division of Asia was into two parts, which were different at different times, and known by different names. To the earliest Greek colonists the river Halys, the eastern boundary of the Lydian kingdom, formed a natural division between UPPER and LOWER ASIA; and afterwards the Euphrates was adopted as a more natural boundary. Another division was made by the Taurus into ASIA INTRA TAURUM, i. e. the part of Asia north and northwest of the Taurus, and ASIA EXTRA TAURUM, all the rest of the continent. The division ultimately adopted, but apparently not till the fourth century of our era, was that of ASIA MAIOR and ASIA MINOR. (1) ASIA MAIOR was the part of the continent east of the Tanaïs, the Euxine, an imaginary line drawn from the Euxine to Trapezus (Trebizond), to the Gulf of Issus and the Mediterranean; thus it included the countries of Sarmatia Asiatica, with all the Scythian tribes to the east, Colchis, Iberia, Albania, Armenia, Syria, Arabia, Babylonia, Mesopotamia, Assyria, Media, Susi Persia, Ariana, Hyrcania, Margiana, Bactri Sogdiana, India, the land of the Sinae, and Se respecting which, see the several articles. ASIA MINOR (Anatolia) was the peninsula on extreme west of Asia, bounded by the Eu Aegean, and Mediterranean on the north, and south; and on the east by the mountain the west of the upper course of the Euphr It was divided into Mysia, Lydia, and Cari the west; Lycia, Pamphylia, and Cilicia, on south; Bithynia, Paphlagonia, and Pontus, o north; and Phrygia, Pisidia, Galatia, and Ca docia, in the centre. (3) ASIA PROPRIA, or si ASIA, the Roman province formed out of the dom of Pergamus, which was bequeathed t Romans by Attalus III. (B.C. 130), and the G cities on the western coast, and the adj islands, with Rhodes. It included the dist of Mysia, Lydia, Caria, and Phrygia; and governed at first by propraetors, afterward proconsuls.

Asia Palus (Ἄσιος λειμών). A marsh in L formed by the river Caÿster near its month, noted as the haunt of water-fowl (Hom. *Il.* ii.

Asiarchae (Ἀσιάρχαι). In the Roman ince of Asia, the chief presidents of the reli rites, whose office it was to exhibit games theatrical amusements every year, in honou the gods and the Roman emperor, at their expense, like the Roman aediles.

Asiatic Style of Oratory. The florid s abounding in tropes and rhetorical display, thus opposed to the ATTIC STYLE (q. v.). O Asiatic School at Rome, Hortensius (q. v.) wa most conspicuous example. See Cicero, *B* 95.

Asilla (*ἀσίλλα*). A wooden pole or yoke, by a man either on his two shoulders, or

Asilla, or Pole for Carrying Burdens.

Illustration 1 is from a bronze lamp found at Stabiae; No. 2 is from a s in the Florentine Museum; No. 3 is from a Grecian vase in the H Collection.

commonly on one shoulder only, and used for rying burdens.

Asīlus (*οἶστρος, tabanus*). The gad-fly or h fly.

Asinaria. A comedy of Plautus (q. v.) wi

farcical plot, taken from the *Ὀναγός* of Demophilos. It was written about B.C. 194.

Asĭnărus (*Ἀσίναρος*). A river in eastern Sicily, on which the Athenians were defeated by the Syracusans, B.C. 413, in the Peloponnesian War (q. v.).

Asĭné (*Ἀσίνη*). (1) A town in Laconia on the sea-coast between Taenarum and Gythium. (2) A town in Argolis, west of Herminoé, built by the Dryopes (q. v.). (3) A town in Messenia.

Asinius Pollio. See POLLIO.

Asōpus (*Ἀσωπός*). (1) A river in Thessaly rising in Mt. Oeta and emptying into the Sinus Maliacus. (2) A river of Boeotia rising in Mt. Cithaeron and flowing into the Euripus. On its banks the battle of Plataea was fought. (3) A river of Achaea flowing into the Corinthian Gulf near Sicyon. (4) The god of the last-named river, and father of the nymph Aegina (q. v.).

Aspasia (*Ἀσπασία*). (1) A celebrated woman, a native of Miletus. She came as an adventuress to Athens, in the time of Pericles, and, by the combined charms of her person, manners, and conversation, completely won the affection and esteem of that distinguished statesman. Her station had freed her from the restraints which custom laid on the education of the Athenian matron, and she had enriched her mind with accomplishments which were rare even among men. Her acquaintance with Pericles seems to have begun while he was still united to a lady of high birth, and we can hardly doubt that it was Aspasia who first disturbed this union, although it is said to have been dissolved by mutual consent. But after parting from his wife, who had borne him two sons, Pericles attached himself to Aspasia by the most intimate relation which the laws permitted him to contract with a foreign woman; and she acquired an ascendency over him which soon became notorious, and furnished the comic poets with an inexhaustible fund of ridicule and his enemies with a ground for serious charges. The Samian War was ascribed to her interposition on behalf of her birthplace, and rumours were set afloat which represented her as ministering to the vices of Pericles by the most odious and degrading of offices. There was, perhaps, as little foundation for this report as for a similar one in which Phidias was implicated (Plut. *Pericl.* 13); though among all the imputations brought against Pericles, this is that which it is the most difficult clearly to refute. But we are inclined to believe that it may have arisen from the peculiar nature of Aspasia's private circles, which, with a bold neglect of established usage, were composed not only of the most intelligent and accomplished men to be found at Athens, but also of matrons, who, it is said, were brought by their husbands to listen to her conversation. This must have been highly instructive as well as brilliant, since Plato did not hesitate to describe her as the preceptress of Socrates, and to assert in the *Menexenus* that she both formed the rhetoric of Pericles and composed one of his most admired harangues, the celebrated funeral oration. The innovation, which drew women of free birth and good standing into her company for such a purpose, must, even where the truth was understood, have surprised and offended many, and it was liable to the grossest misconstruction. And if her female friends were sometimes seen watching the progress of the works of Phidias, it was easy, through his intimacy with Pericles, to connect this fact with a calumny of the same kind.

Aspasia. (Vatican.)

There was another rumour still more dangerous, which grew out of the character of the persons who were admitted to the society of Pericles and Aspasia. No persons were more welcome at the house of Pericles than such as were distinguished by philosophical studies, and especially by the profession of new philosophical tenets. The mere presence of Anaxagoras, Zeno, Protagoras, and other celebrated men, who were known to hold doctrines very remote from the religious conceptions of the vulgar, was sufficient to make a circle in which they were familiar pass for a school of impiety. Such were the materials out of which the comic poet Hermippus formed a criminal prosecution against Aspasia. His indictment included two heads: an offence against religion, and that of corrupting Athenian women to gratify the passions of Pericles. The danger was averted; but it seems that Pericles, who pleaded her cause, found need of his most strenuous exertions to save Aspasia, and that he even descended, in her behalf, to tears and entreaties, which no similar emergency of his own could ever draw from him.

After the death of Pericles, Aspasia attached herself to a young man of obscure birth, named Lysicles, who rose through her influence in moulding his character to some of the highest employments in the Republic. (See Plut. *Pericl.*; Xen. *Mem.* ii. 6.) (2) Daughter of Hermotimus, and a native of Phocaea in Asia Minor. She was so remarkable for her beauty that a satrap of Persia carried her off and made her a present to Cyrus the Younger. Her modest deportment soon won the affections of the prince, who lived with her as with a lawful wife. Her name at first was Milto (vermilion), which had been given her in early life on account of the brilliancy of her complexion. Cyrus, however, changed it to Aspasia, calling her thus after the mistress of Pericles. After the death of the prince she fell into the hands of Artaxerxes, who for a long time vainly sought to gain her affections. She only yielded at last to his suit through absolute necessity. When the monarch declared his son Darius his successor, the latter, as it was customary in Persia for an heir to ask a favour of him who had declared him such, requested Aspasia of his father. Aspasia was accordingly sent for, and, contrary to the king's expectation, made choice of Darius. Artaxerxes therefore gave her up, in accordance with established custom, but soon took her away again, and made her a priestess of Artemis at Ecbatana, or of the goddess whom the Persians called Anaïtis. This station required her to pass the rest of her days in chastity (Plut. *Artax.*). Justin, however, says (x. 1) that Artaxerxes made her one of the priestesses of the sun.

Aspendus (*Ἄσπενδος*). A city of Pamphylia, lying for the most part on a rocky precipice, on the banks of the river Eurymedon. It was a flour-

ishing place even before the expedition of the younger Cyrus (Xen. *Anab.* i. 2, 12). It was here that the Athenian patriot Thrasybulus terminated his life. Being off the coast, he levied contributions from the Aspendians, who, seizing an opportunity when he was on shore, surprised him in his tent at night, and slew him (Xen. *Hist. Gr.* iv. 8).

Asper, AEMILIUS. A Roman grammarian, the author of a commentary on Vergil, now existing in a fragmentary condition, and written probably about A.D. 80. In this he treated systematically Vergil's deviations from ordinary usage in syntax. See Ribbeck's Prolegom. to Vergil, p. 128. Another Asper wrote an *Ars Grammatica*, printed in Keil's *Grammatici Latini*, v. 547.

Asphaltus (ἄσφαλτος). See BITUMEN.

Aspis (ἀσπίς). See CLIPEUS.

Aspis (ἀσπίς). The asp, a species of deadly serpent often mentioned by both Greek and Roman writers. It would seem that several different species of poisonous reptiles were known to the ancients under this common name.

Assarăcus (Ἀσσάρακος). Son of Tros and founder of the collateral line to which Anchises and Aeneas belong in the royal house of Troy. See ANCHISES; AENEAS; DARDANUS.

Assarion (ἀσσάριον). The Greek name for the Latin *as* (q. v.).

Asser. The pole of a litter. See LECTICA.

Assertor or **Adsertor**. Contains the same root as the verb *adserere*, which, when coupled with the word *manu*, signifies to lay hold of a thing, to draw it towards one. Hence the phrase *adserere in libertatem*, or *liberali adserere manu*, applies to him who lays his hand on a person reputed to be a slave, and *asserts* or maintains his freedom. The person who thus maintained the freedom of a reputed slave was called *adsertor*, and by the laws of the Twelve Tables it was enacted in favour of liberty that such *adsertor* should not be called on to give security in the *sacramenti actio* to more than the amount of fifty asses. The person whose freedom was thus claimed was said to be *adsertus*.

Assessor or **Adsessor**. Literally one who sits by the side of another. The consuls, praetors, governors of provinces, and the iudices were often imperfectly acquainted with the law and the forms of procedure, and it was necessary that they should have the aid of those who had made the law their study. These advisers were known as *assessores*. The *praefectus praetorio* and *praefectus urbi*, and other civil and military functionaries, had their assessors. The emperor Alexander Severus gave the assessors a regular salary. See Bethmann-Hollweg, *Der römische Civil-Prozess*, iii. 129, § 141.

Assidui. See LOCUPLETES.

Assignatio. The Latin term for the assignment of public land to citizens or colonies. See AGRARIAE LEGES; COLONIA.

Assus (Ἄσσος). A city in the Troad, on the Adramyttian Gulf, opposite to Lesbos, afterwards called Apollonia; the birthplace of Cleanthes the Stoic.

Assyria (in Greek, Ἀσσυρία; in Assyrian inscriptions called *Assur*; in the Persian, *Athura*; and in the Median, *Assura*). The country properly so called, in the narrowest sense, was a district of Asia, extending along the east side of the Tigris, which divided it on the west and northwest from Mesopotamia and Babylonia, and bounded on the north and east by Mount Niphates and Mount Zagrus, which separated it from Armenia and Media, and on the southeast by Susiana. It was watered by several streams flowing into the Tigris from the east, two of which, the Lycus or Zabatus (Great Zab) and the Caprus or Zabas (Little Zab), divided the country into three parts. The district between the upper Tigris and the Lycus, called Atturia, was probably the most ancient seat of the monarchy, containing the capital, Nineveh or Ninus. The Lycus and the Little Zab bounded the finest portion, called Adiabené. The district southeast of the Little Zab contained the two subdivisions Apolloniatis and Sittacené. In a wider sense the name Assyria was used to designate the whole country watered by the Tigris and Euphrates, including Mesopotamia and Babylonia; and in a still more extended application it meant the whole Assyrian Empire, one of the first great states of which we have any record.

The remarkable fertility of the country enabled it to support a large population; and its great material prosperity, power, and culture are at-

Restoration of an Assyrian Palace. (Reber.)

tested by ancient writers, as well as by the monuments that remain to us in the shape of ruins of cities, extensive canals and water-works, and proofs secured by excavators of the possession of the arts and sciences. At the present day the country is almost a desert; but from Tekrit to Bagdad, and in the vicinity of Nineveh (q. v.), abundant ruins mark the former wealth and splendour of the people.

ETHNOLOGY.—The Assyrians were a branch of the Semitic race, to which the Syrians, Phœnicians, Jews, and Arabs belonged, and which in Chaldaea appears to have supplanted the Scythic or Turanian stock as early as B.C. 2100. Assyria had in the earliest times a close connection with Aethiopia and Arabia. Hence Herodotus speaks of Sennacherib as king of the Arabians as well as of the Assyrians. See BABYLONIA.

LANGUAGE.—The language of the Assyrians is allied to the North Branch of the Semitic family, its vocabulary showing a close affinity to Hebrew and Phœnician. In the fulness of its verbal system and richness of synonyms, however, it resembles the Arabic. The ethnic type of the Assyrians is the Semitic modified by some admixture with Akkadian elements. See AKKAD; CUNEIFORM INSCRIPTIONS.

Assyrian literature is known to us chiefly from the discovery in the palace of Assur-bani-pal, at

Clay Tablet with Cylinder, impressed, from Kouyunjik.

Nineveh, of a library of many thousand tablets collected by that king and his father, Esar-haddon. Duplicate copies of some of these tablets have been found in excavating the Babylonian cities. Of these tablets, many are syllabaries, dictionaries, geographies, and other educational works, often couched in the ancient Akkadian and Sumirian tongues; so that from them, Assyriologists have learned much about the older languages of Chaldaea. The richest literary discoveries, however, have been in the field of poetry and mythology. In 1872 the late Mr. George Smith, of the British Museum, discovered a series of tablets containing an epic in twelve books, one of which relates to the legend of the Deluge, and bears a very striking resemblance to the account given in the Old Testament. In both accounts the Deluge is a punishment for human sins; in both, the builder of an ark gathers into it his family and the beasts of the field; in both, the ark rests upon a mountain; in both, peace between God and man is restored; and in both, a sign of the restoration is the appearance of the rainbow. Many other interesting resemblances to portions of the Book of Genesis are contained in the Assyrian tablets. The hymns and prayers are likewise beautiful and poetic.

Inscribed Tablet impressed with Seals.

RESULTS OF EXCAVATIONS.—Successful excavations have been made by Botta, Layard, Ménant, Oppert, Rawlinson, Smith, and others, with the result of opening up many palaces and temples, and bringing to light sculptures covered with inscriptions, and including obelisks, sphinxes, winged lions and bulls, and bas-reliefs of battle-scenes, sieges, hunts, etc. Many smaller objects are no less interesting, such as ornaments, bells, engraved gems, and bronzes. It has been learned that the Assyrians were acquainted with glass; that they employed the arch in building; that they used the lens as a magnifying instrument; and had, among other mechanical appliances, the lever and the roller.

Nebo. (British Museum.)

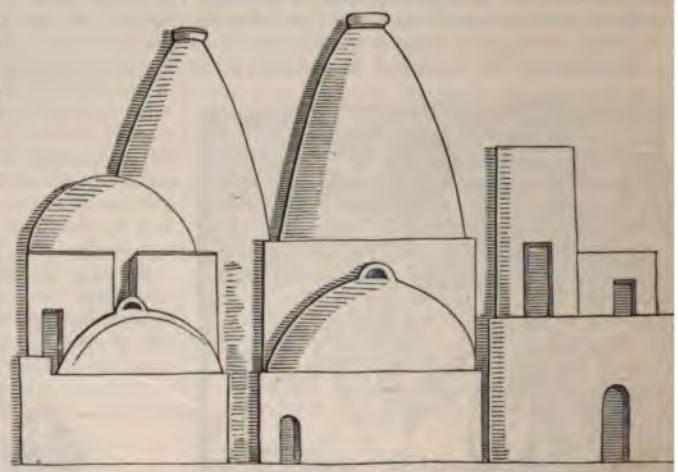
RELIGION.—The religion of Assyria was simpler than that of the Babylonians, although polytheistic in character. The national deity was Assur, regarded as the found-

er of the nation. Beside him there are two principal triads, with many minor deities. The first triad is known as the Nature Triad (Anu "the Progenitor," Bel "the Lord of the World," Hea "the Lord of the Sea, Rivers, and Fountains"). The second triad is the Celestial Triad (Sin the Moon-god, Shamas the Sun-god, Istar the Star-goddess). Minor gods are Merodach or Marduk, son of Hea; Nebo the god of learning, who possesses many of the attributes of the Greek Hermes (q. v.); and Nergal and Nusku the war-gods. (See 2 Kings, xvii. 30.)

HISTORY.—Ancient accounts of Assyrian history are those of Berosus (q. v.), a Graeco-Chaldean priest, who wrote at Babylon, where he had access to the inscriptional records, about B.C. 268; of Herodotus; and of Ctesias of Cnidus, physician to the Persian king Artaxerxes Mnemon (B.C. 405). The narrative of Berosus has met with much confirmation from recent excavations and explorations. In the Bible narrative we are told that Nineveh was founded from Babylonia. "Out of that land [Babylonia] he [Nimrod] went forth into Assyria" (Gen. x. 11)—and this statement is fully confirmed by the results of recent explorations. The earliest inscriptions found on the bricks from Assur (Kileh-Shergat), the ancient capital, give to the first rulers of the land the Akkadian title of Patesi, or "high-priest of the city of Assur," and to the city itself the Akkadian name of Pal-bi-ki. The next notice of Assyria does not occur until the Assyrian king Pul, or Tiglath-pileser II., invaded Palestine, and was bought off by Menahem, king of Israel (B.C. 738). In the same reign we find the Jewish king Jehoahaz (Ahaz) becoming a vassal of the court of Assyria, and the tribes beyond Jordan carried away captive (B.C. 734). In B.C. 722, Samaria is captured by Sargon the Tartan, who had usurped the throne from his weak master, Shalmaneser IV. The next reference to Assyria is that of the siege and capture of Jerusalem by Sargon (Isaiah, x., xi., xx.), and the siege of Ashdod (B.C. 712–711). This event is now proved to be distinct from the siege by Sennacherib in B.C. 701, which terminated apparently in a disaster for the Assyrian army. The last mention of Assyria is the record of the murder of Sennacherib by his sons in B.C. 681, and the accession of his faithful son Esar-haddon, the most powerful of all the Assyrian monarchs, for he carried his arms as far as the Mediterranean and conquered Egypt. Little credit is to be attached to the expedition of Holofernes recorded in the apocryphal Book of Judith.

After this the Empire appears to have gradually decayed, until at last, in the reign of Assur-banipal or Sardanapalus, or that of Esar-haddon II. (Sarakos), a league for its destruction was formed between Nabopolassar, governor of Babylon, and Cyaxares, king of Media, which was strengthened by the marriage of Nebuchadnezzar, son of the former, to Nitocris, daughter of the latter. The war and siege are said to have been interrupte by an invasion of the Scythians, which drew of Cyaxares; but at length Nineveh was taken an destroyed about B.C. 605, or, according to Raw linson, 625. In the time of Darius Hystaspe Assyria rebelled without success in conjunctio with Media. In the time of Herodotus the cap tal had ceased to exist; and when Xenopho passed it the very name was forgotten, though h testifies to the extent of the deserted city, and a serts the height of the ruined walls to be 150 fee An inconsiderable town seems to have existed o its ruins in the reign of Claudius; and the la notice we have of Nineveh in the classics is i Tacitus.

The fanciful history related by Ctesias is no found to be based on distorted Graeco-Persian tr ditions; and though the writer managed to mak the ancient world give credit to him in preferenc to Herodotus, his work is now proved to be ver untrustworthy. According to him, for thirty ge erations after Ninyas the kings led a life of lux ry and indolence in their palace; the last of then Sardanapalus, made a vigorous defence against A baces, the rebel governor of Media, but, finding i impossible to defend Nineveh, he set fire to h palace, and burned himself with all his treasure This event took place 1306 years after Ninu Now, the above account represents Nineveh have perished nearly three centuries before th real date, which was about B.C. 606, and is utte ly incompatible with Scripture. Herodotus a signs to the Empire a duration of 520 years, an Berosus of 526. In order to reconcile these co flicting accounts, historians have supposed th Nineveh was twice destroyed, but this suppos tion is now generally rejected. However, th part of Nineveh was actually destroyed by fire proved by the condition of the slabs and statu found in its ruins, which show the action of i tense heat.



Assyrian Dwellings. (Relief from Kouyunjik.)

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Asta. (1) The modern Asti in Piedmont, an inland town of Liguria on the Tanarus, a Roman colony. (2) A town in Hispania Baetica, near Gades, a Roman colony.

Astabŏras (Ἀσταβόρας) and **Astăpus** (Ἀστάπους). Two rivers of Aethiopia, having their sources in the highlands of Abyssinia, and uniting to form the Nile. The land enclosed by them was the island of Meroé (q. v.).

Astăcus (Ἄστακος). A celebrated city of Bithynia, on the Sinus Astacenus, a bay of the Propontis, was a colony from Megara, but afterwards received fresh colonists from Athens, who called the place Olbia. It was destroyed by Lysimachus, but was rebuilt on a neighbouring site by Nicomedes I., who named his new city Nicomedia.

Astarté (Ἀστάρτη). See APHRODITÉ.

Asteria (Ἀστερία). A daughter of the Titan Coeus and the Titanid Phoebé, sister of Leto, and mother of Hecaté by Perses, son of the Titan Crius. She is said to have turned into a quail (ὄρτυξ) and plunged into the sea to escape the advances of Zeus. After her the island of Delos (q. v.) was first called ASTERIA, and later ORTYGIA.

Astĕris (Ἀστερίς) or **Asteria** (Ἀστερία). A small island between Ithaca and Cephallenia.

Astraea (Ἀστραία). The daughter of Zeus and Themis, and goddess of justice, who lived during the Golden Age among men; but when the wickedness of men increased she withdrew to heaven, and was placed among the stars under the name of Virgo. Her sister Pudicitia (Αἰδώς) left the earth along with her (Hyg. *Poet. Astr.* ii. 25).

Astraeus (Ἀστραῖος). A Titan, husband of Eos, and father of the winds and the stars, whence Ovid calls the winds *Astraei fratres*.

Astragălus (ἀστράγαλος). A word which literally signifies that particular bone in the ankles of certain quadrupeds which the Greeks as well as the Romans used for dice and other purposes, as described under the corresponding Latin word TALUS.

As a technical term *astragalus* is used by Vitruvius for a certain moulding (the astragal), which seems to have derived its name from its resemblance to a string or chain of *tali;* and it is, in fact, always used in positions where it seems intended to bind together the parts to which it is applied. It belongs properly to the more highly decorated forms of the Ionic order, in which it appears as a lower edging to the larger mouldings, especially the *echinus* (ovolo), particularly in the capital, as shown in the following wood-cut, which represents an Ionic capital found in the ruins of the temple of Dionysus at Teos. It is also often used in the entablature as an edging to the divisions of the cornice, frieze, and architrave. The lower figure in the illustration represents a portion of the astragal which runs beneath the crowning moulding of the architrave of the Temple of Erechtheus.

Astragalus. (From Ionic Capital.)

The term is also applied to a plain convex moulding of the same sectional outline as the former, but without the division into links, like a *torus* on a small scale.

Astrateias Graphé (ἀστρατείας γραφή). An accusation brought against persons who failed to appear among the troops after they had been enrolled for the campaign by the generals. The court was composed of soldiers, and the generals presided. See EXERCITUS, p. 649.

Astrologia (ἀστρολογία). Equivalent to *astronomia*, a word which is not earlier than Seneca. See ASTRONOMIA.

Astronomia (ἀστρονομία) and **Astrologia** (ἀστρολογία). These terms were at first synonymous expressions among the ancients, both signifying "the science of the stars." But afterwards astrology came to mean that part of the science which deals with the supposed influence of the stars on the destinies of men. Among the Greeks, astronomy, the origin of which they themselves ascribed to the Assyrians, Babylonians, and Egyptians, was for centuries the subject of philosophical speculation without a sufficient groundwork in observation, because mathematics and mechanics had not reached the requisite degree of perfection. The list of observing astronomers opens with Eudoxus of Cnidus in the first half of the fourth century B.C., who assumed that the earth was spherical, and tried to explain the phenomena of the heavens by a complicated theory of concentric spheres. Aristotle, too, maintained and proved the spherical form of the earth, which he took to be the immovable centre of the universe. Astronomy was first raised into a real science after B.C. 300 at Rhodes and Alexandria, in the Museum of which town the first observatory was built; and Aristyllus and Timochares determined the places of the fixed stars with comparative accuracy, though as yet with very rude apparatus. A great step in advance was taken by Aristarchus of Samos, who observed the summer solstice at Alexandria in B.C. 279, maintained the earth's rotation on her axis and revolution round the sun, and made an attempt, by no means contemptible, to ascertain the size and distance of the sun and moon. His successor Eratosthenes also rendered essential service to the progress of the science; thus, he came very near

to determining the exact obliquity of the ecliptic. The true founder of scientific astronomy, and the greatest independent observer of antiquity, was Hipparchus of Nicaea (in the second century B.C.), who discovered the precession of the equinoxes, and determined the length of the solar year (at 365 days, 5 hours, 55 minutes, 12 seconds), as well as the time of the moon's revolution, and the magnitude and distances of the heavenly bodies. The last important astronomer of antiquity, and the greatest after Hipparchus, is Claudius Ptolemaeus in the second century A.D. In his chief work, commonly known by its Arabic name of *Almagest*, he digested the discoveries of his predecessors, especially Hipparchus, and his own into a formal system, which passed current all through the Middle Ages. According to it the earth is a sphere resting motionless in the middle of the equally spherical universe, while the sun, moon, planets, and fixed stars roll at various distances around her.

The Romans regarded astronomy as an idle speculation, and gave little attention to it. When Iulius Caesar reformed the Roman calendar he was obliged to bring an astronomer, Sosigenes, from Alexandria to help him.

ASTROLOGY, in the narrower sense of the word, and applied to predictions based upon the observation of the heavenly bodies, arose among the Chaldaeans, and in Greece did not come into vogue until after the time of Alexander the Great. In Rome the professional astrologers were called Chaldaei, or Mathematici, the latter name referring to the astronomical calculations which they made. In the Republican period they were known, but held in utter contempt. In B.C. 139 their unpopularity was so great that they were expelled from Rome and Italy. But in the turbulent times of the civil wars their reputation rose considerably, and still more under the Empire, when the most extensive demands were made upon their science. They were, indeed, repeatedly driven out of Italy and involved in trials for treason (*maiestas*); but this only enhanced the consideration in which they were held, the more so as they were frequently taken into counsel by the emperors and the members of the imperial family. In later times all that the Chaldaeans were forbidden to do was to consult the stars on questions referring to the emperor's life, which was made a criminal offence. The Christian emperors (but none before them) issued many prohibitions against all consultation of astrologers whatever.

In the practice of their art they used calendars written on tablets, in which were set down for every day the motion and relative distances of the stars, whether lucky or unlucky. By another set of tablets they made their calculations of every hour in detail, noting the hour of a person's birth and the relative position of the constellation dominant at the time. In accordance with this they determined the fortunes of him who was born at the hour in question. By a similar process they ascertained the times that were favourable or unfavourable to any undertaking. Among the lucky stars were Iupiter, Venus, and Luna; among the unlucky, Saturn and Mars were the chief. Mercury was lucky or unlucky, according to circumstances.

For an account of ancient astronomy and astrology, the reader is referred to Ball, *Short History of Mathematics* (1888); Lewis, *Astronomy of the Ancients* (1862); Becker, *Handbuch der röm. Alterth.* (1880); Whewell, *History of the Inductive Sciences* (3d ed. 1858); Wolf, *Geschichte der Astronomie* (1877); Delambre, *Histoire de l'Astronomie* (1827); the treatise of Iulius Firmicus in Latin, of Manetho and Ptolemy in Greek; and the Latin poem of Manilius (q. v.), entitled *Astronomica*.

Astŭra. A river in Latium, flowing between Antium and Circeii into the Tyrrhenian Sea. At its mouth it formed a small island, with a town upon it, also called Astura, where Cicero had an estate.

Astŭres. A warlike people in the northwest of Spain, bounded on the east by the Cantabri and Vaccaei, on the west by the Gallaeci, on the north by the ocean, and on the south by the Vettones. Their chief town was Asturica Augusta (Astorga), and they have given their name also to the modern Spanish province of Asturias.

Astyăges (Ἀστυάγης). A son of Cyaxares, and last king of Media (q. v.) who reigned B.C. 594–559, and was deprived of his kingdom by his grandson, Cyrus (q. v.).

Astyănax (Ἀστυάναξ). The son of Hector and Andromaché. After the capture of Troy the Greeks hurled him down from the walls, that he might not restore the kingdom of Troy. See HECTOR.

Astynŏmi (ἀστυνόμοι). The title of ten officers at Athens drawn annually by lot from the ten tribes, five for the city and five for the Piraeus. They formed a kind of city police, responsible for the cleanliness and order of the streets, and probably for the safety of the public buildings. See Böckh, *Publ. Economy of Athens*, p. 203 foll. See, also, AEDILES.

Asylia (ἀσυλία). "Inviolability." (1) The security of person and property enjoyed by ambassadors, heralds, athletes, on their goings to and from the great games, and sometimes to individuals by special favour. See Plut. *Arat.* 28. (2) The right of sanctuary.

Atābŭlus. The name given in Apulia to the sirocco or parching southeast wind, now locally known as *altino*.

Atacīni. A people of Gallia Narbonensis, whose capital was Narbo (Narbonne). They derived their name from the river Atax, now the Aude.

Atacīnus, VARRO. See VARRO.

Atalanta (Ἀταλάντη). A Greek heroine of the type of Artemis (q. v.). There were two slightly different versions of her story, one current in Arcadia and the other in Boeotia.

(1) THE ARCADIAN VERSION. Atalanta, daughter of Zeus and Clymené, was exposed by her father, who had desired male offspring only. She was suckled by a bear, until she was found and brought up by a party of hunters. Under their care she grew up to be a huntress—keen, swift, and beautiful. She took part in the Calydonian boar-hunt, was the first who struck the boar, and received from Meleager the head and skin of the beast as the prize of victory. (See MELEAGER.) She is also associated with the voyage of the Argonauts. She turned a deaf ear to the entreaties of her numerous suitors; but at last she propitiated the wrath of Aphrodité by returning the faithful love of the beautiful Milanion, who had followed her persistently, and suffered and struggled for her. Their son was Parthenopaeus, one of the Seven against Thebes. Swinburne's poem, *Atalanta in Calydon*, gives a magnificent setting to the story.

(2) THE BOEOTIAN VERSION. Atalanta was the daughter of Schoeneus, son of Athamas, and distinguished for beauty and swiftness of foot. An oracle warned her against marriage, and she accordingly lived a lonely life in the forest. She met the addresses of her suitors by challenging them to race with her, overtaking them in the race and spearing them in the back. She was at length beaten, however, by Hippomenes, who during the race dropped on the ground three golden apples given him by Aphrodité. Atalanta stooped down to pick up the apples, and thus lost the race. Hippomenes forgot to render thanks to Aphrodité, and the goddess in anger caused the pair in their passion to profane the sanctuary of Cybelé, where they were changed into lions. See W. S. Landor's *Hippomenes and Atalanta*.

Atargătis (Ἀτάργατις). See SYRIA DEA.

Atax. A river of Gaul, now the Aude.

Até (Ἄτη). According to Homer, the daughter of Zeus; according to Hesiod, of Eris (or Strife). She personifies infatuation, the infatuation being generally held to imply guilt as its cause and evil as its consequence. At first she dwelt on Olympus; but after she had entrapped Zeus himself into his rash oath on the occasion of the birth of Heracles (q. v.), he hurled her down to earth. Here she pursues her mission of evil, walking lightly over men's heads, but never touching the ground. Behind her go the Litai (Prayers), the lame, wrinkled, squinting daughters of Zeus. The Litai, if called upon, heal the hurts inflicted by Até; but they bring fresh evil upon the stubborn. In later times Até is transformed into an avenger of unrighteousness, like Diké, the Erinyes, and Nemesis.

Ateius Capĭto, GAIUS. A Roman jurist of the age of Augustus and Tiberius, who was born about B.C. 30, and died about A.D. 22. Unlike his contemporary Antistius Labeo (q. v.), he recommended himself to the ruling powers by his submissive attitude. He was rewarded by many tokens of distinction; among others, by the consulship, to which he was elected in A.D. 5, before attaining the legal age. As a jurist (again unlike Antistius) he represented the conservative tendency, and so became the founder of a special school called the *Sabiniani*, after his pupil Masurius Sabinus, and opposed in its theory of legal interpretation to the radical school of Proculus. See IURISPRUDENTIA.

Ateleia (ἀτέλεια). Immunity from public burdens was enjoyed at Athens by the archons for the time being; by the descendants of certain persons, on whom it had been conferred as a reward for great services, as in the case of Harmodius and Aristogiton; and by the inhabitants of certain foreign States. It was of several kinds: it might be a general immunity (ἀτέλεια ἁπάντων), or a more special exemption, as from custom-duties, from the liturgies, or from providing sacrifices (ἀτέλεια ἱερῶν). Exemption from military service was also called ἀτέλεια.

Atella. The modern Aversa; a town in Campania between Capua and Neapolis, originally inhabited by the Oscans, afterwards a Roman municipium and a colony.

Atellānae Fabŭlae. Plays of a farcical nature; so called from Atella, a town of the Osci in Campania. See COMOEDIA; LITERATURE (Roman).

Aternum. The modern Pescara; a town in central Italy, on the Adriatic, at the mouth of the river Aternus, was the common harbour of the Vestini, Marrucini, and Peligni.

Atesté. The modern Este; a Roman colony in the country of the Veneti in northern Italy.

Athamania (Ἀθαμανία). A mountainous country in the south of Epirus, on the western side of Pindus, of which Argithea was the chief town. The Athamanes were a Thessalian people, who had been driven out of Thessaly by the Lapithae.

Athămas (Ἀθάμας). The son of Aeolus and Enareté, and king of Orchomenus in Boeotia. At the command of Heré, Athamas married Nephelé, by whom he became the father of Phrixus and Hellé. (See PHRIXUS.) But he was secretly in love with the mortal Ino, the daughter of Cadmus, by whom he begot Learchus and Melicertes. Having thus incurred the anger both of Heré and of Nephelé, Athamas was seized with madness, and in this state killed his own son, Learchus. Ino threw herself with Melicertes into the sea, and both were changed into marine deities—Ino becoming Leucothea, and Melicertes, Palaemon. Athamas, as the murderer of his son, was obliged to flee from Boeotia, and settled in Thessaly. Hence we have Athamantiades, son of Athamas, i. e. Palaemon; and Athamantis, daughter of Athamas, i. e. Hellé.

Athanasius (Ἀθανάσιος). A Christian bishop of the fourth century. He was a native of Egypt, and a deacon of the Church of Alexandria under Alexander the Bishop, whom he succeeded in his dignity A.D. 326. Previous to his obtaining this high office he had been private secretary to Alexander, and had also led for some time an ascetic life with the renowned St. Anthony. Alexander had also taken him to the council at Nicæ, where he gained the highest esteem of the fathers by the talent which he displayed in the Arian controversy. (See ARIUS.) He had a great share in the decrees passed here, and thereby drew on himself the hatred of the Arians. On his advancement to the prelacy he dedicated all his time and talents to the doctrine of the Trinity, and resolutely refused the request of Constantine for the restoration of Arius to the Catholic communion. In revenge for this refusal, the Arian party brought several accusations against him before the emperor. Of these he was acquitted in the first instance; but, on a new charge of having detained ships at Alexandria, laden with corn for Constantinople, either from conviction or policy, he was found guilty and banished to Gaul. Here he remained in exile eighteen months, or, as some accounts say, upwards of two years, his see in the meantime being unoccupied.

On the death of Constantine he was recalled, and restored to his functions by Constantius; but the Arian party made new complaints against him, and he was condemned by 90 Arian bishops assembled at Antioch. On the opposite side, 100 orthodox bishops, assembled at Alexandria, declared him innocent; and Pope Iulius confirmed this finding, in conjunction with more than 300 bishops assembled at Sardis from the East and West. In consequence of this, he returned a second time to his diocese. But when Constans, emperor of the West, died, and Constantius became master of the whole Empire, the Arians again ventured to rise

up against Athanasius. They condemned him in the councils of Arles and Milan, and, as the worthy patriarch refused to listen to anything but an express command of the emperor, when he was one day preparing to celebrate a festival in the church, a body of soldiers suddenly rushed in to make him prisoner. The surrounding priests and monks, however, placed him in security. Athanasius, displaced for a third time, fled into the deserts of Egypt. His enemies pursued him even here, and set a price on his head. To relieve the hermits, who dwelt in these solitary places and who would not betray his retreat, from suffering on his account, he went into those parts of the desert which were entirely uninhabited. He was followed by a faithful servant, who, at the risk of his life, supplied him with the means of subsistence. In this undisturbed spot Athanasius composed many writings, full of eloquence, to strengthen the faith of the believers or expose the falsehoods of his enemies. When Julian the Apostate ascended the throne, he allowed the orthodox bishops to return to their churches. Athanasius, therefore, returned after an absence of six years. The mildness which he exercised towards his enemies was imitated in Gaul, Spain, Italy, and Greece, and restored peace to the Church. But this peace was interrupted by the complaints of the heathen, whose temples the zeal of Athanasius kept always empty. They excited the emperor against him, and he was obliged to fly to the Thebaïs to save his life. The death of the emperor and the accession of Jovian again brought him back; but on Valens becoming emperor eight months after, and the Arians recovering their superiority, he was once more compelled to fly. He concealed himself in the tomb of his father, where he remained four months, until Valens, moved by the pressing entreaties and threats of the Alexandrians, allowed him to return. From this period he remained undisturbed in his office until he died, in A.D. 373.

Of the forty-six years of his official life, he spent twenty in banishment, and the greater part of the remainder in defending the Nicene Creed. Athanasius is one of the greatest men of which the Church can boast. His deep mind, his noble heart, his invincible courage, his living faith, his unbounded benevolence, sincere humility, lofty eloquence, and strictly virtuous life, gained the honour and love of all. His writings are on polemical, historical, and moral subjects. The polemical treat chiefly of the doctrines of the Trinity, the incarnation of Christ, and the divinity of the Holy Spirit. The historical ones are of the greatest importance for the history of the Church. In all his writings the style is distinguished, considering the age in which they were produced, for clearness and moderation. His apology, addressed to the emperor Constantine, is a masterpiece. The creed which bears his name is now generally allowed not to have been his. It was first printed in Greek in 1540, and several times afterwards to 1671. It has been questioned whether this creed was ever received by the Greek and Oriental Churches. In America the Episcopal Church has rejected it. The best edition of Athanasius is in the *Patrologia Graeco-Latina* of Migne (1860). His epistles and some of his orations were translated with notes by J. H. Newman (1842).

Athēnae (Ἀθῆναι). The chief city of Attica. The long southeastern triangle of the northern peninsula of Greece, which terminates in the abrupt promontory of Sunium (mod. Cávo Colónnais), has its most interesting and important division, topographically as well as historically, on the western side, facing the Saronic Gulf. Here, at a point midway between Sunium and the promontory that faces Salamis, the low Cape Zoster terminates the Anhydros range, a lower continuation of Hymettus. The long continuous ridge of Anhydros and Hymettus (1027 metres at its greatest height) extends, in a slightly northeasterly direction, towards the range of Pentelé (Πεντέλη), the ancient Brilessos (Βριλησσός) or Pentelicon (Πεντελικόν sc. ὄρος, Lat. Mons Pentelicus), from which it is separated by the pass through which the modern railway runs southeasterly towards the ancient mines of Laurium, near Sunium. The Pentelicus range (1086.6 metres high) extends northwest and southeast, and forms with Hymettus and Anhydros a well-nigh continuous dividing-wall between the eastern plain of Attica, the Mesogaea (Μεσόγαια) and the middle plain; while the plain of Marathon in the northeast is approachable from the Mesogaea only by a narrow way between Pentelicus and the sea towards Euboea, and from the middle plain by two difficult mountain ways between Pentelicus and Parnes. This last range (1412 metres high) lies to the northwest of Pentelicus and extends nearly east and west. Passable only by way of Decelea (mod. Tatóï) in the east and Phylé in the west, it effectually cuts off Attica from Boeotia. In its furthest extent towards the west, where it continues in the Cithaeron range, it divides the western Attic plain, the Eleusinian, from Boeotia. The middle Attic plain is separated from the Eleusinian by a lower mountain mass, Aegaleos (Αἰγάλεως) or Corydallos (Κορυδαλλός) (467 metres high), which, leaving easy way between itself and Parnes, continues southwest, broken midway by the pass of Daphné, till it terminates in "the rocky brow which looks o'er sea-born Salamis." Within these natural ramparts lies that which we may call *par excellence* the Attic plain, a great V-shaped recess open towards the sea. Its more important internal features, which, taken in connection with its enclosed character on the one hand and its free access to the sea on the other, rendered it an ideal theatre for the development of a Greek state, we must now examine in detail.

From the offshoots of Parnes and Pentelicus in the northeast rises the most considerable waterway of the plain—the Cephissus, which afforded in ancient as in modern times a perennial source of irrigation for the fields of the Attic farmer. As it approaches the sea, below the heights of the city, it seems to have been met by another stream from the east—the Ilissus, which, rising from Hymettus, is in modern times, owing to the denudation of its parent mountain, a much more insignificant stream than in ancient times, hardly more than a dry bed in summer. Hence the difficulty of determining its entire course. The Eridanus mentioned by ancient authors seems to have been a stream from the delicious and wholesome fountain of Kaisariané (Καισαριανή, anc. Κυλλοῦ πήρα), southeast of the sources of the Ilissus, into which the stream emptied east of the city.

Between the Cephissus and the Ilissus, about midway of the plain, a short range of hills, formed like the other heights of the plain of bluish-gray limestone and bearing to-day the name Tourkovoúni

Plan of Athens.

(Τουρκοβούνι, "Turk Mountain," anc. perh. Ἀγχεσμός) (339 metres high), terminates at the southwest in the bold separate peak of Lycabettus (277 metres high), from the pyramidal summit of which, crowned by a chapel of St. George, one commands the most splendid view of the Attic plain, the gulf with its islands, and the Peloponnesian mountains beyond. Some 1000 paces to the southwest of this height, too sharp and steep for habitation, rises a double group of hills of about half the height of Lycabettus. The first and highest of these is the famous Acropolis, the citadel of Athens (156 metres high). Under its western brow lies the lower rock of the Areopagus (Ἄρειος πάγος, "Mars' Hill") (115 metres high). Southwest is the triple group of the Museum (Μουσεῖον, "Muses' Hill"), the Pnyx, and the "Nymphs' Hill" (so called from an ancient inscription), separated by depressions. The highest point is at the northeast extremity of the group, in the summit of the Museum (147 metres high), crowned by the monument of the Syrian Antiochus Philopappus. This triple group of hills seems to have been called collectively in ancient times Pnyx (Πνύξ, "conglomeration").

Lycabettus, the Acropolis, and the Pnyx were manifestly formed by the action of water, which,

View of the Acropolis in 1890. (From a photograph.)

forcing its way east and west, left the hard blue-gray limestone projecting in three great protuberances, "like bones of a wasted body," as Plato says.

Between four and five English miles southwest of the Acropolis we find as outpost on the sea the rocky peninsula of Acté or Munichia, which, originally an island, like Salamis, was gradually united to the plain by the soil washed from above. North of it lies the secure landlocked harbour of Piraeus (Πειραιεύς); east, the larger open roadstead of Phalerum (Φάληρον), the earlier port of Athens, into which the Cephissus and Ilissus drain, and which is terminated on the southeast by Cape Colias (Κωλιὰς ἄκρα).

If we examine the soil of the plain from the sea inland, we find that the sandy coast is succeeded by a swampy alluvial strip, the Halipedon (Ἁλίπεδον, "salt-plain" or "sea-plain"). This again gives place to the plain proper, which, though "light of soil" and requiring diligent cultivation, is yet the natural home of the olive, and is not ill adapted to the growth of wheat and vegetables. The stony foot-hills above the plain (Φελλεύς) were terraced and utilized for the cultivation of the vine; while the fragrant mountain-plants, particularly of purple Hymettus, furnished pasturage not only for sheep, but for the bees that have made Attic honey proverbial. The fig-tree, too, was made to flourish so well in the plain that Attic figs were as famous as the oil and honey from the same region.

To these resources we must add the abundance of potters'-clay, and the wealth of material for the architect and the sculptor afforded by the quarries of Pentelicus, Hymettus, and Eleusis, as well as by those of the hills of the city and the heights of Piraeus.

In his efforts to wring from the soil its uttermost, the farmer was aided by a climate exceptionally favourable. In the Attic year there are, on the average, not more than thirty-five days on which the sun does not show itself; and though the north winds from snowy Parnes render the winter cold most penetrating, their steady breath by day during the greater part of the year, alternating with the equally steady sea-breeze by night, combined with a wonderful purity and dryness of air, gave to Attica—and still gives to her, though in a less degree—a climate at once physically and mentally exhilarating. Justly, then, might "the children of Erechtheus" be called "blessed of old, and children of the happy gods," "lightly walking through brightest and clearest air," where the goddess of all fertility "irrigated the soil from the streams of ever-flowing Cephissus, and breathed over them temperate breezes."

We turn now to the development of the little city which grew up in the midst of this exceptional environment.

As in the case of other ancient Grecian settlements, so in that of Athens we find an avoidance of immediate proximity to the sea, such as would have been obtained by a settlement on the height of the Piraeus. The natural centre for the development of a town neither remote from the sea nor yet immediately accessible from it—such, too, as to be commanded by a natural asylum in the event of hostile inroads—is afforded, in the case of Athens, by the group of hills below Lycabettus. Not only do we find here a central and isolated position in a plain set apart from the rest of the world by nature, but also, within a narrow compass, arable land with a water-supply, the material for the primitive artisan, and an airy and wholesome position for habitation upon a foundation of native rock, thus leaving the cultivable area unencumbered.

It is not of special moment to us, in tracing the material development of the little community which has done more than any other towards the promotion of civilization, whether we give to the earliest inhabitants any other name than Athenians. The term Pelasgian itself needs interpretation; and, so far as any precise knowledge goes, we might as well regard these early occupants of the "land unsacked" as quite as truly an outgrowth of "the ground itself" as their symbolic cicada. It is evident from the mere consideration of their environment that we must accept the view of Thucydides, that Attica was exceptionally stable in population, and trace, so far as possible, the gradual accretions upon the primitive nucleus, by whatever name we choose to designate it.

The earliest and most permanent traces of human habitation to be found at Athens are the foundations of houses cut in the rock of the group of hills designated by the general name of Pnyx. These are extensive enough to warrant the belief that this region, which in historical times lay waste for the most part, was the seat of a thriving town, according to the conditions of that primitive period. Whether the remarkable rock-cuttings and the semicircular Pelasgic wall upon the hill called *par excellence* Pnyx be the monuments of a prehistoric worship of the primeval god of the sunny sky of Greece as well as of its stormier phenomena, Zeus Hypsistos, or whether we are to see here, as has been the prevailing fashion, the place of the Athenian popular assembly (that which under the former supposition is the altar becoming under the latter the famous bema, from which the orators "shook th' arsenal and fulmin'd over Greece"), to any one who has been upon the ground the extreme antiquity of these imposing works is at once obvious. To the early period under discussion seem to belong also the rock-hewn chambers, one of which is traditionally known as the "Prison of Socrates"—an impossible designation.

We cannot suppose that the inhabitants of this first rock-city, or Cranaa (Κραναά), concerned themselves with the sea, if at all, beyond the demands of their daily existence, which would hardly lead them beyond fishery. It was only enterprising accretions from without that could utilize and develop the entire resources of nature.

Further traces of the early city are to be found in the ancient names, which, attached to the several districts in and about the later city, maintained themselves, not only in the mouth of the people, but in public records, through the entire history of Athens. Among the most certainly distinguishable of these primitive divisions (δῆμοι) is that known, as far back as we can trace, as Ceramicus (Κεραμεικός), so called from the potters'-clay which here furnished abundant material for one of the earliest of human industries. This region stretches northward from the rocky brow of the Areopagus. Melité (Μελίτη) seems to have lain to the south of Ceramicus, and to have embraced the Hill of the Nymphs as well as the Areopagus. Collytus (Κολ-

The Theseum.

λιτός) stretched to the northeast of the Acropolis, bordering on the west not only upon Ceramicus, but also upon Melité, as seems proved by a mention of a boundary-stone in Strabo. Diomea (Διόμεια) may be placed next to Collytus, and between the Acropolis and Lycabettus. Ceriadae (Κεριάδαι), within the border of which, just below the precipice of the Nymphs' Hill, lay the depression, formed partly by nature, partly by quarrying, called the Barathrum (Βάραθρον), adjoined Melité on the west; while Coelé (Κοίλη), consonant with its name, occupied the gully between the Hill of the Nymphs and the bed of the Ilissus. The core of these ancient districts is the rock-city of Melité. To the north of Ceramicus, and, apparently, at all times outside the city limits, lay Colonos Hippios, called from its hill (κολωνός).

While the ancient city thus maintained itself in the little inland district just described, those influences were beginning to make themselves felt from the coast which were to govern the destiny of the future state. The Phœnician traders appear to have established their customary trading-posts at an early date not merely on Salamis (which has preserved its Phœnician name), but also on the coast opposite and on the heights of the Piraeus and Phalerum. Ancient rock-cuttings in the citadel of Piraeus seem to attest early settlement there. It was, indeed, such a position as we know, not only from Thucydides, but also from various material remains, to have been most likely to be chosen by these early navigators of the Mediterranean, and mediators between Orient and Occident. To this source, a mixed Oriental coast-settlement in which Phœnicians played the leading part, appears to be due the addition of Aphrodité and Heracles (Astarté and Melkart) to the primitive native worship of Zeus and the Nymphs, "daughters of ægis-holding Zeus," whose cult attached to springs and water-courses. The ritual of these two foreign deities, as carried on in the historical period, certainly points to a very early introduction of their worship. As to the primitive worship of Zeus, reference has already been made to what may, not improbably, be deemed his primeval sanctuary on the Pnyx; concerning a second early seat of his worship, not far removed, we are better informed. Southeast of the Acropolis, above the fountain Callirrhoë and the bed of the Ilissus, was shown in ancient times an opening in the rock into which, according to the legend, the last vestiges of Deucalion's flood had sunk. Here Deucalion was said to have "built the ancient sanctuary of Olympian Zeus," whose worship remained fixed at this spot through all the subsequent history of the city. Cleft rock and spring are fit emblems of the worship of Zeus and his daughters at this spot by the primeval Cranai.

The gradual influences of the influx into Attica, both overland from the north and oversea from the west, may be traced in the gods added to the Athenian pantheon. The Minyan Artemis, the Pelasgic Hermes, the Thracian Ares who gave his name to the Areopagus, Hephaestus the handicraftsman's god, gradually encroached upon the domain of the older cults; while Poseidon gained a seat at Phalerum, and later disputed, according to the legend, the possession of the land with Athené, the intellectual development of the old Oriental mother-goddess, who retained her guardianship of the olive-tree even after she had resigned her care of the fields to Eleusinian Demeter.

The incursions from the north and from the sea, which gradually brought in these new divinities, forced the growing state of the Cranai to take up a securer position on the rock of the Acropolis, which, falling off precipitously on all sides except the west, readily lent itself to the fortifications which the early inhabitants of Greece knew so

well how to build, and which we can understand since the ruins of Tiryns and Mycenae, as well as the Acropolis itself, have been submitted to careful excavation and study. Here, on the top of the rock, which was levelled and provided with retaining-walls, as well as with a surrounding fortification, was established the ancient Polis (Πόλις, a term long retained as the official designation of the Acropolis), the seat of the worship of Zeus Polieus. Here, on the north side, where we now see the ruins of the later Erechtheum, were the old sanctuary of the local daemon Erechtheus and the palace of the royal race of the Cecropid and Erechtheid kings, the foundations of which, as well as of private dwellings of the same epoch, have been traced. Up to this palace led from the north a stairway, unearthed in the recent excavations, and in the enclosure west of the present Erechtheum was the sacred olive-tree, the gift of Athené, and the marble balustrade about the later Ionic temple.

Thus by the sacred olive and the hollow in the rock with its mysterious trident-mark—where the waves could be heard when the south-wind blew—flourished the old priestly and kingly race, hemmed in not only by the wall of the Polis proper, but also, as it seems, by a lower wall enclosing the skirts of the Acropolis, and called from its nine gates Enneapylon (Ἐννεάπυλον), the area within which and below the ramparts of the citadel was known as the Pelargicon (τὸ Πελαργικόν). The main entrance was then, as it has always been perforce, at the west end of the citadel, a fortified way winding up towards the right, the ancient warrior's exposed side, below the bastion of Athené Niké.

The Ionians who immigrated across the Aegean brought in the Delian Apollo, the god of Ionic

Ruins of the Olympieum.

hard by it the tomb of Cecrops, both under the protection of the old local nymph Pandrosos (Cecropium and Pandroseum). Under the northwest brow of the Acropolis, below the "long rocks" (μακραὶ πέτραι), was the grotto of Pan; and still farther to the west, within the modern bastion of Odysseus, a spring called Clepsydra (Κλεψύδρα, "she that hides her water"), popularly supposed to pass underground to Phalerum. This spring was and still is approached from above by a remarkable fortified winding stairway cut in the rock. Under the south face of the Acropolis were a cave and spring, with which the worship of the healer Asclepius came to be associated; and in the southwest spur of the sacred rock, whence Aegeus was said to have flung himself down, Athené was established as goddess of victory (Νίκη), worshipped in an uncouth primitive idol with the sacrifice of a perfect cow, as so beautifully represented on colonization and civilization. This new and important factor in the Athenian state established itself south of the Acropolis in what Thucydides regarded as old Athens, in the region called Cydathenaeum (Κυδαθήναιον), extending some 2000 metres around the southeast flank of the Acropolis and up towards Lycabettus. Under the south face of the Acropolis, close to the later Dionysiac Theatre, the northern Dionysus of Eleutherae was established in the Lenaeum, near the sanctuary of the "public" Aphrodité (Ἀφροδίτη πάνδημος). To the south of this seems to have lain the old market-place, the ἀγορά of the Ionic ἄστυ. Here was established the first town-hall—the Prytaneum or Basileum—by which, under the auspices of Themis, the "sceptre-bearing" kings administered justice. The solemn court of murder, so soon as the taking of human life came to be recognized as a state offence, was established on the Areopagus, in a

cleft beneath which the Eumenides ("the gracious"—as the avengers of blood, the Erinyes, were here called—were solemnly worshipped. The bodies of the executed, as well as purificatory offerings and offscourings, were thrown into the deep recess of the Barathrum. Thus the highest priesthood was associated with the Acropolis, while the king came down to preside in his political function over the Ionic nobility of Cydathenaeum. The Thesean nobles, true to their Ionic instinct, encouraged closer intercourse with the sea, and Cydathenaeum was linked by a high-road to Phalerum, whence they trafficked abroad; whereas the influence of the Tyrian traders seems to have made itself felt upon the Cranaan city of Melité by a way leading up from the Salaminian Strait.

In the meantime the germ of the later city was rapidly maturing in the industrial settlement northwest of the Acropolis in Ceramicus, which seems to have kept pace in its development with the growing opposition of the lower classes to the encroachments and extortions of the Ionic nobility. After the period of ferment followed by the Solonian legislation, at the opening of the sixth century, came the first great period of the Athenian state—the democratic despotism of the Pisistratidae.

The centre of gravity of the city now shifted to the point at which it remained ever afterwards—to the centre of the settlement of the Ceramicus, which rapidly outgrew in importance the effete Cydathenaeum. Here was established the altar of the Twelve Gods, from which, as from the golden milestone of Rome, distances were reckoned; and here, too, was the focus of Athenian πολυπραγμοσύνη. On the Acropolis, Pisistratus probably built the temple of Athené Polias, "the old temple," on the site between the later Parthenon and Erechtheum, where its plan has lately been made out. From this period, too, we date the institution of the great Panathenaea and the carrying of the sacred ship from the outer Ceramicus around and into the citadel. Thus did Pisistratus add new glory to the cult of his patron goddess. Upon the terrace above Callirrhoë, Pisistratus began a great temple to Olympian Zeus, but did not carry out his ambitious design. He also built in, or led an aqueduct from, Callirrhoë, which thus became Enneacrunos (Ἐννεάκρουνος, "the fountain with nine pipes"), and long continued to be, as it had been, the main water supply of the town. The encouragement, if not the introduction, of the Dionysiac worship, which bore such abundant fruit in the succeeding century, seems also to have been an object of especial care to Pisistratus.

Close upon the downfall of the Pisistratidean tyrannis and the struggles of the Clisthenean reform came the Persian wars and the sack of the Acropolis by the barbarians. The remains of the ruined shrines of the pre-Persian period, with curious painted pediments of soft stone, and the statues of Parian marble, executed by artists under the patronage of the Pisistratidae, are among the most precious treasures brought to light by the excavation of the Acropolis.

The wide-reaching schemes of naval empire which sprang from the fertile brain of Themistocles, who fostered the growth of the Athenian navy and first saw the strategic importance of the Piraeus, were destined never to be fully realized. Before the Persian wars, Themistocles had caused the Piraeus to be fully fortified and made a strong naval station, invested with heavy fortress-walls about the citadel of Munichia, and with its harbours (Cantharos, the largest, Munichia, and Zea) narrowed and easily closed. After the devastation of the city, he whose merit it was that he "fastened the city to the Piraeus, the land to the sea," would fain have made the Piraeus the centre of the new city-development—impregnable by land and sea. But the machinations of the Peloponnesians necessitated the hurried fortification of the old site with an effective wall, and thus enabled the conservative party of Aristides and Cimon to carry out their design of maintaining the "wheel-shaped" city about the Acropolis, with a separate port-town and naval station at the Piraeus.

The Themistoclean wall, the successor of older fortifications, passed, as well as can be made out, over the Pnyx hill from the Barathrum to the peak of the Museum, skirted the Ilissus, which lay like a moat without it to the south, curved southeast of the Acropolis, coming around towards the northeast, so as to avoid the foot of Lycabettus, and finally passed east and west across the plain, taking in the little water-courses from Lycabettus, and finally bending about to the point from which we started. It included Collytus and Diomea, cut Melité in twain, formed an "inner" and an "outer" Ceramicus, and excluded Coelé. The dimensions of the space thus enclosed were about 2000 metres east and west by 1500 metres north and south, the Acropolis lying some 500 metres nearer the south side. Of the gates, we note two in Melité—the Melitid Gate (Μελιτίδες πύλαι) and the "Gate of the Horsemen" (Ἱππάδες πύλαι); then the gate on the south leading to Phalerum (Ἱρωνίαι πύλαι); the Gate of Diochares (Διοχάρους πύλαι) and the Diomean Gate (Διομῆς πύλη) in the east; the Acharnian Gate (Ἀχαρνικὴ πύλη) in the north; and the Dipylon (Δίπυλον), the most important, between the inner and outer Ceramici, where considerable remains of the ancient foundations are still to be seen. South of the last was the Piraic Gate (Πειραϊκὴ πύλη).

To unite the city thus fortified with the Piraeus, the Long Walls were begun, about B.C. 460—a northern, run from the Hill of the Nymphs to Munichia, and a southern, connecting the city with Phalerum. Between these, under Pericles, a second Piraic Wall was built, parallel to the northern, completing the system and linking city and port by a long double fortification—the σκέλη, or "legs."

Without and near the gates, particularly the Dipylon, the dead were interred; and public funerals were solemnized over the ashes of military heroes in the outer Ceramicus. Beautiful remains of the tombs of the period succeeding the Periclean, but bearing abundant traces of the Phidian art, have been fortunately preserved to us near the Dipylon, and form one of the most striking monuments of the ancient city.

To the Cimonian period seems to belong the imposing temple, the best preserved of all Greek buildings of classical times, on the hill overlooking the Ceramicus from the west—the so-called Theseum, not improbably to be named the Heracleum.

On the Acropolis, in connection with a new and extensive plan of walling, levelling, and enlargement of area, preparations seem to have been made

by Cimon for an imposing new temple on the site now occupied by the Parthenon. Here not only was the irregular edge of the precipice raised and reinforced by a high wall outside the Pelasgian rampart supporting a deep inner grading, but a heavy foundation was built up from the bed-rock as support for a great temple structure, destined not to be completed according to the original design. On the north side, also, the plateau of the Acropolis was built up and walled, drums of columns and portions of architraves being freely used in the construction of the wall, and architectural fragments, inscribed marble tablets, and even statues employed as grading material. The bastion of Niké was also newly fortified. Though the nature of Cimon's whole undertaking was decorative rather than strategic, it might yet be truly said that the Acropolis was walled by the Pelasgians and Cimon.

Pericles, having at his disposal the treasures of the Attic League, which were transferred to Athens (B.C. 454) and apparently kept in the Opisthodomos—as the "ancient" Pisistratidean temple of the Polias, commonly called from its length the Hecatompedon (Ἑκατόμπεδον), and apparently rebuilt, at least in part, on its original site, was henceforth termed—reared upon Cimon's foundation the new and magnificent Doric Parthenon (dedicated B.C. 438). The architecture was intrusted to Ictinus and the sculpture to Phidias, whose chryselephantine statue of the Parthenos adorned the room to which alone the term Parthenon ("the virgin's chamber") strictly applied. The Propylaea (q. v.), a massive ornamental entrance to the Acropolis, in which the Doric and Ionic styles were happily blended, rose under the guidance of the brilliant architect Mnesicles; and, although never completed according to the architect's design, it remained among the greatest wonders of the city.

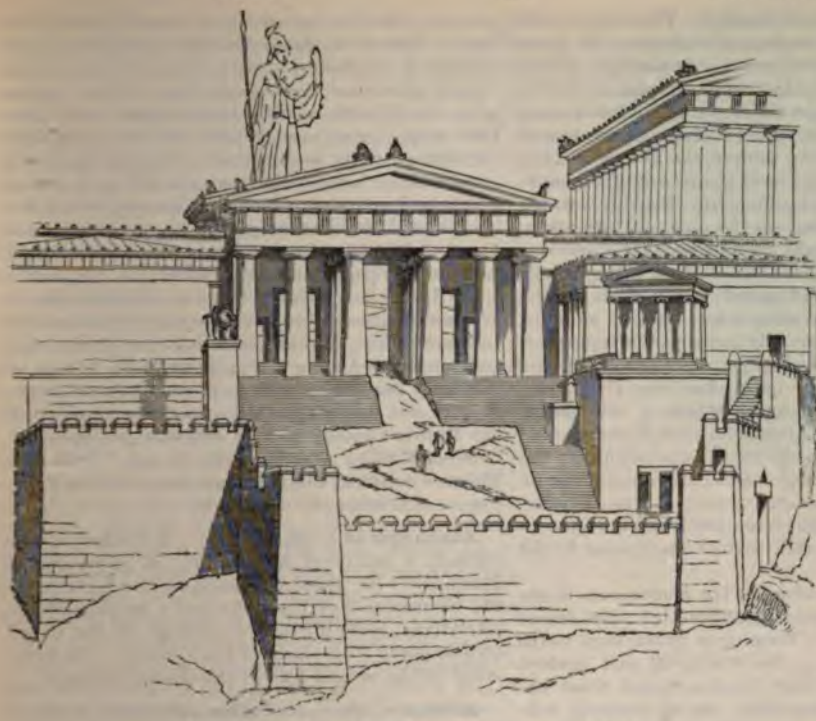
Of the host of statues of all kinds which fast thronged the Acropolis, particularly during the fifth century—among them the great bronze statue of Athené as champion (πρόμαχος), the bronze figure of the Wooden Horse, the heifer of Myron, and many others mentioned by ancient writers—we can take but passing notice. Their number was constantly increasing down to the times of the Roman Empire.

Some time in the period covered by the first Athenian empire the stately little Ionic temple of Athené Niké seems to have been reared upon the southwest bastion of the Acropolis, and surrounded on three sides with the exquisite marble balustrade, fragments of which are still preserved on the Acropolis.

The new Erechtheum, with its famous porch of the Maidens or Caryatides, was in course of construction at the close of the fifth century. See p. 112.

The agora of the inner Ceramicus, bounded on the south by the abrupt brow of the Areopagus, under which stood the statues of the Eponymi, the namesake-heroes of the ten Clisthenean tribes, seems to have been divided by a line of stone Hermae into a northern and a southern half. About the southern half stood various public buildings, the Council-hall (Βουλευτήριον), the Royal Stoa (Στοὰ Βασίλειος), the Painted Stoa (Στοὰ ποικίλη), the Metroön, the temple of Apollo Patroös, as well as the altar of the Twelve Gods and the statues of the democratic heroes Harmodius and Aristogiton. In its wider extent the agora of Ceramicus is bounded on the west by the hill of the so-called Theseum, and on the east

The Acropolis and the Wall of Themistocles.



View of the Athenian Propylaea. Restoration. (Reber.)

tion or wealth of their occupants. In this respect the old city seems to have been inferior to the Piraeus, which was better laid out and contained more sumptuous private buildings. At all times, however, in both towns, houses and house-furniture were, for the most part, extremely simple, and the bustling open-air life of the male population was not conducive to private luxury. See DOMUS.

The Long Walls, destroyed at the close of the Peloponnesian War, were re-erected at the birth of the new Athenian empire, under which, and during the subsequent period of the Hellenistic successors of Alexander, the state received further adornment. Lycurgus completed the great stone theatre within the Lenaeum, overlapping the ancient Orchestra or "dancing-ring," traces of which are still discernible. The Street of the Tripods, winding about the southeastern foot of the Acropolis, is still marked by the delicate choragic monument (q. v.) of Lysicrates (B.C. 334). The Stoa of Eumenes lies by the gate of Athené Archegetis. Its chief existing monument is the later Stoa of Attalus, king of Pergamos. The mention of these public works needs to be complemented by a word in regard to private structures. The dwelling-houses of the city during the period of Athenian greatness stood in striking contrast with the public structures. Built along narrow, irregular, and ill-kept streets, they gave but little indication of the social posi-

The Acropolis. View Taken from the Olympieum.—Evening Effect.

to the west of the great theatre. The eastern side of the market of Ceramicus is marked by the great stone bazaar of Attalus, previously noticed. Building was carried on by Antiochus Epiphanes till his death (in B.C. 164) upon the site of the old sanctuary of Zeus on the Ilissus, where Hadrian finally reared his colossal Corinthian temple, the few remaining columns of which (the στῦλοι) are one of the most prominent Athenian landmarks. Near it, towards the Acropolis, Hadrian set the gate, still standing, which should separate, according to its inscription, "the Athens of Theseus" from "the Athens of Hadrian." An octagonal tower with water-clock within and weather-vane on the summit, and bearing on its several faces reliefs representing the winds (Horologium or "Tower of the Winds"), was erected by Andronicus Cyrrhestes (q. v.) southeast of the agora, where it still stands. The famous Herodes Atticus built, in honour of his dead wife Regilla, the great Odeum, adjoining the Stoa of Eumenes, under the southwestern slope of the Acropolis. These are among the most prominent monuments of the later Greek and the Graeco-Roman period that still attract the visitor to the ancient site.

The subsequent history of the monuments is one of rapine, defacement, and destruction. The traces of the Valerian wall, forming a great loop north of the Acropolis, and the mediæval and modern fortifications, that have been removed from the approach to the Acropolis, are melancholy witnesses to barbarian invasion, mediæval slavery, and the struggle of reawakening liberty. The archives of the story of the material growth and development of the Athens that has influenced the world had been laid up for a curious posterity long before these structures arose.

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Athenaea (Ἀθήναια). An ancient festival originally held in honour of Athené at Athens, and of an agrarian character. See CHALKEIA; PANATHENAEA.

Athenaeum (Ἀθήναιον). The first public educational institution at Rome, built by Hadrian about A.D. 135. The building was in the form of a theatre, and brilliantly fitted up. There rhetoricians and poets held their recitations, and salaried professors gave their lectures in the various branches of general liberal education—philosophy and rhetoric, as well as grammar and jurisprudence. This continued until at least the fifth century A. D.

Athenaeus (Ἀθήναιος). (1) An engineer, and contemporary of Archimedes, who flourished about B.C. 210. He was the author of a work, still preserved, on engines of war (Περὶ Μηχανημάτων).

(2) The Greek scholar, a native of Naucratis in Egypt. He was educated at Alexandria, where he lived from A.D. 170–230. After this he lived at Rome, and there wrote his Δειπνοσοφισταί (or "Banquet of the Learned"), in fifteen books. Of these the first, second, and part of the third are only preserved in a selection made in the eleventh century; the rest survive in a tolerably complete state. The work shows astonishing learning, and contains a number of notices of ancient life which would otherwise have been lost. The author gives us collections and extracts from more than 1500 works (now mostly lost), and by more than 700 writers. His book is thrown into the form of a conversation held in the year A.D. 228 at a dinner given by Larensius, a rich and accomplished Roman, and a descendant of the great antiquarian Varro. Among the guests are the most learned men of the time, including Galen the physician and Ulpian the jurist. The conversation ranges over numberless subjects connected with domestic and social life, manners and customs, trade, art, and science. Among the most valuable things in the book are the numerous passages from prose-writers and poets, especially from the masters of the Middle Comedy. Good editions are those of Dindorf (1827); and Meineke, 4 vols. (1859–67). There is a literal English translation in the Bohn Classical Library, 3 vols. (1854).

Athenagŏras (Ἀθηναγόρας). A Father of the Church, a native of Athens, and in philosophy a Platonist. He wrote a treatise on the doctrine of the resurrection of the body and a defence of the Christians, blending the teachings of the Greek philosophers with those of the Church. He flourished in the second half of the second century.

Athēné (Ἀθήνη) or **Pallas Athēné.** A Greek goddess, identified with the Roman Minerva. According to the story most generally current, she was the daughter of Zeus, who had swallowed his first wife, Metis (Counsel), the daughter of Oceanus, in the fear that she would bring forth a son stronger than himself. Hephaestus (or, according to another version, Prometheus) clave open the head of Zeus with an axe, on which Athené sprang forth in full armour, the goddess of eternal virginity. But her ancient epithet Τριτογένεια (born of Triton, or the roaring flood) points to water—that is, to Oceanus—as the source of her being. Oceanus was, according to Homer, the origin of all things and of all deities. The worship of Athené and the story of her birth were accordingly connected with many brooks and lakes in various regions—especially in Boeotia, Thessalia, and Libya—to which the name Triton was attached.

From the first, Athené took a very prominent place in the Greek popular religion. The Homeric hymns represent her as the favourite of her father, who refuses her nothing. When solemn oaths were to be taken, they joined her name with those of Zeus and Apollo, in a way which shows that the three deities represent the embodiment of all divine authority. With the exception of the two gods just mentioned, there is no other deity whose original character as a power of nature underwent so remarkable an ethical development. Both conceptions of Athené, the natural and the ethical, were intimately connected in the religion of Attica, whose capital, Athens, was named after Athené and was the most important seat of her worship. Athené was originally the maiden daughter of the god of heaven; the clear transparent æther, whose purity is always breaking forth in unveiled brilliancy through the clouds that surround it. As a deity of the sky, she, with Zeus, is the mistress of thunder and lightning. Like Zeus, she carries the aegis (q. v.) with the Gorgon's head, the sym-

bol of the tempest and its terrors. In many statues, accordingly, she is represented as hurling the thunder-bolt. But she also sends down from sky to earth light and warmth and fruitful dew, and with them prosperity to fields and plants. A whole series of fables and usages, belonging especially to the Athenian religion, represent her as the helper and protector of agriculture. The two deities Erechtheus and Erichthonius, honoured in Attica as powers of the fruitful soil, are her foster-children. She was worshipped with Erechtheus in the temple named after him the Erechtheum, the oldest sanctuary on the Athenian Acropolis. The names of her earliest priestesses, the daughters of Cecrops—Aglaurus, Pandrosus, and Hersé—signify the bright air, the dew, and the rain, and are mere personifications of their qualities, of such value to the Athenian territory.

The sowing season was opened in Attica by three sacred services of ploughing. Of these, two were in honour of Athené as inventress of the plough, while the third took place in honour of Demeter. It was Athené, also, who had taught men how to attach oxen to the yoke; above all, she had given them the olive-tree, the treasure of Attica. This tree she had made to grow out of the rock of the citadel, when disputing the possession of the land with Poseidon. Several festivals, having reference to these functions of the goddess, were celebrated in Attica—the Callynteria and Plynteria, the Scirophoria, the Arrhephoria or Hersephoria, and the Oschophoria, which were common to Athené with Dionysus. (See DIONYSIA.) Even her chief feast, the Panathenaea, was originally a harvest festival. It is significant that the presentation of the πέπλος or mantle, the chief offering at the celebration, took place in the sowing season. But afterwards more was made of the intellectual gifts bestowed by the goddess.

Athené was very generally regarded as the goddess of war—an idea which in ancient times was the prevailing one. It was connected with the fact that, like her father, Zeus, she was supposed to be able to send storms and bad weather. In this capacity she appears in story as the true friend of all bold warriors, such as Perseus, Bellerophon, Iason, Heracles, Diomedes, and Odysseus. But her courage is a wise courage, not a blind rashness like that of Ares; and she is always represented, accordingly, as getting the better of him. In this connection she was honoured in Athenian worship mainly as a protector and defender; thus (to take a striking example), she was worshipped on the citadel of Athens under the name of Πρόμαχος, "champion," "protector." But she was also a goddess of victory. As the personification of victory (Athené Niké) she had a second and especial temple on the Athenian Acropolis. (See ACROPOLIS.) And the great statues in the temples represented her, like Zeus, with Niké in her outstretched hand. The occupations of peace, however, formed the main sphere of her activity. Like all the other deities who were supposed to dispense the blessings of nature, she is the protectress of growing children; and, as the goddess of the clear sky and of pure air, she bestows health and keeps off sickness. Further, she is (with Zeus) the patroness of the Athenian φρατρίαι or unions of kinsfolk. At Athens and Sparta she protects the popular and deliberative assemblies; in many places, and especially at Athens, the whole State is under her care (Athené Polias, Poliuchus). Elsewhere she presides over the larger unions of kindred peoples. The festival of Athené Itonia at Coronea was a confederate festival of all Boeotia. Under the title of Παναχαΐς she was worshipped as the goddess of the Achaean League.

Speaking broadly, Athené represents human wit and cleverness, and presides over the whole moral and intellectual side of human life. From her are derived all the productions of wisdom and understanding, every art and science, whether of war or of peace. A number of discoveries, of the most

Athené. (Vatican Museum.)

various kinds, is ascribed to her. It has been already mentioned that she was credited with the invention of the plough and the yoke. She was often associated with Poseidon as the inventress of horse-taming and ship-building. In the Athenian story she teaches Erichthonius to fasten his horses to the chariot. In the Corinthian story she teaches Bellerophon to subdue Pegasus. At Lindus in Rhodes she was worshipped as the goddess who helped Danaüs to build the first fifty-oared ship. In the fable of the Argonauts it is she who instructs the builders of the first ship, the Argo. Even in Homer all the productions of women's

art, as of spinning and weaving, are characterized as "works of Athené." Many a Παλλάδιον, or statue of Pallas, bore a spindle and distaff in its left hand. As the mistress and protectress of arts and handiwork, she was worshipped at the Chalkeia, or Feast of Smiths, under the title of Ἐργάνη. Under this name, too, she is mentioned in several inscriptions found on the Acropolis. Her genius covers the field of music and dancing. She is inventor of the flute and the trumpet, as well as of the Pyrrhic war-dance, in which she was said to have been the earliest performer, at the celebration of the victory of the Gods over the Giants.

It was Phidias (q. v.) who finally fixed the typical representation of Athené in works of art. Among his numerous statues of her, three —the most celebrated —were set up on the Acropolis of Athens. These were: (1) The colossal statue of Athené Parthenos, wrought in ivory and gold, thirty feet in height (with the pedestal), and standing in the Parthenon. (See PARTHENON.) The goddess was represented wearing a long robe falling down to the feet, and on her breast was the aegis with the Gorgon's head. A helmet was on her head; in one hand she bore a Victory, six feet in height, in the other a lance, which leaned against a shield adorned with scenes from the battles of the Amazons with the Giants. (2) The bronze statue of Athené Promachos, erected from the proceeds of the spoils taken at Marathon, and standing between the Propylaea and the Erechtheum. The proportions of this statue were so gigantic that the gleaming point of the lance and the crest of the helmet were visible to seamen on approaching the Piraeus from Sunium. (3) The Lemnian Pallas, so named because it had been dedicated by the Athenian colonists in Lemnos. The attractions of this statue won for it the name of "the Beautiful." Like the second, it was of bronze; being a representation of Athené as the goddess of peace, it was without a helmet. See MINERVA.

Pallas of Velletri. (Munich.)

Athenodōrus (Ἀθηνόδωρος). (1) A Rhodian sculptor associated with Agesander and Polydorus in producing the famous group of Laocoön (q. v.). (2) Of Tarsus, a Stoic philosopher, surnamed C lio, who was keeper of the library at Pergamu afterwards removed to Rome, where he lived M. Cato, at whose house he died. (3) Of Tar Stoic philosopher, surnamed Cananites, from in Cilicia, the birthplace of his father. He t at Apollonia in Epirus, where the young Oct (subsequently the emperor Augustus) was o his disciples. He accompanied the latter to and became one of his intimate friends. O occasion he is said to have advised the em always to repeat the letters of the Greek alp before giving way to any impulse of anger.

Athĕsis. The modern Adige or Etsch; a rising in the Rhaetian Alps. It receives the A (Eisach), flows through upper Italy past V and falls into the Adriatic through many mo

Athlētae (ἀθληταί, ἀθλητῆρες). A term in s ness applied to those who contended for (ἆθλα) in the games which required stre skill, and agility of body, in contradistincti

those who engaged in equestrian and musical contests; though in a general sense it is found extended even to these.

The contests of the athletae were in running, wrestling, boxing, the pentathlon, and the pancratium. Details of these will be found in the separate articles LUCTA; PANCRATIUM; PENTATHLON; PUGILATUS; STADIUM.

In early times in Greece, athletic games were held occasionally at festivals in honour of the gods and heroes, but especially at the funerals of distinguished men; thus in the *Iliad* (xxiii.) games are held at the funeral of Patroclus. But the warriors, as a rule, do not appear to have trained especially for the games; since, as part of their general education, they had been instructed in gymnastics. In this department, Grecian legend told how Heracles, Peleus, and Theseus had been celebrated, as were also Castor and Pollux; but in the Homeric Age there were few who made athletics as such their especial business, though we must not forget the passage (*Od.* viii. 164) where Euryalus reproaches Odysseus as not being "like an athlete." Games were becoming fairly frequent, and the special skill required in the contests was gradually demanding increased application to the different branches of athletics.

In the next age, athletics became the national Hellenic sport, and never ceased to be so till the latest times of the ancient world; for, in the first instance, they satisfied the artistic instinct of the Greeks, as they developed the human frame in strength and beauty. But as it was the national sport, like horse-racing in England, every department tended to become more and more professionalized. The great festivals collected together the greatest concourses of the members of the Hellenic race; and the emulation to succeed before the immense gatherings of their countrymen, and the extravagant honours and rewards bestowed by the cities on their citizens when victorious, rendered victory in the games the most coveted distinction a Greek could acquire; so that every means was resorted to in order to attain the strength and skill necessary for success.

Euripides (*Autol.* Frag. 1) speaks with bitter contempt of the athletes, who, he says, are the greatest of the countless evils of Hellas, who are slaves to their belly, a degenerate lot, useless in war, unable to bear old age or misfortune—for their training is not an ennobling training.

The athletic contests, just as are the "weights" in the ring in this country, were divided into "light" (κοῦφα) and "heavy" (βαρέα) or "violent" (βίαια). See Aristot. *Pol.* v. 4, 7 foll.; Galen. vi. 487, K.; Philostr. *Gymn.* 3.

The training in each of the two main classes became severer and severer as time went on; for more and more striking performances were expected. We hear of a rule that the competitors at Olympia had to swear that they had diligently devoted ten months to the recognized special training in athletics (Pausan. v. 24, 9). This was to maintain that common system of athletic training which prevailed in all Hellenic wrestling-schools. The ordinary gymnastic master who taught the youths bodily exercises as a branch of general education was called παιδοτρίβης, and he who trained those who were intending to compete in the games was the γυμναστής; but this distinction disappeared in later times. The γυμναστής was in constant supervision of his pupils, followed them to the games (Pausan. v. 6, 8), where he made all necessary preparations for their contest, and during the struggle stood by with words of encouragement or reproach (Philostr. *Gymn.* 20). Just as a physician, a trainer required implicit obedience in those for whom he prescribed (Epictet. *Enchir.* 29). Subordinate to him was the ἀλείπτης, who originally, as his name indicates, looked to the anointing of the body; but often, especially in later times, took much more upon himself, became confused with the παιδοτρίβης, and used to prescribe the course of diet to be eaten, and even how it was to be eaten. The diet of athletes is said to have been fresh cheese, dried figs, and wheat; but Dromeus of Stymphalus, or, according to others, a trainer called Pythagoras, introduced a meat diet. However, it is very unlikely that the athletes were ever trained on anything but meat. Pork was the principal meat used, though we find also beef and goat's flesh. Fish was considered bad. They probably drank water and not wine after their exercises, as the latter was dangerous; and they had to abstain from all cakes. The bread they ate was of a particular kind, slightly leavened and hardly baked at all. The usual course was to eat bread for the morning meal and meat for the evening. After the morning meal their exercises continued till the evening, interrupted only by a few intervals (Galen. vi. 168–169). Those who submitted to the severest training (βίαιος τροφή, ἀναγκαιοφαγία, ἀδηφαγία) had to eat enormous masses of meat after the day's exercise: two minae (=2⅔ lbs.) was a very small amount for an athlete, who generally slept it off late into the next day (Galen. i. 28, K.), though we sometimes hear of athletes promoting digestion by walking (Plin. *H. N.* xi. § 283). Many athletes did really eat vast quantities of food; so much, in fact, that their appetite became proverbial (Aristoph. *Pax*, 34).

The exercises which athletes went through were the ordinary ones of the palaestra and those required for the games; though we sometimes find athletes going through exercises which were not departments of competition, merely in order to increase their strength, such as putting heavy weights, bending bars of iron, wrenching back the necks of bulls, knocking suspended bags of sand backwards and forwards by blows of their fists (κωρυκοβολία), and also working with a mattock. The athletes practised, as a rule, each for a separate event. Hence the one-sidedness even of their physical training, and the fact that those who trained for that event which comprised the most varied exertions (such as the pentathlon), were justly considered to have the best-proportioned frames. But sometimes the athletes attempted more than one; for it was considered a great honour to be victorious at Olympia in both wrestling and in the pancratium on the same day. There were only seven such victors besides their mythic predecessor, Heracles. A certain Polites conquered on the same day in the three different kinds of races—the stadion, the diaulos, and the dolichos (Pausan. vi. 13, 3).

Victors in the principal games were called ἱερονῖκαι; those in the separate games, ὀλυμπιονῖκαι, etc.; and those who were successful in all four games were the περιοδονῖκαι. In Roman times, however, we find this latter term applied to celebrated athletes who had been victors in a great

number of games, even though they were not the four great ones. Another strange title of distinguished athletes at Rome was παραδοξονίκης, which was strictly applied to those who conquered in both wrestling and the pancratium.

In early times, the athletes used to practise in the gymnasium, where the young men who had made some progress in gymnastics, and were advanced from the palaestra, went through their ordinary unprofessional exercises. In Roman times we find the athletes frequenting the palaestrae, the gymnasia, *xysti* (covered places for use in bad weather), and the stadia. There were also exercising places in the great Roman balneae (q. v.).

Originally the athletes used to contend with a girdle around their loins (διάζωμα, περίζωμα, or simply ζῶμα), according to the custom of the Spartans; but very soon it became the custom to contend naked. It was professional for Roman athletes to wear their hair tied up in a knot called *cirrus*. The Greek as well as the Roman athletes used sometimes to shave off their hair in that tonsure which Aristophanes called "the bowl crop" (σκαφίον, *Thesm.* 838). Further, they occasionally wore a cap (*galericulum*); and as their wonderful style of boxing consisted in swinging round their arms and not striking out straight from the shoulder, they used to wear guards for the ears (ἀμφωτίδες or ἐπωτίδες). For the battered ears of ancient boxers, see Plat. *Protag.* 342 B; Mart. vii. 32, 5.

He who took to the profession of an athlete seldom abandoned it before his thirty-fifth year, which was considered the age at which he was in the prime of manhood; but if he had never won a victory by that time he generally gave up the business. A successful athlete continued to contend in the games till his strength failed (Plut. *Cat. Mai.* 4); and, as might be expected, in many cases, as he advanced in years, became a trainer of younger men: e. g. Iccus (Pausan. vi. 10, 5).

To be an Olympic victor, said Cicero, was esteemed by the Greeks a greater glory than a triumph at Rome. And indeed, the victorious Greek athlete used to have a kind of triumphal entry into the town his victory had ennobled. Surrounded by a large crowd, sometimes with a grand procession of chariots, clad in a purple mantle like a king, he drove into the city through a breach made in the wall for his chariot to pass through—a symbol that cities which possessed such citizens had no need of walls (Plut. *Symp.* ii. 5). Then followed the banquet, during which the victor heard his praises sung by a lyrical chorus and in the verse of the greatest poets of the day. Contests which involved the honour of such a triumphal entry were technically called ἀγῶνες εἰσελαστικοί, which in early times were the four great festivals only; but in Imperial Rome this privilege was extended to other games (Plin. *Epist.* x. 119, 120). Solid material rewards, too, were given. Even as reduced by Solon, the money reward which the Athenians gave the victor in the Olympic games was 500 drachmae, and 100 to the victor in any of the other games; sometimes he received maintenance in the Prytaneum and the honour of the first seat in the assemblies and theatre (προεδρία, Xenophan. *Frag.* 2, 7, ed. Bergk). Statues were often erected to him in his native city and at Olympia. In fact, Plato goes so far as to say (*Rep.* v. 465 D) that the victor at the Olympic games enjoyed a blessed life (βίος μακαριστός).

Yet among the many judgments passed by the ancients on the athletes we can find scarcely any that are favourable. Allusion has been made to the strictures of Xenophanes and Euripides, who attack them for their uselessness to the state and for their want of cultivation. Even from the physical point of view their training appeared to thoughtful men of science utterly bad. Plato sees in the athletes a habit of body which is sleepy and very subject to disease, which is too highly and extravagantly trained, and which unfits them for social or political duties. They are without information, cultivation, or grace of manner; hard and brutal, all violence and fierceness (ib. 410, 411). Aristotle declares that the habit of body of athletes is not suitable for the vigorous physical condition which a citizen should have, nor for health and the procreation of children. It is too one-sided, and the discipline which develops it is too severe. Plutarch disapproves of the ἰσχὺς παλαιστική and of athletic training generally.

We must now hastily review the rise of athletic games at Rome. Exhibitions of gladiators, not of athletes, were the national sport. Cicero says of M. Marius of the athletic contests exhibited by Pompeius in B.C. 55, "Why should I think you regretted not having seen the athletes, when you have despised the gladiators?" A certain kind of athletics had indeed been indigenous in Italy from the earliest times (Liv. i. 35), and we hear of contests in wrestling and boxing at the Roman games, but the whole practice was utterly unsystematic (cf. Suet. *Aug.* 45), and so quite unlike the elaborate manner in which it was cultivated in Greece. It was from Greece that the scientific practice of athletics came. In B.C. 186 M. Fulvius Nobilior gave the first exhibition of professional Greek athletes at Rome (Liv. xxxix. 22). We do not, however, hear of a similar exhibition again till Sulla's time, but there were a few others during the last century of the Republic. Varro co-

Roman Athlete. (Baumeister.)

plains, indeed, of there being a gymnasium at every villa (*R. R.* ii. 1, 1); but this was probably for medicinally prescribed exercises (*iatraliptice*), not regular athletics. But it was not till the Actian games were established by Augustus, and other periodic games (Dio Cass. li. 1) which comprised gymnastic contests in their programme, that athletics got a steady footing among the Romans. From that time these *certamina Graeca*, as they were called (Tac. *Ann.* xiv. 21), became more and more popular. Nero in A.D. 60 built a gymnasium and instituted a new set of games called Neronia, of which athletics formed a part, as they did also of the important Agon Capitolinus established by Domitian in A.D. 86, who further built a magnificent stadium for athletics in the Campus Martius, large enough to hold 30,000 spectators (Suet. *Dom.* 4, 5; Friedländer, p. 466). After this, athletics gradually attained increased prominence in the Roman games, till finally, in the fifth century, they supplanted the gladiatorial shows.

It is highly noticeable, however, that the names of the athletes which are preserved in inscriptions are almost all Greek; not more than four or five being Roman (Friedländer, p. 472). Everything connected with athletics, technical terms and all, are Greek (cf. Juv. iii. 68). The reason is that for a long time it was considered quite unbecoming the Roman dignity to be an athlete. The nakedness of the Greeks offended the Roman sense of propriety (Cic. *Tusc.* iv. 33, 70). The Romans saw the uselessness for war of the athletic training, for they themselves had been, as Polybius says (i. 6, 6), "the true athletes in the feats of war, trained in contests with the Samnites and Gauls."

Like all other classes in the community under the Roman Empire, the athletes crystallized into societies or guilds (σύνοδοι). They were well organized, had presidents called Xystarchi, and used to make provincial tours and give exhibitions (Friedländer, p. 475). The chief of these societies in the second century was that of the Herculanei (cf. *C. I. G.* 5906 foll.), who had their own special gymnasium, with its council-chamber (*curia*, Orelli, 2588), its records, its temple, and its president, who bore the title of ἀρχιερεύς, and who was also overseer of the imperial baths.

On athletics generally, the chief ancient work is Philostratus's Γυμναστικός (see Kayser's Teubner text, ii. 261–293). Modern writers are Krause, *Gymnastik und Agonistik der Hellenen*, passim; Hermann-Blümner, *Privatalterthümer der Griechen*, §§ 36, 50; Becker-Göll, *Charikles*, ii. 213 foll.; Grasberger, *Erziehung und Unterricht im klassischen Alterthum*, vols. i., iii., passim; Guhl and Koner, *Das Leben der Griechen und Römer*, 52; and especially Friedländer, *Darstellungen aus der Sittengeschichte Roms*, ii. 459–491; M. Planck, in Pauly's *Real-Encyclopädie;* Bussemaker and Saglio, in *Dict. des Antiquités;* and Blümner, in Baumeister's *Denkmäler des klassischen Alterthums*, s. v. *Athletae*. See also the article GYMNASIUM.

Athlothĕtae (ἀθλοθέται). See AGONOTHETAE.

Athos (Ἄθως). The mountainous peninsula also called ACTÉ, which projects from Chalcidicé in Macedonia. At its extremity it rises to the height of 6349 feet; the voyage round it was so dreaded by mariners that Xerxes had a canal cut through the isthmus which connects the peninsula with the mainland to afford a passage to his fleet. The isthmus is about 1½ mile across, and there are distinct traces of the canal to be seen at the present day. The peninsula contained several flourishing cities in antiquity, and is now studded with numerous monasteries, cloisters, and chapels. In these monasteries some valuable MSS. of ancient authors have been discovered. See Riley, *Athos, or the Mountain of the Monks* (London, 1887).

Atia. The mother of Augustus Caesar. See AUGUSTUS.

Atia Lex. See LEX.

Atilia Lex. See LEX; TUTOR.

Atilius Fortunatiānus. A Latin grammarian of the fourth century A.D., who wrote a manual of prosody for schools (*Omnis Summa Metrorum*). See H. Keil, *Grammatici Latini*, vi. pp. 245–250.

Atilius Regŭlus. See REGULUS.

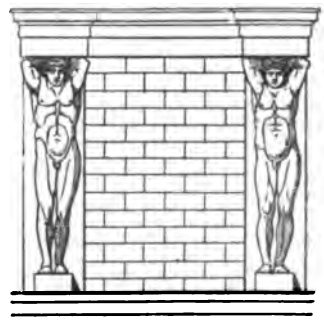
Atilla. The mother of the poet Lucan. See LUCANUS.

Atimia (ἀτιμία). The forfeiture, in Greece, of a man's civil rights. It was either total or partial. A man was totally deprived of his rights—both for himself and for his descendants—when he was convicted of murder, theft, false witness, partiality as arbiter, violence offered to a magistrate, and so forth. This highest degree of ἀτιμία excluded the person affected by it from the Agora, and from all public assemblies; from the public sacrifices, and from the law courts; or rendered him liable to immediate imprisonment if he was found in any of these places. It was either temporary or perpetual, and either accompanied or not with confiscation of property. Partial ἀτιμία involved only the forfeiture of some few rights, as, for instance, the right of pleading in court. Public debtors were suspended from their civic functions till they discharged their debt to the State. People who had once become altogether ἄτιμοι were very seldom restored to their lost privileges. The converse term to ἀτιμία was ἐπιτιμία. See Lelyveld, *De Infamia ex Iure Attico* (1835); Meier and Schömann, *Att. Process*, p. 563; Wachsmuth, *Hellen. Alterth.* (2d ed.), ii. 195 foll.; and the article INFAMIA.

Atinia Lex. See LEX.

Atlantes (Ἄτλαντες). An African people living near Mt. Atlas who daily cursed the sun at its rising and setting for its heat. (Herod. iv. 184).

Atlantes (ἄτλαντες) and **Telamōnes** (τελαμῶνες). Terms used in architecture, the former by the Greeks, the latter by the Romans, to designate those male figures which are sometimes fancifully used, like the female caryatides, in place of columns. Both words are derived from τλῆναι, and the former evidently refers to the fable of Atlas, who supported the vault of heaven; the latter perhaps to



Atlantes. (From Temple at Agrigentum: Prof. Cockerell.)

the strength of the Telamonian Aiax. A representation of such figures is given in the preceding illustration, from the temple of Zeus Olympius at Agrigentum. See CARYATIDES.

Atlantĭcum Mare. See OCEANUS.

Atlantĭdes (Ἀτλαντίδες). See HESPERIDES; PLEIADES.

Atlantis. See PLATO; TIMAEUS.

Atlas (Ἄτλας). "Bearer" or "Endurer." The son of the Titan Iapetus and Clymené (or, according to another account, Asia), brother of Menoetius, Prometheus, and Epimetheus. In Homer (*Od.* i. 52) he is called "the thinker of mischief," who knows the depths of the whole sea, and has under his care the pillars which hold heaven and earth asunder. In Hesiod he stands at the western end of the earth, near where the Hesperides dwell, holding the broad heaven on his head and unwearied hands. To this condition he is forced by Zeus, according to a later version, as a punishment for the part which he took in the battle with the Titans. By the ocean nymph Pleioné he is father of the Pleiades, and by Aethra of the Hyades. In Homer, the nymph Calypso is also his daughter, dwelling on the island Ogygia, the navel of the sea. Later authors make him the father of the Hesperides, by Hesperis. It is to him that Amphitrité flies when pursued by Poseidon. As their knowledge of the West extended, the Greeks transferred the abode of Atlas to the African mountain of the same name. Local stories of a mountain which supported the heaven would, no doubt, encourage the identification. In later times, Atlas was represented as a wealthy king, and owner of the garden of the Hesperides. Perseus, with the head of Medusa, turned him into a rocky mountain for his inhospitality. In works of art he is represented as carrying the heaven, or (after the earth was discovered to be spherical) the terrestrial globe.

Atlas. (From the Farnese collection now at Naples.)

Atlas Mons. The general name of the great mountain range which covers the surface of northern Africa between the Mediterranean and the Great Desert (Sahara) on the north and south, and the Atlantic and the Lesser Syrtis on the west and east.

Atossa (Ἄτοσσα). The daughter of Cyrus, and wife successively of her brother Cambyses, of Smerdis the Magian, and of Darius Hystaspes, by whom she became the mother of Xerxes.

Atramentum (μέλαν). A term applicable to any black liquid, but specifically used of three coloring substances. (1) *Atramentum sutorium*—blacking for leather. (2) *Atramentum tectorium* or *pictorium*—a black pigment used by painters. (3) *Atramentum librarium* (μέλαν γραφικόν)—ink, for which see WRITING AND WRITING MATERIALS.

Atrax (Ἄτραξ). (1) A town in Pelasgiotis in Thessaly, inhabited by the Perrhaebi, so called from the mythical Atrax, son of Peneus and Bura, and father of Caeneus and Hippodamia. Hence Caeneus is called Atracides, and Hippodamia, Atracis. (2) A river of Aetolia falling into the Ionian Sea.

Atrebătes. A people in Gallia Belgica, in the modern Artois, which is a corruption of their name. Their capital was Nemetocenna or Nemetacum, subsequently Atrebati, now Arras. Part of them crossed over to Britain, where they dwelt in the upper valley of the Thames, in what is now Oxfordshire and Berkshire.

Atreus (Ἀτρεύς). The son of Pelops and Hippodamia, grandson of Tantalus, and brother of Thyestes and Nicippé. He was first married to Cleola, by whom he became the father of Plisthenes; then to Aeropé, the widow of his son Plisthenes, who was the mother of Agamemnon, Menelaüs, and Anaxibia, either by Plisthenes or by Atreus; and lastly to Pelopia, the daughter of his brother Thyestes. The awful fate of the house of Pelops afforded materials to the tragic poets of Greece. In consequence of the murder of their half-brother Chrysippus, Atreus and Thyestes were obliged to take to flight. They were hospitably received at Mycenae; and, after the death of Eurystheus, Atreus became king of Mycenae. Thyestes seduced Aeropé, the wife of Atreus, and was in consequence banished by his brother. From his place of exile he sent Plisthenes, the son of Atreus, whom he had brought up as his own child, with orders to slay Atreus; but Plisthenes fell by the hands of Atreus, who did not know that he was his own son. In order to take revenge, Atreus, pretending to be reconciled to Thyestes, recalled him to Mycenae, killed his two sons, and placed their flesh before their father at a banquet, who unwittingly partook of the dreadful meal. Thyestes fled with horror, and the gods cursed Atreus and his house. The kingdom of Atreus was now visited by famine, and the oracle advised Atreus to call back Thyestes. Atreus, who went out in search of him, came to King Thesprotus, where he married his third wife, Pelopia, the daughter of Thyestes, whom Atreus believed to be a daughter of Thesprotus. Pelopia was at the time with child by her own father. This child, Aegisthus, afterwards slew Atreus, because the latter had commanded him to slay his own father, Thyestes. The oldest accounts of the Pelopidae do not mention the horrible stories that are generally connected with them. See AEGISTHUS; AGAMEMNON; PELOPIDAE.

Atrīdes (Ἀτρείδης). A son of Atreus. A name usually applied to Agamemnon and his brother Menelaüs.

Atriensis. A Roman house-slave belonging to the *familia urbana*, and having especial charge of the *atrium*. See Plaut. *Asin.* ii. 2 and 4.

Atrium. See DOMUS.

Atropatēné (Ἀτροπατηνή), or **Media Atropatia**, the northwestern part of Media, adjacent to Armenia, named after Atropates, a native of the country, who, having been made its governor by

Alexander, founded there a kingdom, which long remained independent.

Atrŏpos (Ἄτροπος, from ἀ priv. and τρέπω). "The Inflexible." The Fate who cuts the thread of life that is spun by Clotho, and measured off by Lachesis. See MOERAE; PARCAE.

Atta, T. QUINCTIUS or QUINTICIUS. A Roman dramatic poet, author of *togatae* (see COMOEDIA), who died B.C. 77, and was a contemporary of Afranius. He was celebrated for his power of drawing character, especially in conversational scenes in which women were introduced. Of his comedies only twelve titles remain, with a few insignificant fragments, which will be found in Ribbeck, *Scaenicae Romanorum Poesis Fragmenta*.

Attalĭa (Ἀτταλεία). (1) A city of Lydia, formerly called Agroïra. (2) A city on the coast of Pamphylia, founded by Attalus II. Philadelphus, and subdued by the Romans under P. Servilius Isauricus.

Attălus. The name of several kings of Pergamus. (1) Son of Attalus, a brother of Philetaerus, succeeded his cousin Eumenes I., and reigned B.C. 241–197. He took part with the Romans in the struggle against Philip and the Achaeans. He was a wise and just prince, and was distinguished by his patronage of literature. (2) Surnamed PHILADELPHUS, second son of Attalus, succeeded his

Coin of Attalus I.

brother Eumenes II., and reigned B.C. 159–138. Like his father, he was an ally of the Romans, and also encouraged the arts and sciences. (3) Surnamed PHILOMĒTOR, son of Eumenes II. and Stratonicé, succeeded his uncle Attalus II., and reigned B.C. 138–133. In his will he made the Romans his heirs, but his kingdom was claimed by Aristonicus. See ARISTONICUS.

Atthidográphi. See ATTHIS.

Atthis (Ἀτθίς). A chronicle of Attic history in which especial attention was paid to occurrences of political and religious significance. After the last half of the fourth century A.D., chronicles of this kind were composed by a number of writers (Atthidographi), among whom Androtion and Philochorus (q. v.) deserve special mention. These writings were much quoted by the grammarians.

Atthis or **Attis**. (Ἄτθις, Ἄττις). See ATTICA.

Attĭca (Ἀττική). A division of Greece, in the form of a triangle, two sides of which are washed by the Aegaean Sea, while the third is separated from Boeotia on the north by the mountains Cithaeron and Parnes. Megaris, which bounds it on the northwest, was formerly a part of Attica. In ancient times it was called Acté and Acticé, or the "coast-land" (ἀκτή), from which the later form, Attica, is said to have been derived. According to tradition, it derived its name from Atthis, the daughter of the mythical king Cranaüs; and old-fashioned etymologists found in it the root which appears in that of the goddess Athené. Attica is divided by many ancient writers into three districts. (1) The Highlands, the northeast of the country. (2) The Plain, the northwest of the country, including both the plain round Athens and the plain round Eleusis, and extending south to the promontory Zoster. (3) The Seacoast District, the south part of the country, terminating in the promontory Sunium. Besides these three divisions, we also read of (4) the Midland District, still called Mesogia, an undulating plain in the middle of the country. The soil of Attica is not very fertile. The greater part of it is not adapted for growing corn; but it produces olives, figs, and grapes, especially the two former, in great perfection. The country is dry; the chief river is the Cephissus, rising in Parnes and flowing through the Athenian plain. The abundance of wild flowers in the country made the honey of Mount Hymettus very celebrated in antiquity. Excellent marble was obtained from the quarries of Pentelicus, northeast of Athens, and a considerable supply of silver from the mines of Laurium near Sunium. The territory of Attica, including the island of Salamis, which belonged to it, contained between 700 and 800 square miles; and the population in its flourishing period was probably about 500,000, of which nearly four fifths were slaves.

Attica is said to have been originally inhabited by Pelasgians. Its most ancient political division was into twelve independent States, attributed to Cecrops, who, according to some legends, came from Egypt. Subsequently Ion, the grandson of Hellen, divided the people into four tribes, Geleontes, Hopletes, Argades, and Aegicores; and Theseus, who united the twelve independent States of Attica into one political body and made Athens the capital, again divided the nation into three classes, the Eupatridae, Geomori, and Demiurgi. Clisthenes (B.C. 510) abolished the old tribes and created ten new ones, according to a geographical division; these tribes were subdivided into demes or townships. See ATHENAE; CLISTHENES; DEMUS.

Attic Nights. See NOCTES ATTICAE; GELLIUS, AULUS.

Attic Style of Oratory. The name given to that style of ancient oratory that makes only a sparing use of verbal ornament, tropes, antitheses, and rhetorical devices, but is restrained, dignified, and severe. It is thus opposed to the so-called ASIATIC STYLE (q. v.). The best example of the severely Attic style is to be found in the orations of Demosthenes. See Cicero, *Brutus*, 95.

Attĭcus Herōdes, TIBERIUS CLAUDIUS. A Greek rhetorician, born about A.D. 104 at Marathon in Attica, who taught both at Athens and at Rome. Among his pupils were the future emperors, M. Aurelius and L. Verus. He was made consul by Antoninus Pius in A.D. 143, and died in 180, after having accumulated a large fortune, much of which he spent in embellishing Athens.

Attĭcus, T. POMPONIUS. A Roman of an old and wealthy equestrian family, born B.C. 109. He received a good education in boyhood and youth, and went in the year B.C. 88 to Athens, where he lived until 65, devoting himself entirely to study,

and much respected by the citizens for his generosity and cultivated refinement. In 65, he returned to Rome, to take possession of the inheritance left him by his uncle and adoptive father, Q. Caecilius. He now became Q. Caecilius Pomponianus. From this time onward he lived on terms of intimacy with men like Cicero, Hortensius, and Cornelius Nepos (who wrote a life of him which we still possess). He avoided public life and the strife of parties. This fact, in addition to his general amiability and good nature, enabled him during the Civil Wars to keep on the best of terms with the leaders of the conflicting parties—Cicero, Brutus, and Antonius. He died after a painful illness, of voluntary starvation, in the year B.C. 32.

Atticus was the author of several works, the most considerable of which was a history (*Liber Annalis*) dedicated to Cicero. This gave a short epitome of the bare events of Roman history down to B.C. 54, arranged according to the series of consuls and other magistrates, with contemporaneous notices. But his most important contribution to Latin literature was his edition of the letters which he had received from Cicero. He also did great service by setting his numerous slaves to work copying the writings of his contemporaries. In philosophy, he was an Epicurean. The fragments of the *Liber Annalis* will be found in Peter, *Hist. Frag.* 214.

Attila (in German, Etzel). The son of Mundzuck, or, as he is less correctly called, Mandras, a Hun of royal descent, who succeeded his uncle Rugilas in A.D. 433, and shared the supreme authority with his brother Bleda. These two leaders of the barbarians who had settled in Scythia and Hungary threatened the Eastern Empire, and twice compelled Theodosius II. (q. v.) to purchase peace. Their power was feared by all the nations of Europe and Asia. The Huns themselves esteemed Attila their bravest warrior and most skilful general; while he gave out that he had found the sword of their tutelar god, the Scythian Mars, the possession of which was supposed to convey a title to the whole earth. He caused his brother Bleda to be murdered (A.D. 444); and when he announced that it had been done by the command of God, the murder was celebrated as a victory. Being now sole master of a warlike people, his unbounded ambition made him the terror of all nations; and he became, as he called himself, "the Scourge of God" for the chastisement of the human race. In a short time he extended his dominion over all the people of Germany and Scythia, and the Eastern and Western emperors paid him tribute. The Vandals, the Ostrogoths, the Gepidae, and a part of the Franks united under his banners, so that some historians assure us that his army amounted to 700,000 men. His portrait, as given by Jornandes, was that of a modern Calmuc, with a large head, swarthy complexion, flat nose, small sunken eyes, and a short square body. His looks were fierce, his gait proud, and his deportment stern and haughty; yet he was merciful to a suppliant foe, and ruled his own people with justice and lenity.

Having heard a rumour of the riches and power of Persia, he directed his march thither, but was defeated on the plains of Armenia, and fell back to satisfy his desire for plunder in the dominions of the Emperor of the East. He found a pretext for war, went over to Illyricum, and laid waste all the countries from the Euxine to the Adriatic. The emperor Theodosius collected an army to oppose his progress; but in three bloody battles Fortune declared herself for the barbarians, and Constantinople was indebted to the strength of its walls and to the ignorance of the enemy in the art of besieging, for its preservation. Theodosius was at the mercy of the victor, and was compelled to purchase peace. A scheme was laid in the court of Theodosius to assassinate Attila under the cover of a solemn embassy, which intention he discovered; and, without violating the laws of hospitality in the persons of the ambassadors, wisely preferred a heavy ransom for the principal agent in the plot, and a new treaty at the expense of fresh payments. On the accession of Marcian, Attila demanded tribute, which was refused; and, although much exasperated, he resolved first to turn his arms against the Western emperor Valentinian, whose licentious sister Honoria, in revenge for being banished for an intrigue with her chamberlain, sent an offer of herself to Attila. The Hun, perceiving the pretence this proposal supplied, preceded his irruptions into Gaul by demanding Honoria in marriage, with a share of the imperial patrimony. Being refused, he affected to be satisfied, and pretended he was only about to enter Gaul to make war upon Theodoric, king of the Ostrogoths. He accordingly crossed the Rhine, A.D. 450, with a prodigious host, and marked his way with pillage and desolation, until completely defeated by Theodoric and the famous Aëtius in the bloody battle of Châlons (451). He, however, recruited his forces, and passed the Alps the next year, invading Italy and spreading his ravages over all Lombardy. This visitation was the origin of the famous republic of Venice, which was founded by the fugitives who fled at the terror of his name. Valentinian, unable to avert the storm, repaired from Ravenna to Rome, whence he sent the prelate Leo with a solemn deputation to avert the wrath of Attila, who consented to leave Italy on receiving a vast sum as the dowry of Honoria and an annual tribute. He did not much longer survive these transactions; and his death was singular, he being found dead, in consequence of suffocation from a broken blood-vessel, on the night of his marriage with a beautiful young virgin named Hilda (453). His body was enclosed in three coffins—the first of gold, the second of silver, and the third of iron. The captives who had made the grave were strangled, in order that the place of interment might be kept concealed from his foes. See Thierry, *Histoire d'Attila* (4th ed. 1874); and HUNNI.

Attis (Ἄττις) or **Atys** (Ἄτυς). A mythological personage in the worship of the Phrygian goddess Cybelé-Agdistis. The son of this goddess, so ran the story, had been mutilated by the gods in terror at his gigantic strength, and from his blood sprang the almond-tree. After eating its fruit, Nana, daughter of the river Sangarius, brought forth a boy, whom she exposed. He was brought up first among the wild goats of the forests, and afterwards by some shepherds, and grew up so beautiful that Agdistis fell in love with him. Wishing to wed the daughter of the king of Pessinus in Phrygia, he was driven to madness by the goddess. He then fled to the mountains, and destroyed his manhood at the foot of a pine-tree, which received his

spirit, while from his blood sprang violets to garland the tree. Agdistis besought Zeus that the body of her beloved one might know no corruption. Her prayer was heard; a tomb to Attis was raised on Mount Dindymus in the sanctuary of Cybelé, the priests of which had to undergo emasculation for Attis's sake. A festival of several days was held in honour of Attis and Cybelé in the beginning of spring. A pine-tree, felled in the forest, was covered with violets, and carried to the shrine of Cybelé as a symbol of the departed Attis. Then, amid tumultuous music and rites of wildest sorrow, they sought and mourned for Attis on the mountains. On the third day he was found again, the image of the goddess was purified from the contagion of death, and a feast of joy was celebrated, as wild as had been the days of sorrow. The poem of Catullus (q. v.) which deals with the story of Attis, in galliambic metre, is one of the weirdest and most powerful productions in all literature. With regard to it, see Ellis's Catullus (2d ed. 1889), and Grant Allen's *Attis* (1893).

Attius, LUCIUS. An early Roman poet of distinction, who forms a link between the ante-classical and classical periods of Latin literature; for Cicero, when a boy, had met him, and in after-life admired his verse. Attius was, like Horace, the son of a freedman, settled at Pisaurum. He began his career with a tragedy, the *Atreus*, and was the author of thirty-six more, besides *Annales* in hexameter verse, a history of Greek and Roman poetry (*Didascalia*), and two *praetextae*. His literary characteristics are dignity, vigour, and much rhetorical skill in the choice of words. Considerable fragments of his works remain to us, and can be found in Ribbeck's *Tragicorum Romanorum Fragmenta* (Leipzig, 1874); and L. Müller's *Lucilius* (1872). He is the author of the famous maxim of the tyrant, *Oderint dum metuant*, quoted by Cicero. He is said to have introduced some changes into the received forms of spelling, such as doubling the vowels when long, as in modern Dutch—thus *aara*, *vootum*. He died B.C. 94. See Boissier, *Le Poète Attius* (Paris, 1857).

Attius or **Attus Navius**. See NAVIUS.

Atŭrus. The modern Adour; a river in Aquitania.

Auceps. A bird-catcher or fowler, whose occupation was called *aucupium* (*avis* + *capio*). The fowlers used for catching birds gins and snares (*laquei*, *pedicae*), rods tipped with bird-lime (*arundines*, *calami*), nets held by two parallel rods (*amites*), and traps (*transennae*).

Auctio signifies generally "an increasing, an enhancement," and hence the name is applied to a public sale of goods, at which persons bid against one another. As a species, *auctio* signifies a public sale of goods by the owner or his agent, or a sale of goods of a deceased person for the purpose of dividing the money among those entitled to it, which was called *auctio hereditaria*. The sale was sometimes conducted by an *argentarius*, or by a *magister auctionis*; and the time, place, and conditions of sale were announced either by a public notice (*tabula*, *album*), or by a crier (*praeco*).

The usual phrases to express the notification of a sale are *auctionem proscribere*, *praedicare*; and to determine on a sale, *auctionem constituere*. The purchasers (*emptores*), when assembled, were sometimes said *ad tabulam adesse*. The phrases signifying to bid are *liceri*, *licitari*, which was done either by word of mouth or by such significant hints as are known to all people who have attended an auction. The property was said to be knocked down (*addici*) to the purchaser. An entry was made in the books of the *argentarius* of the sale and the money due, and credit was given in the same books to the purchaser when he paid the money (*expensa pecunia lata*, *accepta relata*). Thus the book of the *argentarius* might be used as evidence for the purchaser, both of his having made a purchase and having paid for the thing purchased. If the money was not paid according to the conditions of sale, the *argentarius* could sue for it.

The *praeco* or crier seems to have acted the part of the modern auctioneer, so far as calling out the biddings and amusing the company. Slaves, when sold by auction, were placed on a stone or other elevated thing, and hence the phrase *homo de lapide emptus*. It was usual to put up a spear (*hasta*) in auctions—a symbol derived, it is said, from the ancient practice of selling under a spear the booty acquired in war. The term *asta publica* is used in Italy at the present time to signify an auction. By the auctio, the Quiritary ownership in the thing sold was transferred to the purchaser. See BONORUM EMPTIO; SECTIO.

Auctor. (1) One who originates and proposes a *lex* or *senatus consultum*—in imperial times often used of the emperor. (2) In law, the owner and sometimes the vendor (*venditor*) of goods; also the maker of a will. (3) A person whose concurrence is necessary to give effect to a legal transaction. (4) A person under whose authority any legal act is done. See TUTOR. (5) In criminal law, the instigator of a crime. (6) In jurisprudence, a jurist to whom the *ius respondendi* had been given by the emperor. See IURISCONSULTI.

Auctorĭtas. The meanings of this word correlate with those of *auctor* (q. v.).

Auditorium. (1) A place where poets, orators, and critics were heard. (See ATHENAEUM.) (2) Under the Roman Empire, the enclosed courts about the Forum where magistrates heard civil causes. See BASILICA.

Aufidia Lex. See LEX.

Aufĭdus. The principal river of Apulia, flowing with a rapid current into the Adriatic. Venusia, the birthplace of Horace, was on the Aufidus, now the Ofanto.

Augé (Αὐγή). Daughter of Aleus of Tegea, and mother of Telephus by Heracles (q. v.). See TELEPHUS; TEUTHRAS.

Augēas (Αὐγείας) or **Augĕas** (Αὐγέας). Son of Helios, or, according to another account, of Phorbas, and Hermioné. He was king of the Epeians in Elis, and one of the Argonauts. Besides his other possessions, for which Agamemnon and Trophonius built him a treasure-house, he was owner of an enormous flock of sheep and oxen, among which were twelve white bulls consecrated to the Sun. When Heracles, at the command of Eurystheus, came to cleanse his farm-yard, Augeas promised him the tenth part of his flock. But, the task completed, he refused the reward, on the ground that the work had been done in the service of Eurystheus. Heracles replied by sending an army against him,

which was defeated in the passes of Elis by Eurytus and Cteatus, sons of Molioné; but Heracles appeared on the scene, and slew the Molionidae, and with them their uncle Augeas and his sons. See HERACLES; MOLIONIDAE.

Augîtes (*αὐγίτης*). Probably the turquoise.

Augur. A diviner by means of birds. The derivation of the word is uncertain. Some ancient grammarians derived it from *avis* and *gero* (Festus, s. v. *augur;* Serv. *ad Verg. Aen.* v. 523), in support of which we may mention the analogy of *au-spex* and *au-ceps*, and the ancient forms *auger* and *augeratus* quoted by Priscian, i. 6, § 36; and this derivation is now accepted by Mommsen, Marquardt, Bouché-Leclercq, and others. Of modern suggestions may be mentioned that of Aufrecht and Kirchhoff, connecting the word with the Umbrian *uhtur* = *auctor* (cf. *ius est augurum cum auctoritate conjunctum*, Cic. *De Leg.* ii. 12, 31; and Nissen, *Das Templum*, p. 5); and that of Vaníček, from *avis* and the root *gar* (found in Sanskrit and in *γηρύειν*, *garrire*). Fick, and apparently Kuntze, connect it with *augeo*, *augustus* (cf. *augustum augurium* in Ennius), and take it to mean "assistant"; while Lange and Bréal see in the word the root *gush* (as in *γεύω*), and understand by it "an appreciator." By Greek writers on Roman affairs, the augurs are called *αὔγουρες*, *οἰωνοπόλοι*, *οἰωνοσκόποι*, *οἰωνισταί*, *οἰωνομάντεις*, *οἱ ἐπ' οἰωνοῖς ἱερεῖς*.

The augurs at Rome formed a priestly *collegium*, traditionally said to have been founded by Romulus, and in the most ancient times no transaction took place, either of a private or a public nature, without consulting the auspices, and hence we find the question asked in a well-known passage of Livy (vi. 41, 4), "Auspiciis hanc urbem conditam esse, auspiciis bello ac pace, domi militiaeque omnia geri, quis est, qui ignoret?" But the private augur seems to have fallen into contempt. Thus Cicero, while arguing in favour of divination in general, follows Ennius in classing the *Marsus augur* with other impostors (*de Div.* i. 58, 132).

The public augurs, on the other hand, are of great importance in Roman history. The collegium originally consisted of three patricians, of whom the king was one. During the regal period the number was doubled; in B.C. 300 it was raised to nine (four patricians and five plebeians); and in the last century of the Republic, under Sulla, to fifteen, and finally by Iulius Caesar to sixteen, a number which continued unaltered under the Empire. It can be shown that the college of augurs continued to exist until the end of the fourth century A.D. The office was, on account of its political importance, much sought after, and only filled by persons of high birth and distinguished merit. It was held for life, an augur not being precluded from holding other temporal or spiritual dignities. Vacancies in the collegium were originally filled up by co-optation; but after B.C. 104 the office was elective, the tribes choosing one of the candidates previously nominated. An *augurium* had to be taken before the augur entered upon his duties. In all probability the augurs ranked according to seniority, and the senior augur presided over the business of the collegium.

Augur with Lituus. (Bas relief in Museum, Florence.)

The *insignia* of the office were the *trabea*, a state dress with a purple border, and the *lituus* (q. v.), a staff without knots and curved at the top.

The science of Roman augury was based chiefly on written tradition. This was contained partly in the *Libri Augurales*, the oldest manual of technical practice, and partly in the *Commentarii Augurales*, a collection of answers given in certain cases to the inquiries of the Senate. In ancient times the chief duty of the augurs was to observe, when commissioned by a magistrate to do so, the omens given by birds, and to mark out the *templum* or consecrated space within which the observation took place. The proceeding was as follows: immediately after midnight, or at the dawn of the day on which the official act was to take place, the augur, in the presence of the magistrate, selected an elevated spot with as wide a view as was obtainable. Taking his station here, he drew with his staff two straight lines cutting one another, the one from north to south, the other from east to west. Then to each of these straight lines he drew two parallel lines, thus forming a rectangular figure, which he consecrated according to a prescribed form of words. This space, as well as the space corresponding to it in the sky, was called a *templum*. (See TEMPLUM.) At the point of intersection in the centre of the rectangle was erected the *tabernaculum*. This was a square tent, with its entrance looking south. Here the augur sat down, asked the gods for a sign according to a prescribed formula, and waited for the answer. Complete quiet, a clear sky, and an absence of wind were necessary conditions of the observation. The least noise was sufficient to disturb it, unless indeed the noise was occasioned by omens of terror (*dirae*), supposing the augur to have observed them, or to intend doing so. As he looked south the augur had the east on his left, the west on his right. Accordingly, the Romans regarded signs on the left side as of prosperous omen, signs on the right side as unlucky—the east being deemed the region of light, the west that of darkness. The reverse was the case in ancient Greece, where the observer looked northwards. In his observation of birds the augur did not confine himself to noticing their flight. The birds were distinguished as *alites* and *oscines*. The *alites* included birds like eagles and vultures, which gave signs by their manner of flying. The *oscines* were birds which gave signs by their cry as well as their flight, such as ravens, owls, and crows. There were also birds which were held sacred to particular gods, and the mere appearance of which was an omen of good or evil. The augur's report was expressed in the words *aves admittant*, "the birds allow it"; or *alio die*, "on another day," i. e. "the augury is postponed." The magistrate was bound by this report. The science of augury included other kinds of auspices besides the observation of birds, a cumbrous process which had dropped out of use in the Ciceronian age. These were: (1) Signs in the sky (*ex caelo*). The most important and decisive were

under and lightning. Lightning was a favourable omen if it appeared to the left of the augur, and flashed to the right; unfavourable, if it flashed from right to left. In certain cases, as, for example, that of the assembling of the Comitia, a storm was taken as an absolute prohibition of the meeting. (2) Signs from the behaviour of chickens while eating. It was a good omen if the chicken rushed eagerly out of its cage at its food, and dropped a bit out of its beak; an unfavourable

Auspicia Pullaria. (Bas-relief, Rome.) (From Goega's *Bassi-rilievi*, I. tav. xvi.)

omen if it was unwilling, or refused altogether, to leave its cage, or flew away, or declined its food. This clear and simple method of getting omens was generally adopted by armies in the field, the chickens being taken about in charge of a special functionary (*pullarius*). (3) Signs given by the cries or motion of animals, as reptiles and quadrupeds, in their course over a given piece of ground (*signa pedestria* or *ex quadrupedibus*). (4) Signs given by phenomena of terror (*signa ex diris*). These might consist in disturbances of the act of *auspicatio*, such as the falling of an object, a noise, a stumble, a slip in the recitation of the formula; or a disturbance occurring in the course of public business, such as, for instance, an epileptic seizure taking place in the public assembly — an event which broke up the meeting.

The two last-mentioned classes of signs were generally not asked for, because the former were usually, the latter always, unlucky. If they made their appearance unasked, they could not be passed over, if the observer saw them or wished to see them. Every official was expected to take auspices on entering upon his office, and on every occasion of performing an official act. Thus the words *imperium* and *auspicium* were often virtually synonymous. The *auspicia* were further divided, according to the dignity of the magistrate, into *maxima* and *minora*. The greatest *auspicia* were those which were taken by the king, dictator, consuls, praetors, and censors; the lesser were taken by aediles and quaestors. If two magistrates, though *collegae* (colleagues), were of unequal dignity — assuming, for instance, that a consul and a praetor were in the same camp—the higher officer alone had the right of taking the auspices. If the *collegae* were equal, the auspices passed from one to the other at stated times. No public act, whether of peace or war (crossing a river, for instance, or fighting a battle), could be undertaken without auspices. They were especially necessary at the election of all officials, the entry upon all offices, at all Comitia, and at the departure of a general for war. They had, further, to be taken on the actual day and at the actual place of the given undertaking.

The augurs always continued in possession of important functions. In certain places in the city, for instance on the Arx, and at the meeting-place of the Comitia, there were permanent posts of observation for taking the regular auspices. These places were put under the care of the augurs. Their boundaries might not be altered, nor the view which they commanded interfered with. The augurs had authority to prevent the erection of buildings which would do this. They had also the power of consecrating priests, as well as of inaugurating a part of the localities intended for religious purposes, and the places where public business was carried on. They were always present at the Comitia, and were authorized, if the signs which they saw or which were reported to them justified the proceeding, to announce the fact and postpone the business. If the constitutional character of a public act was called in question, the college of augurs had the exclusive power of deciding whether there was a flaw (*vitium*), in it, or not. If there were, the act was necessarily annulled. The dress of the augur was usually the *praetexta* (q. v.), but sometimes (possibly on military expeditions) the *trabea*, as in the accompanying illustration.

Augur wearing the Trabea. (British Museum.)

By the end of the republican period the augurs, and the whole business of the auspices, had ceased to be regarded as deserving serious attention.

On the whole subject of augury among the Romans, see Mascov, *De Jure Auspicii apud Romanos* (Lips. 1721); Werther, *De Auguriis Romanis* (Lemgo, 1835); Creuzer, *Symbolik*, ii. p. 935, etc.; Müller, *Etrusker*, ii. p. 110, etc.; Hartung, *Die Religion der Römer*, i. p. 98, etc.; Göttling, *Geschichte der Röm. Staatsverf.* p. 198, etc.; Rubino, *Röm. Verfassung*, p. 34, etc.; Rein, art. *Augures* in Pauly's *Realencyclopädie*; Preller, *Römische Mythologie*, 109–111 (ed. 1858); Nissen, *Das Templum*, chap. i.; Mommsen, *Römisches Staatsrecht*, i. 73–114; Marquardt, *Römische Staatsverwaltung*, vi. 381–393; Lange, *Römische Alterthümer*, i. 286–298 (=i. 330–345); Walter, *Geschichte des römischen Rechts*, §§ 151, 152; Madvig, *Die Verfassung und Verwaltung des römischen Staates*, ii. 633–643; Mispoulet, *Les Institutions Politiques des Romains*, i. 73, ii. 416–423; Willems, *Le Droit Public Romain*, 239–242, 324–326; Kuntze, *Prolegomena zur Geschichte Roms*, 61–102; Bouché-Leclercq, art. *Augur* and *Auspicia* in Da-

remberg and Saglio's *Dict. des Antiquités*, and *Histoire de la Divination dans l'Antiquité* (1879–82).

Auguracŭlum. A place on the Arx, on the summit of the Capitoline Hill, consecrated for purposes of augury. See ARX; AUGUR; TEMPLUM.

Augusta. The name of several towns founded or colonized by Augustus. Of these, one of the most important was Augusta Praetoria (Aosta), a town of the Salassi in Upper Italy, at the foot of the Graian and Pennine Alps. The modern town still contains many Roman remains, the most important of which are the town gates and a triumphal arch. In all, seventy cities in different parts of the Roman Empire were named Augusta, among them London (Londinium), which was sometimes styled Augusta Trinobantia from the British tribe, the Trinobantes (Tac. *Ann.* xiv. 31). See LONDINIUM; SEBASTA; TREVIRI; VINDELICI.

Augustae Historiae Scriptōres. Six writers (Aelius Spartianus, Vulcatius Gallicanus, Trebellius Pollio, Flavius Vopiscus, Aelius Lampridius, and Iulius Capitolinus) who wrote the lives of the emperors from Hadrian to Numerianus (A.D. 117–284). These lives are all equally devoid of literary excellence, but appear to be written truthfully, and are valuable for the information which they give. The best text is that of H. Peter, 2 vols. (Leipzig, 1865). The only English translation is that of J. Bernard (London, 1740).

Augustāles, sc. *ludi;* or, **Augustalia,** sc. *certamina* (Σεβαστά, Αὐγουστάλια). Games celebrated in honour of Augustus Caesar at Rome and in other parts of the Empire. Two festivals were known under this name. (1) The 23d of September, the birthday of Augustus, celebrated after B.C. 13 by games held in the Circus (Dio Cass. liv. 26, 34). (2) The Augustalia proper held for ten days annually (Oct. 3–12), instituted in B.C. 19, when Augustus returned to Rome after settling the provinces (Dio Cass. liv. 34).

Augustāles, sc. *viri.* A religious association at Rome formed for the maintenance of the worship paid to the deified Caesars. See FLAMEN; MUNICIPIUM; SEVIRI; SODALITAS.

Augustīnus, AURELIUS. One of the most renowned Fathers of the Christian Church, was born at Tagasté, a city of Africa, November 13th, A.D. 354, during the reign of the emperor Constantius II. He has related his own life in the work to which he gave the title of *Confessiones*, and it is from this source, together with the *Retractationes*, some of his letters, and the *Vita Possidii* of the semi-Pelagian Gennadius, that we derive our principal information respecting him. His parents sent him to Carthage to complete his education, but he disappointed their expectations by his neglect of serious study and his devotion to pleasure, for in his sixteenth year he became very fond of women. For fifteen years he was connected with one, by whom he had a son. He left her only when he changed his whole course of life. A book of Cicero's, the *Hortensius*, which has not come down to our times, led him to the study of philosophy; and when he found that this did not satisfy his feelings, he went over to the sect of the Manichaeans. He was one of their disciples for nine years; but, after having obtained a correct knowledge of their doctrines, he left them, and departed from Africa to Rome, and thence to Milan, where he announced himself as a teacher of rhetoric. St. Ambrose was bishop of this city, and his discourses converted Augustine to the orthodox faith. The reading of St. Paul's epistles wrought an entire change in his life and character. The Catholic Church has a festival (May 3) in commemoration of this event. He retired into solitude, wrote there many books, and prepared himself for baptism, which he received in the thirty-third year of his age, together with his son Adeodatus, from the hands of Ambrose. He returned to Africa, sold his estate, and gave the proceeds to the poor, retaining only enough to support him in a moderate manner. As he was once present in the church at Hippo, the bishop, who was a very old man, signified his desire to consecrate a priest to assist and succeed him. At the desire of the people, Augustine entered upon the holy office, preached with extraordinary success, and, in the year 395, became bishop of Hippo. He entered into a warm controversy with Pelagius concerning the doctrines of free-will, of grace, and of predestination, and wrote a book concerning them. Augustine maintained that men were justified merely through grace, and not through good works. He died August 28th, A.D. 430, while Hippo was besieged by the Vandals.

There have been Fathers of the Church more learned—masters of a better language and a purer taste; but none have ever more powerfully touched the human heart and warmed it towards religion. Painters have therefore given him for a symbol a flaming heart. Augustine is one of the most voluminous of the Christian writers. His works, in Migne's *Patrologia Latina*, fill 16 volumes (xxxi.–xlvii.). The first of these contains the works which he wrote before he was a priest, and his *Retractationes* and *Confessiones;* the former a critical review of his own writings, and the latter a curious and interesting picture of his life. The remainder of these volumes consist of a treatise *On the City of God* (*De Civitate Dei*); commentaries on Scripture; epistles on a great variety of subjects, doctrinal, moral, and personal; sermons and homilies; treatises on various points of discipline; and elaborate arguments against heretics. With the exception of those of Aristotle, no writings contributed more than Augustine's to encourage the spirit of subtle disputation which distinguished the scholastic ages. They exhibit much facility of invention and strength of reasoning, with more argument than eloquence and more wit than learning. Erasmus calls Augustine a writer of obscure subtlety, who requires in the reader acute penetration, close attention, and quick recollection, and by no means repays him for the application of all these requisites. It was St. Augustine who finally established the vocabulary of ecclesiastical Latinity, setting the stamp of his authority upon the new coinages that fill the pages of Tertullian.

The best complete edition of his works is still that of the Benedictines, of which the last reprint was in 1836–40. There is an English translation of the whole in 15 vols. (Edinb. 1872–80). See Milman, *Latin Christianity*, 8 vols. (N. Y. and Lond. 1861–62); id. *Hist. of Christianity*, 3 vols., new ed. (N. Y. 1871); Cloth, *Der heil. Kirchenlehrer Augustin* (Aachen, 1840); Bindemann, *Der heilige Augustin* (Berlin, 1844–69); Dorner, *Augustin, sein theologisches System und seine religionsphilos. Anschauung*

(Berlin, 1873); Poujoulat, *Histoire de Saint Augustin*, 6th ed. (Tours, 1875); Böhringer, *Augustin* (Stuttgart, 1877–78); and Reuter, *Augustinische Studien* (Gotha, 1887). See also Regnier, *La Latinité des Sermons de Saint Augustin* (Paris, 1887). There is a new critical edition of the works of St. Augustine in the Vienna collection of the Latin Fathers (Corp. Vindobon. vol. xii.), edited by F. Weihrich (Vienna, 1877).

Augustŭlus, Romŭlus Momyllus. The last Roman emperor of the West, the son of Orestes, who commanded the Roman army in Gaul. Orestes caused his son to be crowned in A.D. 475, and during his reign the son was but a puppet in the hands of the father. In the following year, however, the young emperor was dethroned by Odoacer, king of the Heruli, who put Orestes to death, but treated Augustulus with consideration, allowing him to retire to Campania with an income of 6000 gold pieces for his support. The name Augustulus was given to this emperor in derision, but is nevertheless the appellation under which he is best known in history. See Odoacer.

Augustus. A title given to the Roman emperors, and equivalent to *sacrosanctus*. It is rendered into Greek by the term Σεβαστός (Dio Cass. liii. 16). The feminine form, Augusta, was often given to the women of the imperial family, like the modern titles "Royal Highness" and "Imperial Highness." Under Diocletian, the appellation, Augustus, was definitely applied to the two joint emperors, and the title, Caesar, to each of the heirs-presumptive. See Dominus.

Augustus Caesar. The first Roman emperor, was born on the 23d of September, B.C. 63, and was the son of C. Octavius, by Atia, a daughter of Iulia, the sister of C. Iulius Caesar. His original name was Gaius Octavius, and after his adoption by his great-uncle, C. Iulius Caesar Octavianus, Augustus being only a title given him by the Senate and the people in B.C. 27 to express their veneration for him. He was pursuing his studies at Apollonia when the news reached him of his uncle's murder at Rome, in March, 44. He forthwith set out for Italy, and upon landing was received with enthusiasm by the troops. He first joined the republican party in order to crush Antony, against whom he fought at Mutina in conjunction with the two consuls, C. Vibius Pansa and A. Hirtius. Antony was defeated, and obliged to retreat across the Alps; and the death of the two consuls gave Augustus the command of all their troops. He now returned to Rome, and compelled the Senate to elect him consul, and shortly afterwards he became reconciled to Antony. It was agreed that the Roman world should be divided between Augustus, Antony, and Lepidus, under the title of *triumviri rei publicae constituendae*, and that this arrangement should last for the next five years. They published a *proscriptio*, or list of all their enemies whose lives were to be sacrificed and their property confiscated; upwards of 2000 equites and 300 senators were thus put to death, among them Cicero. Soon afterwards, Augustus and Antony crossed over to Greece, and defeated Brutus and Cassius at the decisive battle of Philippi, in B.C. 42, by which the hopes of the republican party were ruined.

Augustus returned to Italy, where a new war awaited him (B.C. 41), excited by Fulvia, the wife of Antony. She was supported by L. Antonius, the consul and brother of the triumvir, who threw himself into the fortified town of Perusia, which Augustus succeeded in taking in 40. Antony now made preparations for war, but the death of Fulvia led to a reconciliation between the triumvirs, who concluded a peace at Brundusium. A new division of the provinces was again made: Augustus obtained all the parts of the Empire west of the town of Scodra in Illyricum, Antony the east provinces, and Lepidus Africa. Antony married Octavia, the sister of Augustus, in order to cement their alliance. In B.C. 36, Augustus conquered Sex. Pompey, who had held possession of Sicily for many years with a powerful fleet. Lepidus, who had landed in Sicily to support Augustus, was degraded by him, stripped of his power, and sent to Rome, where he resided for the remainder of his life, being allowed to retain the dignity of Pontifex Maximus. Meantime, Antony had repudiated Octavia, on account of his love for Cleopatra, and had alienated the minds of the Roman people by his arbitrary conduct. The Senate declared war against Cleopatra; and in September, B.C. 31, the fleet of Augustus gained a brilliant victory over Antony's near Actium in Acarnania. In the following year (30), Augustus sailed to Egypt. Antony and Cleopatra, who had escaped in safety from Actium, put an end to their lives. Augustus now became the undisputed master of the Roman world, but he declined all honours and distinctions which were likely to remind the Romans of kingly power. On the death of Lepidus, in B.C. 12, he became pontifex maximus. On those state matters which he did not choose to be discussed in public he consulted his personal friends, Maecenas, M. Agrippa, M. Valerius Messalla Corvinus, and Asinius Pollio. The wars of Augustus were chiefly undertaken to protect the frontiers of the Roman dominions. Most of them were carried on by his relations and friends, but several he conducted in person, as when, in 27, he attacked the warlike Cantabri and Astures in Spain. In 20, he went to Syria, where he received from Phraates, the Parthian monarch, the standards and prisoners which had been taken from Crassus and Antony. He died at Nola, on the 19th of August, A.D. 14, at the age of seventy-six. His last wife was Livia, who had been previously the wife of Tiberius Nero. He had no children by Livia, and only a daughter, Iulia, by his former wife Scribonia. Iulia had married Agrippa, and her two sons, Gaius and Lucius Caesar, were destined by Augustus as his successors. On the death of these two youths, Augustus was persuaded to adopt Tiberius, the son of Livia by her former husband, and to make him his colleague and successor. See Tiberius.

Augustus Caesar.

Augustus is described as having been something below the middle size, but extremely well proportioned (Suet. *Aug.* 79). His hair was inclined to curl, and of a yellowish-brown; his eyes were

bright and lively; but the general expression of his countenance was remarkably calm and mild. His health was throughout his life delicate, yet the constant attention which he paid to it, and his strict temperance in eating and drinking, enabled him to reach the full age of man. As a seducer, adulterer, and sensualist, his character was like that of his uncle (Suet. *Aug.* 69, 71). In his literary qualifications, without at all rivalling the attainments of Iulius Caesar, he was on a level with most Romans of distinction of his time; and it is said that both in speaking and writing his style was eminent for its perfect plainness and propriety (Suet. *Aug.* 68 foll.). His speeches on any public

Statue of Augustus. (Vatican.)

occasion were composed beforehand, and recited from memory; in fact, so careful was he not to commit himself by any inconsiderate expression, that even when discussing any important subject with his own wife, he wrote down what he had to say, and read it before her. Like his uncle, he was somewhat tinged with superstition. He was deficient in military talent; but in every species of artful policy, in clearly seeing, and steadily and dispassionately following his own interest, and in turning to advantage all the weaknesses of others, his ability has been rarely equalled. His deliberate cruelty, his repeated treachery, and his sacrifice of every duty and every feeling to the purposes of his ambition, speak for themselves; and yet it would be unjust to ascribe to a politic premeditation all the popular actions of his reign. Good is in itself so much more delightful than evil that he was doubtless not insensible to the pleasure of kind and beneficent actions, and perhaps sincerely rejoiced that they were no longer incompatible with his interests.

Among the various arts to which Augustus resorted to gain the good-will of his people, and perhaps to render them forgetful of their former freedom, one of the most remarkable was the encouragement which he extended to learning, and the patronage which he so liberally bestowed on all by whom it was cultivated. To this noble protection of literature he was prompted not less by taste and inclination than by sound policy; and in his patronage of the learned, his usual artifice had probably a smaller share than in those other parts of his conduct by which he acquired the favourable opinion of the world. Augustus was, in fact, himself an excellent judge of composition, and a true critic in poetry; so that his patronage was never misplaced, or lavished on those whose writings might have tended to corrupt the taste and learning of the age. The court of Augustus thus became a school of culture, where men of genius acquired that delicacy of taste, elevation of sentiment, and purity of expression which characterize the writers of the age. To Maecenas, the favourite minister of the emperor, the honour is due of having most successfully followed out the views of Augustus for promoting the interests of literature; but it is wrong to give Maecenas the credit, as some have done, of first having turned the attention of Augustus to the patronage of literature. On the contrary, he appears largely to have acted from the orders, or to have followed the example, of his imperial master.

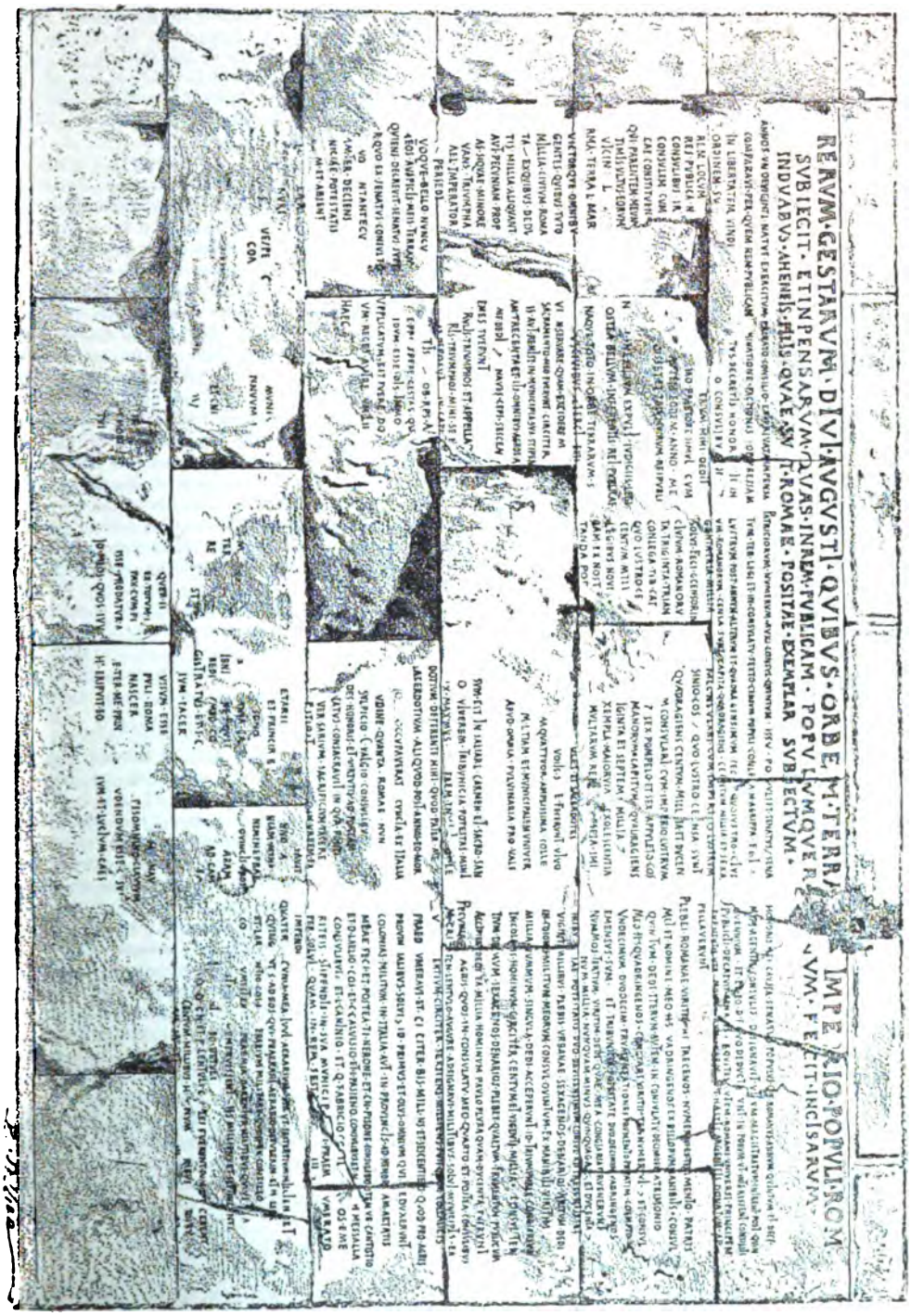
Augustus was buried in a mausoleum, whose remains are still to be seen at Rome on the Via de' Pontefici. It was a pyramidal tower, 328 feet in height, covered with white marble, surmounted by a statue of the emperor, and divided into three stories by receding steps, each story being planted with cypress-trees. Before this structure was set the tablet of bronze containing the *index rerum a se gestarum*, which he had had prepared (Suet. *Aug.* 101). A copy of this important inscription was found in modern times on the inside of the *antae* of a temple at Ancyra (now Angora), in Galatia, and has been published in fac-simile by Prof. Mommsen, with a commentary. It is reproduced in the illustration on page 171.

For many interesting details regarding the personality of Augustus, see the life by Suetonius (ed. with Engl. notes by H. T. Peck, N. Y. 1889), and the following works: Ampère, *L'Empire Romain à Rome*, 3d ed. (Paris, 1867); Dezobry, *Rom in Jahrhunderte des Augustus* (Leipzig, 1837); Beulé, *Auguste, sa Famille, et ses Amis*, 4th ed. (Paris, 1868); Schiller, *Geschichte der röm. Kaiserzeit* (1883); and Gardthausen, *Augustus* (pt. i. 1891).

Aula (αὐλή). An open yard, or court. In the Homeric house the αὐλή served the purpose of a farm-yard, and was surrounded with farm-buildings and rooms for the men-servants of the house.

In the later Greek house it was a kind of quadrangle surrounded with a colonnade, into which the rooms of the house opened, and was used as a place for exercise and recreation (A. Winckler, *Die Wohnhäuser der Hellenen*). For further particulars, see DOMUS.

Aulaeum, usually in the plural, AULAEA (ἡ αὐλαία). A curtain, carpet, or hanging, mostly of the heavier and richer sort. Its uses were: (1) in temples to veil the statue of the god; (2) in houses, like the modern portière curtains; (3) to stretch over colonnades, and thus to form a tent; (4) as a



Wall of the Temple of Ancyra, bearing the Latin Text of the *Index Rerum Gestarum* of Augustus.

drop-curtain in the Roman theatres. This curtain disappeared under the stage instead of being rolled up. Hence *aulaea premuntur*, "the curtain is let down," when the play begins; and *aulaeum tollitur*, "the play is ended." See Wieseler, *Theatergebäude* (1851), and the articles SIPARIUM; TAPES; THEATRUM; VELUM.

Aulerci. A powerful Gallic race divided into three tribes: (1) AULERCI EBUROVĪCES, dwelling near the coast on the left bank of the Sequana (Seine) in what is now Normandy, and having as their chief town Mediolanum, afterwards Eburovices (Evreux). (2) AULERCI CENOMĀNI, dwelling southwest of the preceding tribe near the Liger (Loire), and having Subdinnum (Le Mans) as their capital. (3) AULERCI BRANNOVĪCES, dwelling east of the Cenomani near the Aedui (q. v.).

Aulis (Αὐλίς). A harbour in Boeotia on the Euripus, where the Greek forces assembled before sailing for Troy. See IPHIGENIA; TROJAN WAR.

Aulon (Αὐλών). (1) A district and town on the borders of Elis and Messenia with a temple of Asclepius. (2) A town in Chalcidicé in Macedonia. (3) A fertile, grape-producing valley in Italy near Tarentum.

Aulularia. One of the best of the comedies of Plautus (q. v.), but lacking the conclusion.

Aulus Gellius. See GELLIUS, AULUS.

Aurea Domus. See DOMUS AUREA.

Aurelia Lex. See LEX.

Aurelīāni. See GENABUM.

Aurelīānus. (1) LUCIUS DOMITIUS. A Roman emperor (A.D. 270–275), distinguished for his military abilities and severity of character, was the son of a peasant, born about A.D. 212 in the territory of Sirmium in Illyria. His father occupied a small farm, the property of Aurelius, a rich senator. The son enlisted in the troops as a common soldier, successively rose to the rank of centurion, tribune, prefect of a legion, inspector of the camp, general, or, as it was then called, duke of a frontier; and at length, during the Gothic War, exercised the important office of commander-in-chief of the cavalry. In every station he distinguished himself by matchless valour, rigid discipline, and successful leadership. Theoclius affirms that in one day he killed forty-eight Sarmatians, and in several subsequent engagements nine hundred and fifty. This heroic valour was admired by the soldiers, and celebrated in their rude songs, the burden of which was "*Mille, mille, mille, mille, mille, mille, occidit.*" At length Valerian II. raised him to the consulship, and his good fortune was further favoured by a wealthy and noble marriage. His next elevation was to the throne, Claudius II., on his death-bed, having recommended Aurelian to the troops of Illyricum. The reign of this monarch lasted only four years and about nine months; but every instant of that short period was filled by some memorable achievement. He put an end to the Gothic War, chastised the Germans who invaded Italy, recovered Gaul, Spain, and Britain out of the hands of Tetricus, and destroyed the proud monarchy which Zenobia (q. v.) had erected in the East on the ruins of the afflicted Empire. Owing to the ungenerous excuse of the queen that she had waged war by the advice of her ministers, her secretary, the celebrated Longinus (q. v.), was put to death by the victor; but, after having graced his triumphal entry into Rome, Zenobia herself was presented with a villa near Tibur, and allowed to spend the remainder of her days as a Roman matron.

On his return to Rome, he surrounded the city with a new line of walls. He abandoned Dacia, which had been first conquered by Trajan, and made the southern bank of the Danube, as in the time of Augustus, the boundary of the Empire. He was killed by some of his officers while preparing to march against the Persians. (2) CAELIUS. A physician, a native of Numidia, who lived about the fourth or fifth century A.D. He left two books, one entitled, *Libri Quinque Tardarum sive Chronicarum Passionum*, and the other, *Libri Tres Celerum sive Acutarum Passionum*. Both are drawn from Greek authors,—from Themison, Thessalus, and, above all, Soranus. His work is particularly valuable, as preserving to us an account of many theories and views of practice which would otherwise have been lost; but even of itself it is deserving of much attention for the practical information which it contains. Caelius is remarkable for learning, understanding, and scrupulous accuracy; but his style is much loaded with technical terms, and by no means elegant. He has treated of the most important diseases which come under the care of a physician. He also wrote a compendium of the whole science of medicine in the form of a catechism (*Medicinales Responsiones*), of which considerable fragments remain. So far as known there are now no MSS. of Caelius Aurelianus in existence, the Lorsch codex used by Sichard in his *editio princeps* of the *Tardae Passiones* (Basle, 1529) having since that time been lost. The best edition of the two works together is that of Amman (Amsterdam, 1709), reprinted at Venice in 1757. See the treatise of Trilleri, *Notae in Cael. Aurel.* (Leipzig, 1817).

Aurelius, MARCUS. See ANTONINUS.

Aurelius Victor, SEXTUS. A Roman historian, born in Africa. He was probably governor of Pannonia under Julian in A.D. 361, and in 389 prefect of Rome. There is a history of the Caesars from Iulius to Constantius, written about A.D. 360, which bears his name. This appears, however, to be no more than a compilation from more comprehensive works, Suetonius being much employed. The same is the case with an *Epitome*, continued down to the death of Theodosius I. There is also a short but not altogether worthless book, entitled *De Viris Illustribus Urbis Romae*, which is attributed to Aurelius Victor. It begins with the Alban king Procas, and comes down to Cleopatra. It is not by Aurelius Victor, nor, again, is a little book which has been attributed to him, called *Origo Gentis Romanae*. This is full of forged quotations, and belongs to a much later period. Editions of all four of these works by Schröter (Leipzig, 1831), in 2 vols. There is also a good separate edition of the *De Viris Illustribus*, by Keil (Breslau, 1872), and of the *Origo*, by Sepp, new ed. (Eichstädt, 1885).

Aures. The earth-boards or mould-boards of the Roman plough. See ARATRUM.

Aureus of Augustus. (British Museum.)

Aureus. (1) The generic name for a Roman gold coin

(*aureus nummus*). (2) A gold coin which under the emperors was equal to about $5.10. It was first struck in the Second Punic War. See NUMISMATICS (Roman); NUMMUS; SOLIDUS.

Aurīga (ἡνίοχος). The driver of a chariot in the Circus. See CIRCUS; CURRUS.

Aurinia. A prophetess held in high repute among the ancient Germans (Tac. *Germ.* 8).

Auriscalpium (ὠτογλυφίς). A pick or probe for the ear (Mart. *Epist.* xiv. 23; Scribon, *Compos.* 230).

Aurōra. See EOS.

Aurum (χρυσός). Gold, from its malleability and the circumstance that it is found lying in lumps, was one of the earliest of metals used by man, and among the most primitive resources of civilization. This was suspected by the ancients, who make the earliest age of the world's history an age of gold. In the Heroic Age we find that gold was put to a great variety of uses. Homer speaks of the houses of Menelaüs and Alcinoüs as full of silver and gold; the armour of Glaucus was of gold (*Il.* vi. 236), so were the handmaids of Hephaestus (*Il.* xviii. 417), and the doves on Nestor's cup (*Il.* xi. 632). So in the decoration of the shield of Achilles, the chest of Cypselus, and other works of art, much gold was employed. And that this plenty of gold was not a mere figment of the poet we know from the best testimony, that of graves. At Mycenae, which is in Homer called πολύχρυσος, Dr. Schliemann has dug up a prodigious quantity of gold,—cups, and jugs, and masks, and ornaments of all sorts. The graves of the Crimea (though these are of later date) also yield abundance of gold, the corpses which are discovered in them being covered from head to foot with gold, beaten into the shape of animals, rosettes, and designs of all kinds. In the use of gold the wealthy Ionians of Asia Minor copied their neighbours, even binding their hair with it, in which custom the Athenians are said to have followed them (Thuc. i. 6). See CAELATURA.

There can be no question that to the smiths of early time gold must have been the metal which gave most scope for the artistic faculty. Its extreme softness and malleability enabled even workmen who had no more elaborate tools than a hammer and nails to work it into any given shape. All the vessels of Mycenae are thus hammered out and joined into shape by nails, and the earliest statues of the gods were produced by the same method, which was called by the ancients σφυρηλατεῖν. They did indeed sometimes, instead of welding two surfaces of gold together, unite them by a solder of borax (Schliemann's *Mycenae.* p. 231), but practically this process was unusual. Casting in hollow moulds belongs to a later period.

In the preparation of gold the ancients used only the simplest processes of melting and refining. When gold occurred mixed with silver they frequently did not separate the silver, but treated the mixed as a simple metal.

Asia was the source of gold, from the days when the Argonauts sailed to Colchis in search of the golden fleece, to the days when Alexander and his captains seized and dispersed the enormous hoards laid up during many generations by the Babylonian kings and their Persian successors. Arrian and Diodorus give us accounts which might well seem fabulous of the quantities of gold seized in the great cities of Asia. According to Diodorus (xvii. 71), in the city of Persepolis alone Alexander captured a treasure in gold and silver of 120,000 talents. The wealth in gold of Croesus is testified by his gift to Delphi (Herod. i. 50) of above 100 solid bricks of the metal. A private individual, Pythius, in the reign of Xerxes, possessed three millions of gold darics (Herod. vii. 27). The sources whence the gold of Asia was drawn were various—India was one of the chief. In Arabia, also, abundant gold was found and freely exported (Strabo, xvi. 3, 4). Lydia supplied great quantities of river-gold, both pure and mixed with silver. (See ELECTRUM.) But the richest source of all, in the opinion of the ancients, was the country of the Arimaspi (q. v.), where the gold was guarded by griffins, and with difficulty won from them by the hardy natives. Most modern writers suppose that the reality which gave rise to this fable was the gold mines of the Caucasus, whence gold penetrated through the country of the Scythians to Persia. A similar story was told or invented in regard to the Indian gold (Herod. iii. 102)—namely, that it was found in a country infested by huge ants (μύρμηκες), from whose pursuit men could only escape when riding on swift camels. The motive of these stories for deterring adventurers is very manifest.

The gold mines of Europe were also important. The Carthaginians, and after them the Romans, obtained their main supply from Spain, in the rivers of which country was a rich deposit of gold, notably in the Tagus. Both in Gaul and in Spain, at the time of the Roman conquests, whole districts were covered with rich auriferous deposits, yielding nuggets to the inhabitants on the application of the simplest systems of washing. In the provinces of Asturia and Lusitania, according to Pliny (*H. N.* xxxiii. 78), the workmen went through the laborious process of undermining whole hills by their excavations, and then turning on rivers to wash the fallen earth and separate the particles of metal. Gold was also found in the Italian Padus, in the Hebrus in Thrace, and other rivers. Polybius states (xxxiv. 10) that in his time great quantities of gold were found on the surface of the ground in Pannonia. In Greece proper, gold was found in small quantities in the islands of Siphnos and Thasos, and in larger quantities in the mountains of Thrace. These last, however, seem not to have yielded their full supply until they fell into the hands of Philip of Macedon, who procured from them, it is said, 1000 talents a year (Diod. xvi. 8).

Diodorus also informs us (iii. 12) that in Upper Egypt, on the confines of Aethiopia, were gold mines which were worked, from the time of the early kings of Egypt onwards, for the benefit of the state. But here the gold was not found as elsewhere, on the surface of the ground, but extracted from the heart of the mountains by a number of miserable slaves. Diodorus describes the process, which appears to be that of extracting gold from quartz. The stone, he says, which contained the metal was softened by fire, and then detached in masses by wedges of iron. These masses were brayed in stone mortars and ground to the fineness of sand. Finally, the gold was detached by washing, the workmen aiding the process with their hands and with fine sponges. The metal was purified by being placed, together with a certain quantity of lead, salt, tin, and bran, in jars hermetically sealed, and exposed for five days to the heat

of a fire, after which time the foreign substances were found to have evaporated.

In his thirty-third book the elder Pliny traces the history of the use of gold in Rome from earliest times. He says (chap. v.) that when the Gauls sacked the city no more than 1000 pounds' weight of gold could be found in it for ransom. The stock of gold in the treasury had increased seven years before the Third Punic War to 17,410 pounds; and after the successful termination of that war the metal came into commoner use for decoration, as for covering ceilings and walls, as well as for vessels. The custom of wearing gold rings was so late in Rome that even Marius wore one of iron. (See ANULUS.) The great influx of the metal and its use for all purposes of luxury dated in Rome as in Greece from the time of Oriental conquest. For ancient testimonies as to gold mines, see Sabatier, *Production de l'Or, de l'Argent, et du Cuivre chez les Anciens;* and for the use of gold in coinage, see NUMISMATICS.

Aurum Coronarium. When a general in a Roman province had obtained a victory, it was the custom for the cities in his own provinces, and for those from the neighbouring states, to send golden crowns to him, which were carried before him in his triumph at Rome. In the time of Cicero it appears to have been usual for the cities of the provinces, instead of sending crowns on occasion of a victory, to pay money, which was called *aurum coronarium.* This offering, which was at first voluntary, came to be regarded as a regular tribute, and seems to have been sometimes exacted by the governors of the provinces even when no victory had been gained. By a law of Iulius Caesar, it was provided that the aurum coronarium should not be given unless a triumph was decreed; but under the emperors it was exacted on many other occasions, as, for instance, on the adoption of Antoninus Pius. It continued to be collected, apparently as a part of the revenue, in the time of Valentinian I. and Theodosius.

Aurum Lustrāle. A tax imposed by Constantine on all merchants and traders, and payable at every lustrum, or every five years. See Zosimus, ii. 38.

Aurunci. See ITALIA.

Ausci or **Auscii.** A people in Aquitania in Gaul.

Ausetāni. A Spanish people in what is now Catalonia. Their capital was Ausa (Vique).

Auson (Αὔσων). A son of Odysseus and Calypso, from whom the Ausones were said to be descended.

Ausŏnes (Αὔσονες); **Ausonia** (Αὐσονία). See ITALIA.

Ausonius, DECĬMUS MAGNUS. The most remarkable Latin poet of the fourth century A.D.; born about 310 at Burdigala (Bordeaux). He was son of the private physician of Valentinian I. and afterwards prefect of Illyria. Educated thoroughly in grammar, rhetoric, and law, he practised as an advocate in his native city, where he afterwards became professor of grammar and rhetoric. He was then invited by Valentinian to undertake the education of his son Gratian, who, after he had ascended the throne, conferred upon him the consulship and other distinctions. After the assassination of Gratian he retired to his estate near Burdigala, where he continued to reside, in full literary activity, till 390. He became a Christian, probably on accepting the office of tutor to the prince. Besides composing a turgid address of thanks to Gratian, delivered at Trèves, Ausonius wrote a series of poems, including verses in memory of deceased relatives (*Parentalia*), verses commemorating his colleagues (*Commemoratio Professorum Burdigalensium*), *Epitaphia, Eclogae, Epistulae, Epigrammata,* and a number of miscellaneous pieces, one of which (*Mosella*) is the narrative of a tour from Bingen on the Rhine to Berncastel (Tabernae) on the Moselle, and then up the Moselle past Neumagen (Noviomagum) to Trèves. Its subject has secured the poem some renown.

Ausonius is not a real poet, but he tries to make up for lack of genius by dexterity in metre, by the manipulation of words, and by ornaments of learning and rhetoric. The consequence is that his style is generally neither simple nor natural.

The *editio princeps* of Ausonius was published in Venice (1472 foll.). There are separate editions of the *Mosella* by Böcking, with notes (Berlin, 1828); a variorum (Bonn, 1842), this with a German translation; and by Schenkl (Berlin, 1883). There is an English translation by C. T. Brooks, in Waring's *Bride of the Rhine* (Boston, 1878). The other poems may be found in the editions by Schenkl (Berlin, 1883) and Peiper (Leipzig, 1886).

Auspex. See AUGUR; HARUSPEX.

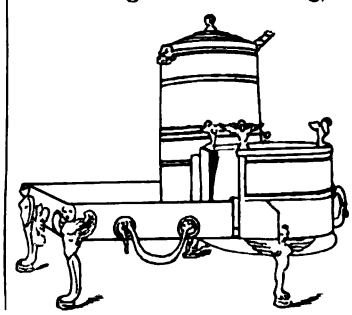
Auspicium. See AUGUR; HARUSPEX.

Auster. Called Notus (Νότος) by the Greeks. The south wind, or, strictly, the southwest wind. It frequently brought with it fogs and rain; but at certain seasons of the year it was a dry, sultry wind, injurious both to man and to vegetation, the *sirocco* of the modern Italians. The name *auster* is from the root found in the Latin *uro,* "to burn."

Autariātae (Αὐταριᾶται). An Illyrian people living in the mountains of Dalmatia.

Authentĭcum. A private collection of the later imperial edicts, styled also *Liber Authenticorum,* made later than A.D. 560. See NOVELLAE.

Authepsa (αὐθέψης), which literally means "self-boiling" or "self-cooking," was the name of a vessel which was used for heating water, or for keeping it hot. Its form was not greatly different from that of our modern tea-urn, as shown by the annexed illustration.



Authepsa. (From the Naples Museum.)

Cicero speaks of authepsae among other costly Corinthian and Delian vessels. In later times they were made of silver.

Autochthŏnes (αὐτόχθονες). See ABORIGINES.

Autolȳcus (Αὐτόλυκος). Son of Hermes and Chioné, or (according to another account) Philonis; father of Anticlea, the mother of Odysseus. In Greek mythology he figured as the prince of thieves. From his father he inherited the gift of making himself and all his stolen goods invisible, or changing them so as to preclude the possibility

of recognition. He was an accomplished wrestler, and was said to have given Heracles instruction.

Automĕdon (Αὐτομέδων). Son of Diores; the comrade and charioteer of Achilles (q. v.), and afterwards of Pyrrhus, the son of Achilles.

Automolias Graphé (αὐτομολίας γραφή). An accusation brought against persons guilty of having deserted to the enemy. See ASTRATEIAS GRAPHÉ.

Autonoë (Αὐτονόη). A daughter of Cadmus and wife of Aristaeus, by whom she became the mother of Actaeon (q. v.). See Pausan. i. 44.

Autonŏmi (αὐτόνομοι). The Greek name for those States that were governed by their own laws and not subject to any foreign power.

Auxiliāres. See SOCII.

Auxo (Αὐξώ). See CHARITES.

Avernus. See LUCRINUS LACUS.

Avesta. See PERSIA; ZOROASTER.

Aviānus (or **Avianius**), FLAVIUS. A Latin fabulist, of whose works we have a collection of forty-two fables in elegiac verse, whose composition may conjecturally be assigned to the fourth century A.D. They are dedicated in prose to a certain Theodosius, by some identified with Theodosius Macrobius, the author of the *Saturnalia*. The book was used in the schools down through the Middle Ages, during which it was much imitated, as in the *Novus Avianus* of Alexander Neckam, composed in the thirteenth century. Good texts of Avianus are those of Lachmann (Berlin, 1845), Fröhner (Leipzig, 1862), and Robinson Ellis, with *apparatus criticus*, commentary, excursus, and index (London, 1887). The earliest *Novus Avianus* has been edited by Grosse (Königsberg, 1868); and the fragments of Neckam's work may be found in Fröhner, p. 65.

Aviēnus, RUFUS FESTUS. A Latin poet of the fourth century A.D. He wrote in hexameter verse a translation of the *Phaenomena* of Aratus (q. v.); a geography based upon Dionysius Periegetes (*Descriptio Orbis Terrarum*); and another geographical piece (*Ora Maritima*) in iambics, describing the coasts of the Mediterranean, Black, and Caspian seas. Of the last work only a part of the first book is extant. He is known to have written also, in iambics, a poetical version of Livy and a condensed paraphrase of the *Aeneid* of Vergil, of which poet he is, in style, an imitator. The *editio princeps* of the complete works was published in Venice (1488). A good edition is Holder's (Innsbruck, 1887).

Axamenta. The songs of the Salian priests. See CARMINA SALIARIA; SALII.

Axīné (ἀξίνη). See SECURIS.

Axis. See CURRUS.

Axius (Ἀξιός). The chief river of Macedonia, rising in Mount Scardus and flowing southeast into the Thermaicus Sinus.

Axŏnes (ἄξονες, κύρβεις). Wooden tablets painted white, and made to turn on an upright axis, on which were inscribed the laws of Solon (q. v.). See Hermann, *Staatsalterth.* § 107, 1.

Azōtus (Ἄζωτος). Ashdod or Ashdoud; a city of Palestine near the sea-coast. It was one of the five chief towns of the Philistines, and a seat of the worship of Dagon. See Herod. ii. 157.

B

B, as a symbol.

IN GREEK.—In late Greek inscriptions we sometimes find B (β)=βασιλικός, βοήθει, or βουλῆς; as ψ. B.=ψηφίσματι βουλῆς, six times in all. B, β′=2; ,β=2000.

IN LATIN.—

B=Badius, beneficiarius, bonus, bos.

B=beteranus = veteranus (*C. I. L.* x. 719); also bixit=vixit.

B·B=bonis bene.

B·B·M·B=bonis bene, malis bene.

BB·VV=boni viri.

B·D=bona dea.

B·D·S·M=bene de se merenti; B·M·D·S=bene merenti de se.

B·F=bona fortuna, bonum factum.

B·M=bene merenti, bona meus, bonae memoriae, bos mas.

B·M·F=bene merenti fecit, bonae memoriae femina.

B·M·F·D·S=bene merenti fecerunt de suo.

B·M·M·P=bene merenti memoriam posuit.

B·M·P=bene merenti posuit, bonae memoriae puella.

B·M·P·C=bene merenti ponendum curavit.

B·M·R=bonae memoriae religiosa.

B·M·V=bonae memoriae vir.

·bonus puer.

··uiescat.

·i publicae natus.

B·V=bene vale.

B·V·V=balnea, vina, Venus.

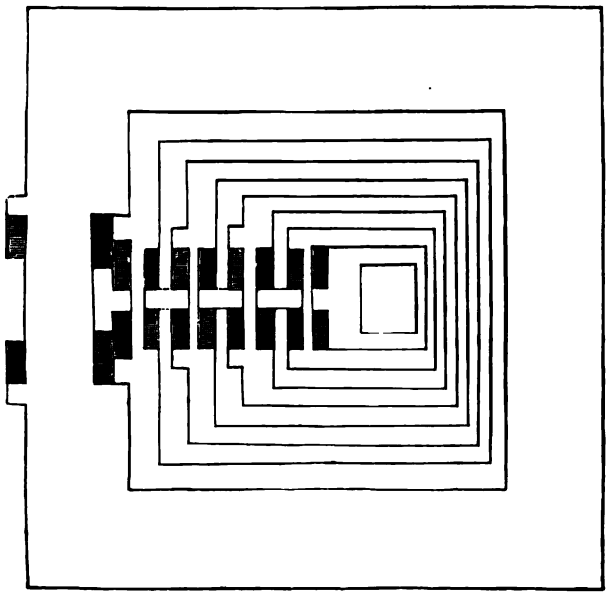
Baal. See BELUS.

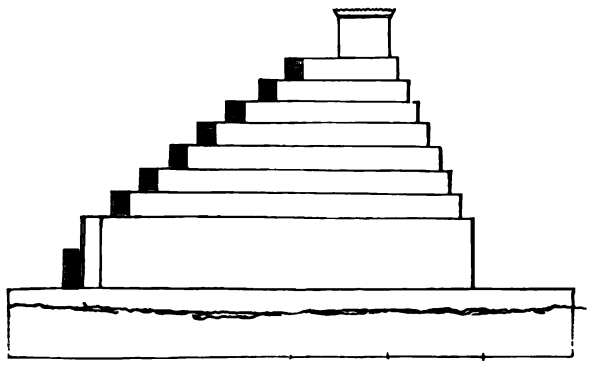
Baalbek. See HELIOPOLIS.

Babel, TOWER OF. The tower mentioned in Genesis xi. as having been commenced by the descendants of Noah on the plain of Shinar (Sumir), in order to reach the heavens and thus escape from the danger of a second Deluge. Jehovah, however, confounded the language of the builders, so that they no longer understood one another, and thus became scattered. From this the tower, which remained unfinished, was called *Babel* or "confusion" (Heb. *balbel*, to confound). This etymology is, however, only a specimen of Old Testament paronomasia, in that *Babel* is in reality the Assyrian *bab-ili*, "the gate of God"—a Semitic rendering of the Sumirian name *Ca-dimira*. Some fragments of a cuneiform text were discovered by Mr. George Smith containing a narrative closely parallel to the Biblical account. The story in Greek mythology of the attempt of the Giants to scale heaven is probably an echo of Babylonian tradition. See GIGANTES.

Nothing is known regarding the site of the Tower of Babel, beyond the fact that it was in or very near Babylon. It is generally held to be represented by the great pile Birs Nimroud, which stands in Borsippa, a suburb of Babylon, eight

miles distant, and dedicated to the god Nebo. Sir Henry Rawlinson made the discovery that the pile consisted of seven stages of brickwork on an earthen platform, each stage being of a different colour. The temple was known as the Temple of the Seven Lights (planets), each stage being consecrated to a light or planet.





Plan and Elevation of the Temple at Borsippa. (From Oppert's measurement.)

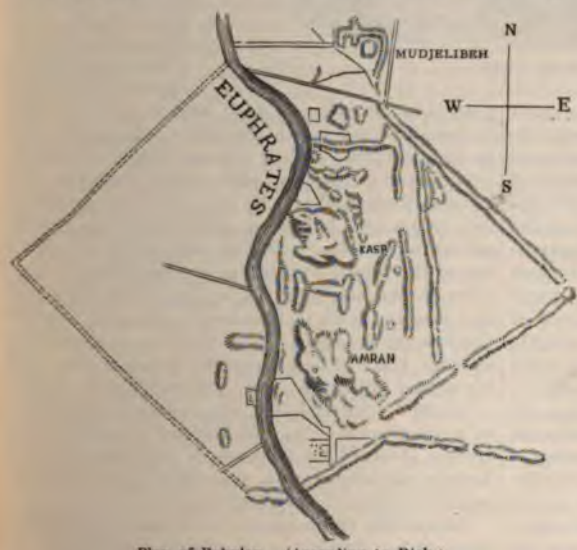
Another proposed site is that of the ruins now called Amram, within the city of Babylon. Here the mound is 1100 yards in length and 800 in breadth. See Lenormant, *Les Origines de l'Histoire d'après la Bible*, vol. i. (1882); Smith, *Account of Genesis*, ed. by Sayce (1880); and Sayce, *Fresh Light from the Ancient Monuments* (3d ed. 1886).

Babrius (Βάβριος) or **Babrias** (Βαβρίας). The compiler of a comprehensive collection of Aesop's fables in choliambic metre. The book is probably to be assigned to the beginning of the first century B.C. Until 1842 nothing was known of Babrius but fragments and paraphrases, bearing the name of Aesopus. (See AESOPUS.) But in that year a Greek, Minoides Minas, discovered 123 of the original fables in the monastery on Mt. Athos. In 1857, he brought out 95 more, the genuineness of which was disputed by Cobet and other scholars. These were edited by Lewis in 1859, and are included in Bergk's *Anthologia Lyrica*, 4th ed. (1883). Babrius has been edited also by Lachmann (Berlin, 1845), and, with additions from the Bodleian and Vatican MSS., by Gitlbauer (Vienna, 1882). The style of Babrius is simple and pleasing, the tone fresh and lively. The fables of Phaedrus (q. v.) were imitated, with considerable closeness to the original, from the μῦθοι or μυθίαμβοι of Babrius. An excellent text, with dissertations, notes, and lexicon, is that of Rutherford (London, 1883).

Babylon (Βαβυλών). (1) The name of a fortress in Lower Egypt on the right bank of the Nile, opposite the pyramids of Ghizeh. It was said to have been founded by exiles from Babylonia, and under the Romans became a place of considerable importance. (2) A celebrated city, the capital of the Babylonian (Chaldaean) Empire, situated on the Euphrates. The ancient accounts of its origin and of the structure of the city are extremely confused. The god Belus (q. v.) is spoken of as its founder, and also Semiramis and Nitocris. According to Diodorus (ii. 7), Semiramis employed upon it two million workmen collected from all parts of her realm. It must be understood, however, that nearly all the ancient accounts of Babylon refer not to the primitive city, but to the later capital and residence of Nebuchadnezzar. Herodotus describes it in the first book of his history, as if from his personal observation.

The shape of the city of Babylon was that of a square, traversed each way by twenty-five principal streets, which, of course, intersected each other, dividing the city into 625 squares. These streets were terminated at each end by gates of brass of prodigious size and strength, with a smaller one opening towards the river. Respecting the height and thickness of the walls of Babylon, there are great variations among the ancient writers. Herodotus makes them 200 royal cubits (or 337 feet 8 inches) high and 50 royal cubits (or 84 feet 6 inches) broad, which seems incredible. A difficulty also presents itself with regard to the extent of the walls of Babylon. Herodotus makes them 120 stadia each side, or 480 in circumference. Pliny and Solinus give them the circuit at 60 Roman miles, which, reckoning eight stadia to a mile, agrees with the account of Herodotus. Strabo makes it 385 stadia. Diodorus, from Ctesias, assigns 360, but from Clitarchus, who accompanied Alexander, 365. Curtius gives 368. Taking the circumference of Babylon at 365 stadia, and these at 491 feet, each side of the square (which is equal to 91¼ stadia) will be 8.485 British miles, or nearly 8½. This gives an area of 72 miles and an inconsiderable fraction. It is to be remembered, however, that the walls, like those of most Oriental towns, enclosed rather populous districts than mere cities. That the

area enclosed by the walls of Babylon was only partly built on is proved by the words of Quintus Curtius (v. 4), who says that "the buildings in Babylon are not contiguous to the walls, but some considerable space was left all around." Diodorus, moreover, describes a vast space taken up by the palaces and public buildings. The enclosure of one of the palaces was a square of 15 stadia, or near 1½ mile; the other of 5 stadia—here are more than 2½ square miles occupied by the palaces alone. Besides these, there were the Temple and Tower of Belus, of vast extent; and the Hanging Gardens. From all this, and much more that might be adduced, we may collect most clearly that much vacant space remained within the walls of Babylon; and this would seem to do away, in some degree, with the great difficulty respecting the magnitude of the city itself. Nor is it stated as the effect of the subsequent decline of Babylon, but as the actual state of it when Alexander first entered the place, for Curtius leaves us to understand that the system of cultivating a large proportion of the enclosed space originated with the foundation itself; and the history of its two sieges, by Cyrus and Darius Hystaspis, seems to show it (Rennell's *Geography of Herodotus*, i. 447). The walls of Babylon were built of brick baked in the sun, cemented with bitumen instead of mortar, and were encompassed by a broad and deep ditch, lined with the same materials, as were also the banks of the river in its course through the city, the inhabitants descending to the water by steps through the smaller brass gates already mentioned. Over the river was a bridge, connecting the two halves of the city, which stood, the one on its eastern, the other on its western bank; the river running nearly north and south. The bridge was five furlongs in length and thirty feet in breadth, and had a palace at each end, with, it is said, a subterranean passage beneath the river from one to the other, the work of Semiramis. Of this bridge no traces have yet been found.



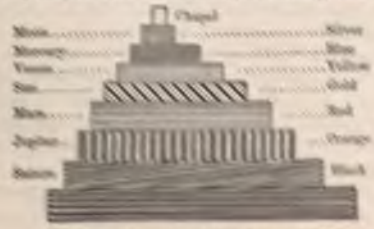
Plan of Babylon. (According to Rich.)

Within or near the city was the Temple of Belus, or Baal, which Herodotus describes as a square of two stadia; in the midst of this arose the celebrated tower, to which both the same writer and Strabo give an elevation of one stadium, and the same measure at its base. The whole was divided into eight separate towers, one above another, of decreasing dimensions to the summit, where stood a chapel, containing a couch, table, and other things of gold. Here the principal devotions were performed; and over this, on the highest platform of all, was the observatory, by the help of which the Babylonians are said to have attained to great skill in astronomy. A winding staircase on the outside formed the ascent to this stupendous edifice. The Old Palace, which stood on the east side of the bridge over the river, was 3¾ miles in extent. The New Palace, which stood on the west side of the river, opposite to the other, was 7½ miles in extent. It was surrounded with three walls, one within another, with considerable spaces between them. These walls, as also those of the other palace, were embellished with an infinite variety of sculptures, representing all kinds of animals to the life. Among the rest was a curious hunting-piece, in which Semiramis on horseback was throwing her javelin at a leopard, and her husband Ninus piercing a lion. In this last palace were the Hanging Gardens, so celebrated among the Greeks. They contained a square of 400 feet on every side, and were carried up in the manner of several large terraces, one above another, till the height equalled that of the walls of the city. The ascent was from terrace to terrace by stairs ten feet wide. The whole pile was sustained by vast arches raised upon other arches, one above another, and strengthened by a wall, surrounding it on every side, of twenty-two feet in thickness. On the top of the arches were first laid large flat stones, sixteen feet long and four broad; over these was a layer of reeds, mixed with a great quantity of bitumen, upon which were two rows of bricks closely cemented together. The whole was covered with thick sheets of lead, upon which lay the mould of the garden. And all this floorage was contrived to keep the moisture of the mould from running away through the arches. The earth laid thereon was so deep that large trees might take root in it; and with such the terraces were covered, as well as with all other plants and flowers that were proper to adorn a pleasure-garden. In the upper terrace there was an engine, or kind of pump, by which water was drawn up out of the river, and from thence the whole garden was watered. In the spaces between the several arches upon which this whole structure rested were large and magnificent apartments, that were very light, and had the advantage of a beautiful prospect. Amyitis, the wife of Nebuchadnezzar, having been bred in Media (for she was the daughter of Astyages, the king of that country), desired to have something in imitation of her native hills and forests; and the monarch, in order to gratify her, is said to have raised this prodigious structure. Near Babylon was the famous Birs Nimroud. See BABEL, TOWER OF.

Babylon was probably in the zenith of its glory and dominion just before the death of Nebuchad-

The Mudjelibeh or Kasr (Rich.)

nezzar. The spoils of Nineveh, Jerusalem, and Egypt had enriched it; its armies had swept like a torrent over the finest countries of the East, and had at this time no longer an enemy to contend with; the arts and sciences, driven from Phœnicia and Egypt, were centred here; and hither the philosophers of the West came to imbibe instruction. The fall of Babylon, before the victorious arms of Cyrus, occurred B.C. 538. The height and strength of the walls had long baffled every effort of the invader. Having understood, at length, that on a certain day, then near approaching, a great annual festival was to be kept at Babylon, when it was customary for the Babylonians to spend the night in revelling and drunkenness, he thought this a fit opportunity for executing a scheme which he had planned. This was no other than to surprise the city by turning the course of the river—a mode of capture of which the Babylonians, who looked upon the river as one of their greatest protections, had not the smallest apprehension. Accordingly, on the night of the feast, he sent a party of his men to the head of the canal, which led to the great lake made by Nebuchadnezzar to receive the waters of the Euphrates while he was facing the banks of the river with walls of brick and bitumen. This party had directions, as soon as it was dark, to commence breaking down the great bank or dam which kept the waters of the river in their place, and separated them from the canal above mentioned; while Cyrus, in the meantime, dividing the rest of his army, stationed one part at the place where the river entered the city, and the other where it came out, with orders to enter the channel of the river as soon as they should find it fordable. This happened by midnight; for, by cutting down the bank leading to the great lake, and making, besides, openings into the trenches which, in the course of the two years' siege, had been dug around the city, the river was so drained of its water that it became nearly dry. When the army of Cyrus entered the channel from the respective stations on each side of the city, they rushed onward towards the centre of the place; and finding the gates leading towards the river left open in the drunkenness and negligence of the night, they entered them, and met by concert at the palace before any alarm had been given; here the guards partaking, no doubt, in the negligence and disorder of the night, were surprised and killed. Soon after, the soldiers of Cyrus, having killed the guards and meeting with no resistance, advanced towards the banqueting-hall, where they encountered Belshazzar, the ill-fated monarch, and slew him, with his armed followers. See, however, CYRUS, p. 46.



Section of Temple of the Seven Lights.

Under Cyrus, Babylon was reduced to the rank of a provincial city, and having revolted under Darius Hystaspis was severely punished, and by Xerxes plundered and despoiled, after which it steadily decayed. See BABYLONIA.

Babylonia (*Babylonia*; in the Assyrian inscriptions called *Babila*; in the Persian, *Babirush*). A plain watered by the lower streams of the Tigris and Euphrates, and forming the modern province of Irak-Arabi. The boundaries of Babylonia varied considerably during the different periods of Babylonian and Assyrian power; but in general the northern boundary consisted partly of the Euphrates and its affluents, and partly of the frontier forts established by the monarchs of Assyria and Babylonia, these forts and their outposts forming in all probability the "Median Wall" of the classical writers. The Tigris River formed a natural eastern boundary-line, though the province of Namri (Kurdistan) lying east of that stream was sometimes included in the Chaldaean Empire. The Euphrates with the desert lying east of it was the western limit, while the territory terminated at the Persian Gulf on the south, this body of water in early times having extended further inland than at present. The country so bounded is spoken of in the Old Testament as Shinar, Babel, and "the land of the Chaldees," and has always been one of the richest and most fertile districts of Western Asia, so that Herodotus (i. 193) speaks

of it as supplying one third of the grain produced by the whole Persian Empire—a fact to which the inscriptions bear witness. A magnificent system of artificial irrigation enhanced this natural productiveness, a network of canals having extended over the entire territory, some of them being still navigable, and the greatest of them—the Nar Malka, which connected the Tigris with the Euphrates—having been used as late as A.D. 700.

Babylonia was divided into several provinces of varying number and extent at different periods. The chief division was into the two large provinces of Sumir (Shinar) or South Babylonia, and Akkad or North Babylonia, which latter extended from the city of Babylon to the Assyrian frontier. Babylon was the capital of Sumir, and the double city Sippara-Akkad (Agade) on both banks of the Euphrates was the capital of North Babylonia. Minor divisions were Gan-Duniyas, Edina (Eden), Gambulu (Afadj) and Mat Kaldu, the land of the Chaldaeans on the Persian Gulf.

ETHNOLOGY AND CIVILIZATION.—Babylonia was a land of mixed races, as is testified both by the sacred and profane writers of antiquity, and by the heterogeneous character of its linguistic and monumental remains. The first population was Ugro-Finnic in its racial affiliations, as is seen by the statues of this period, which exhibit features of a pure Tartar type, with doliocephalic skulls, high cheek-bones, and slanting eyes. This type is ethnically altered to the Proto-Medes and to the Elamites of Susiana. The name of Sumero-Akkadians has been applied to this people, who originally came from the mountains to the northeast, whence the name *Akkadai*, "mountaineers." At the time of their immigration into Babylonia they are believed to have brought with them the elements of civilization. Not long after them, the Semites entered Babylonia, their type also appearing in the glyptic remains; and later, other ethnic elements were added to the population by the natural operations of war and commerce. That the Semitic immigrants ultimately attained to a high degree of influence in the land is seen in the fact that as early as B.C. 3800 we find a Semitic line of kings, under Sargon of Akkad, ruling in North Babylonia.

The Babylonian people were possessed of a civilization whose greatness has only of late been properly appreciated; for the meagre notices in Herodotus and other ancient writers give little more than a faint suggestion of the truth. The recovery and decipherment in recent times of many thousands of inscribed tablets from the libraries of the oldest cities of Babylonia, give us a means of reconstructing a very accurate picture of the sociology of their ancient life, and one more clear in its details than that given us by the records of almost any other ancient people, except perhaps of Egypt.

The government was despotic, and of a typically Oriental type. The laws were administered by supreme judges under whom were ordinary judges, who sat in the gates of the temple and at the great gate of the city to hear causes, and gave judgment in strict conformity with precedent, the chief punishments being fines, loss of civic rights, imprisonment, and death. Appeals could be made to the king. The chief taxes were the "king's tax," or tax on all property; the "army tax"; and the tax levied, like the English "ship-money" of former

Babylonian Brick, with Cuneiform Inscription.

times, upon certain districts for ships. Local taxes were temple-tithes (*esritum*), the first-fruit tax, the sheep tax, and a tax for the maintenance of roads and canals. A silver currency was employed (talents, manehs, shekels, paras), coined money having been introduced in the reign of Darius. These early coins were perhaps the tetradrachma (q. v.) of the Athenian Greeks.

Women occupied a favourable position, especially after marriage, which was effected by both a religious and a civil ceremony. Offences against a mother were severely punished, sometimes even by mutilation. Women could own slaves and other property in their own right, and could even engage in business. All Chaldaeans of free birth were educated. Slaves were protected by law against harsh treatment from their masters; they could own property; and in fact were often taught trades and other self-supporting occupations by their owners.

ART, LITERATURE, AND MANUFACTURES.—The recent explorations of Rassam at Sippara and of De Sarzec at Tel-lô have added immensely to our knowledge of Chaldaean art, which had hitherto been represented by a few engraved cylinders and gems. The statues discovered by these gentlemen have much artistic merit. The largest is nearly life-size, is accurate in its anatomy, and is carved in hard green diorite. Another even more remarkable piece of workmanship is a head cut in red porphyry, the execution making it evident that tools of rare excellence must have been used. Several bronze statuettes attest a knowledge of the art of casting metals. Many talismans and amulets have been found, the stones selected by the lapidaries being green and red jasper, haematite, chalcedony, crystal, carnelian, lapis-lazuli, sardonyx, and onyx. Music was cultivated, as the sculptors prove by their representations of the harp, cymbals, and other instruments.

Among the Sumero-Akkadian population, the scribe caste contained many members of high rank, and literature in consequence was highly esteemed. As has been already stated, every free Babylonian had a certain amount of education, including a knowledge of tablet writing. Libraries were common, and tablets have been found directing the student how to ask for such works as he needed from the libraries; whence it appears that a very careful system of cataloguing prevailed. Various schools of literature are noted as having existed,

each influenced by local schools of thought. In the most ancient school of Eridhu, for example, magic was cultivated, with the result that many works on magic and its cognate subjects were written and compiled, among them the series of tablets known as the "books of spells relating to diseases of the head," and having a remarkable resemblance to the Atharvaveda or Black-Veda of the Aryans. The school of Erech produced the epic poem of Gizdhubar, consisting of twelve books arranged according to the twelve signs of the zodiac. An admirable specimen of Babylonian literature is a tablet, of which both Assyrian and Babylonian versions exist, describing the war in heaven between Merodach (Marduk) and the demon Tiamat. This tablet came from the library of the Temple of Nebo at Borsippa. Besides poetry and magic, the remains of these great libraries have yielded specimens of historical writing, legal, geographical, and religious composition, and treatises on astrology, divination, astronomy, and mythology, besides fables and proverbs. The greater part of the Chaldaean classics were copied by the Assyrians under Assur-bani-pal, and thus became a part also of the literature of the Northern Empire. See ASSYRIA.

The natural products of Babylonia were very numerous, comprising, besides corn and other cereals, many kinds of fruits, such as grapes and melons, and also vegetables—sesame, onions, garlic, cucumbers, etc. Trades were varied, and the tablets make especial mention of weaving, dyeing, pottery, building, and many other mechanical arts.

CHRONOLOGY AND HISTORY.—Hitherto students of Babylonia have been almost entirely dependent upon the fragmentary portions of the Canon of Kings, drawn up by the Graeco-Chaldaean priest Berosus (q.v.), about B.C. 268; but these lists are now confirmed and superseded by Babylonian Canon inscriptions dating from the sixth century before our era. The documents are: (1) a Canon of Kings by their dynasties, extending from B.C. 2200 until B.C. 647, partly mutilated, but capable of restoration; (2) the Tablet of Synchronous History of Assyria and Babylonia, which gives the names of the Babylonian kings from about B.C. 1800 to B.C. 732; (3) a Chronicle Tablet giving the chief events in Babylonia, the month and day being given in most cases, from B.C. 747 to B.C. 660; and (4) a collection of dated contract tablets extending from B.C. 680 to B.C. 150. This unequalled series of chronological documents gives an almost complete sequence to Babylonian history, and although there are still *lacunae*, the basis is now much more sure than when we were dependent solely upon the second-hand statements of Ctesias and Berosus.

It is now evident, from the monuments and inscriptions which have been obtained from the traditionally oldest cities of Chaldaea, that the civilization of the ancient people of Babylonia has an antiquity rivalling that of ancient Egypt. The earliest monument of which we can accurately fix the date is a stone whorl in the British Museum, brought from Sepharvaim by Mr. Rassam. It is an oval-shaped stone, inscribed in what is called *line* writing—that is, writing in which the characters are formed more by lines than by the ordinary wedges, a style that goes back to a time when the hieroglyphic or pictorial system of writing was beginning to be discontinued. The king's name inscribed is that of Sargon I., king of Akkad, who is now universally assigned to the remote antiquity of B.C. 3800, and other inscriptions of this distant period are to be found in other European museums. Older still, in all probability, are the very archaic records found by M. de Sarzec at Tel-lô, in the neighbourhood of Erech, which, written in the ancient agglutinative dialect of the Sumero-Akkadian inhabitants, must precede the Semitic inscriptions of the northern kingdom of Sargon and his successors. These early inscriptions are mostly of a very short character, containing little more than the names and titles of the kings who ruled the cities, but at the same time they afford us information as to the state of civilization existing in Chaldaea nearly 4000 years before the Christian era. The Empire had not become one consolidated whole, and polyarchy was the most prevalent form of government, each city being ruled by its local king. Thus, Sargon was king of Akkad, and especially styles himself king of "the city." Ur-bahu and Dungi were rulers of Ur, and others held sway in the cities of Eridhu, Larsa, and Babylon. Some of these early rulers claim the titles of king of Sumir (Shinar) and Akkad, a division which in after-time had the geographical signification of North and South Babylonia, but which in the earlier ages are certainly rather to be regarded as ethnic than local divisions of this early population. Babylon, though always one of the most important cities of the empire, was not the earliest capital, for the cradle of Chaldaean civilization was in the region of the south. Here all the ancient legends connected with Gizdhubar as Nimrod are located, and find their centre in the city of Uru-ki, the Erech of Genesis, the name of which means "the city of the land," or capital.

The next most important city in this southern region was Ur, the sacred city of the Moon-god, the ruins of which are marked by the mound of Mugheir, on the west bank of the Euphrates, the city from which Abram came. Larsa (Senkereh), the Ellasar of Gen. xiv.; Sergul or Kulunu, the Calneh of Genesis, now marked by the ruins of Tel-lô on the Shat-el-Hie; and Eridhu, the most sacred city of South Babylonia, called frequently the "Holy City," were all seats of local rulers.

The first ruler who succeeded in combining those various city kingdoms into one consolidated whole was Ur-bahu, whose reign must be placed about B.C. 2700. This ruler restored temples in nearly all the above-mentioned cities, and appointed "priest viceroys" to rule in them. He was succeeded by his son Dungi, who has left us a large number of inscriptions. Already Chaldaean civilization had made great progress and was far advanced, and the sciences, especially mathematics and astronomy, were studied; while the ships of Chaldaea navigated the Persian Gulf. The first really historical chronicle belongs to this period, and is found on a statue of Gudea, which shows the Babylonians already at war with Elam and the nations to the west. The wars with Elam form the chief features of the history of this period. In B.C. 2280 a powerful confederation of Elamites under Kudurnakhundi invaded South Chaldaea, and sacked the capital, Erech, carrying away the statue of the divine patroness Nana or Istar. This dynasty lasted until about B.C. 2120, and was very powerful, as shown by the numerous inscriptions of the kings found in various parts of Babylon. Of the kings of this period two are specially im-

z., Kudur-mabug, who appears to have ıramount of the confederation of kings, imed the title of "lord of the west," or ıis son, Eri-aku, who was ruler of Larsa. ruler is almost universally identified ›gists with the Arioch, king of Ellasar, n Gen. xiv. This dynasty was over- he powerful usurper, King Khammura- pears not to have been of native Baby- n, but rather a Kassite or Cosscan who in the land and availed himself of this epression to seize the throne. This asty is one of the most important pe- ıbylonian history, as great political k place at this time. It was at this Babylon began to assume its position al of the whole Empire. Khammura- he temples of Bel at Babylon, Nebo in ıd restored several of the sacred edi- h Babylonia—at Ur, Erech, and Larsa l suffered at the hands of the Elamite His greatest public work, however, was ction of a canal called the river of as, "joy of men," which there is little he Nar Malka, or Royal River of the his canal crossed North Babylonia, ugh Sippara, and is now represented eh Canal, one of the few ancient canals the present day. This dynasty lasted ars, the founder himself ruling forty- ry numerous collection of inscriptions d in the British Museum shows that Babylonia was occupied by a much lation, consisting of Sumero-Akka- ites, Kassites, and a large Semitic el- Semites appear principally as trad- hants.

Seal and its Impression. (British Museum.)

succeeding dynasties, extending over about 600 years, consisted of a mixt- ic and non-Semitic princes, who ruled as capital. The history of this period e derived from the Tablet of Synchro- , and only a few Babylonian records of the period have been preserved. One of the most important is the memorial stone of Nebuchadnezzar I., B.C. 1150—a usurper who seized the throne and waged war against the rising Empire of Assyria. In this inscription the king records the result of a campaign against the Elamite chiefs in the region of Namri or Kurdistan, and on the banks of the Ulai River, on which the city of Shushan was afterwards built. The description of the campaign undertaken in the hot summer months is extremely graphic for so ancient a document: "In the month Tammuz he took the road; the rocks were burning and scorched like fire; from the gardens was burned all vegetation; there was no water in the springs, and cut off were the drinking-places; the strength of the great horses wearied, and to the warlike hero his courage returned." The writer then describes the battle, in which the Babylonians were undoubtedly worsted, and only saved from complete defeat by the aid of the governor of an adjacent city who refused to surrender to the Elamites. In return for this the city has a charter of freedom granted it, declaring it free from taxes and from the usual levy for men in time of war.

The history is, after this date, chiefly to be derived from Assyrian sources, and it is not until the time of Nabunazir, the Nabonassar of the Canon of Ptolemy, that we have any complete sequence of Babylonian history. Our information is now chiefly derived from the important, but unfortunately fragmentary, Chronicle Tablet already spoken of. Nabonassar, whose reign forms an important epoch in Babylonian history, ascended the throne in B.C. 747, and ruled for fourteen years. During his reign the country was twice invaded by the Assyrians, and, though they claim the victory, they do not seem to have shaken the king on his throne. Nadinu (the Nadinos of Ptolemy), who succeeded to his father's throne in B.C. 734, only ruled for two years, when one of the popular revolts unseated him and placed Ukinziru (the Chimzoros of Ptolemy) on the throne. In the third year the country was invaded by the armies of Tiglath-pileser III., king of Assyria, who drove the Babylonian king from his capital into the marshes of South Babylonia, where he found him and put him to death, ascending his throne under the Babylonian name of Pulu or Pul. This conquest of Babylonia, in B.C. 729, was a very important event in the history of the Kingdom, for it brought the two courts of the north and south kingdoms once more into close relationship. The death of Shalmaneser IV., king of Assyria, and the usurpation of the throne by Sargon the Tartan in B.C. 722, was the opportunity seized by the Babylonians for once more becoming independent, under the leadership of a prince of very ancient descent—Merodach-baladan II. This prince was one of the most popular rulers of the middle Babylonian Kingdom, and was supported by all classes of the people as well as by the Elamite court, who were the most powerful opponents of Assyria. For twelve years the wars in Syria and other parts of the Empire kept the Assyrians from despatching sufficiently strong forces to the south to crush this powerful prince. In B.C. 712, Sargon was purposing to march into Babylonia, when a counteraction was caused by the Babylonian prince sending an embassy to Hezekiah and the other princes of Syria, and raising a revolt which called the invaders away (2 Kings, xx. 6); but in B.C. 710 the

storm broke, and Sargon captured Babylon, proclaiming himself king. On the assassination of Sargon in B.C. 705, Merodach-baladan returned, and after a reign of some nine months was driven from the land by Sennacherib, seeking refuge in the Elamite provinces on the east shore of the Persian Gulf. For some years Babylonia was now ruled by viceroys and princes appointed by the kings of Assyria, although several native princes attempted revolt. In B.C. 688, Sennacherib, after a very severe campaign, in which he defeated the allied Elamites and Babylonians, became sovereign of the two kingdoms. His son and successor, Esarhaddon, attempted to carry out a policy of a more conciliatory kind, and divided his time between the two courts; but the violent opposition of Egypt in Syria weakened his power, and the Elamites and Babylonians constantly harassed him. Shortly before his death he appointed his son Samas-sum-yukin (the Saosduchinos of Ptolemy) ruler, which appointment was confirmed by his son and successor Assur-bani-pal. This prince, tempted by the intrigue of the Babylonian priests, revolted against his brother, and was defeated after a terrible war, in which Babylon, Sippara, and Borsippa were besieged, and burned himself in his palace, B.C. 647. Kandalanu, who succeeded him, was little more than a viceroy, depending in every way upon the Ninevite court, although tablets are dated in his reign. On the disruption of the Assyrian Empire after the death of Assur-bani-pal, the throne of Babylon was seized by Nabu-abla-utzar, or Nabopolassar, the general of the Babylonian garrison, who had married a Median princess, and was himself, no doubt, of collateral descent from the royal line of Babylonian kings.

The general disruption of the states of Western Asia which took place in B.C. 625, subsequent upon the inroad of a large mass of Aryan and other invaders from the east, afforded the Babylonians an opportunity for throwing off the hated yoke of Assyria, and Nabopolassar was proclaimed king in B.C. 625. He was succeeded in B.C. 604 by his son Nebuchadnezzar, one of the greatest sovereigns who ever ruled over the ancient Empire. During a long reign of forty-three years the prince succeeded in recovering the long-lost provinces of the kingdom, and once more making Babylon queen of nations. He not only restored the Empire and rebuilt Babylon, but almost every temple and edifice throughout the land underwent restoration at his hands. It is an astonishing fact that not a single mound throughout Babylonia has as yet been opened by the explorers which has not been found to contain bricks, cylinders, or tablets inscribed with his name. In B.C. 599, he captured Jerusalem, and sent Jehoiakim captive to Babylon; and eleven years later, owing to the still disturbed state of the kingdom (B.C. 588), he destroyed the city, and removed most of the inhabitants to Chaldaea. Nebuchadnezzar was succeeded in B.C. 561 by his son Evil-merodach, who released Jehoiakim, but was murdered by his brother-in-law Nergal-Sharezer, who was the *rab makhu*, or "chief seer," of one of the temples. His reign lasted until B.C. 556, his son Labasi-Kudar (the Laborasoarchad of Ptolemy) only ruling a few months. The throne was in B.C. 556 usurped by a powerful and active prince, Nabu-naid or Nabonidus, the son of a "chief seer," whose reign is the most important, next to that of Nebuchadnezzar, in later Babylonian history. The inscriptions of this king are found in almost all temples, and some of them contain important historical facts. In a cylinder found at Sippara the king records his restoration of the temple at Kharran, which was destroyed by the Scythians, and in his sixth year, B.C. 549, he records the overthrow of Astyages, king of the Medes, and the capture of Ecbatana by Cyrus (q. v.). In the king's seventeenth year the whole land of Babylonia was in revolt against him for neglecting the duties of court and religion, leaving all to his son Belshazzar. During the summer of this year Cyrus invaded Babylonia, advancing from the neighbourhood of the modern Bagdad, and reaching Sippara on the fourteenth day of Tammuz (June), which the garrison yielded without fighting. Two days later, Tammuz 16, Babylon was taken in the same manner. Cyrus appointed Gobryas ruler. Three months later, Nabonidus, who was a prisoner, died, and after a week's mourning by the people was buried on the fourth day of Nisan, B.C. 538. Babylonia now became a Persian province, and under the rule of Cyrus (B.C. 538–529) and Cambyses (529–521) it appears to have been peaceful. On the accession to the throne of Darius, son of Hystaspes, the old rebellious spirit once more asserted itself, and for three years (521–519), the city held out against the Persians under Nadinta-Bel, who claimed to be Nebuchadnezzar, son of Nabonidus. Again, in B.C. 513, the city revolted under Arakha, an Armenian.

With the overthrow of the Persian monarchy Babylonia came under the short-lived dominion of Alexander the Great, who died in the capital (B.C. 323). Seleucus I., to whom it had been promised at the conference of Triparadisus, contested and won the possession of it from Antigonus (B.C. 312). About B.C. 140, it was taken from the Syrian monarchs by the Parthians. It came into the hands of the Romans only temporarily, first under Trajan (A.D. 114); under Septimius Severus (A.D. 199); and, again, under Julian (A.D. 363). When in 650 the successors of Mohammed put an end to the new Persian monarchy of the Sassanides, the province of Babylonia, where Bagdad was built (762–766), became the seat of the califs till 1258. Since 1638, when the Turks, for the second time, took it from the Persians, it has been under the dominion of Turkey, divided into the pachalics of Bagdad and Basra.

RELIGION. — During its long history many changes took place in the religion of Babylonia. The primitive Sumero-Akkadians had a sort of fetich-worship, regarding every object of nature as the abode of a spirit or living principle (Zi) which governed its relationship to man. The priests of this religion were a class of exorcists dealing only with the malevolent powers of nature—sickness, disease, and others hostile to the life of man. From the libraries of Nineveh the liturgies of these priests have been recovered in the form of magical formulas, incantations, and hymns, from which it appears that the first gods of the Sumero-Akkadian theogony are the Spirit of Heaven and the Spirit of Earth—the *Dingri*, or Creators—the parents of all the other gods. These other gods are very numerous, each locality having its own local pantheon, but in subordination to some one divine patron of the city.

One of the earliest seats of the Babylonian worship was Eridhu on the Persian Gulf, the seat of

the worship of Ea, the "lord of the waves" as well as "lord of laws," and identified with the mysterious fish-divinity of Berosus (q. v.), who relates that he taught the early inhabitants of the land the elements of civilization. The wife of Ea was Dav-kina, the "lady of the earth." The pair had a son, Tammuz, "the only-begotten," whose worship is united to that of his sister, Istar, who is also his consort. Next in importance came, among the local deities, the god Mul-lil (Belus or Bel of the Semites), whose sacred city was Nipur (Niffer). He it was who, according to one version of the story of the Deluge, destroyed mankind. His name means "lord of ghost-land," and his wife, Ninkigat or Allat, is the "lady of ghost-land." Their child was Namtar, the demon of fever and goddess of fate, who controls the agencies of disease.

Coins with Effigies of the Tyrian Baal.

After the Semitic influence began to prevail, especially in the northern cities, Samas, the sun-god, assumes great importance. Many cities had their own local sun-god or solar hero; and in Sippara, where stood the Temple of E Bábara (The House of Lustre), this worship attained its highest development. The great Semitic prince Sargon I. (B.C. 3800) did much to advance the cult of the sun, which as it spread over Chaldaea brought about a gradual change in the religion of the country, resulting in an amalgamation of the Semitic and Akkadian systems. Thus grew up the worship of Bel-Merodach (Marduk) who gradually, from being only a local sun-god, became the great national deity, as Assur was of the Assyrians, so completely overshadowing all the other divinities that the later faith of Babylonia approaches a pure monotheism. His temple, which stood on the eastern side of Babylon, was one of the wonders of the world. (See BABYLON.) Other divinities of the later religion are Zirpanit, the wife of Merodach; Nebo (see ASSYRIA) with his spouse Tasmit; Ninep, the god of war; Nergal, the god of death; and Gibil, the fire-god.

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Babylonĭcum (generally in the plural, BABYLONICA). A Babylonian shawl or coverlet placed on couches. Also a horse-blanket. See PALLIUM; PERISTROMA; STRAGULUM.

Bacca. (1) Properly a berry, and used of the olive. (2) A bead of glass, amethyst, etc., strung on a necklace or worn as the pendant in an earring. See INAURIS; MONILÉ.

Baccar or **Baccăris** (βάκχαρις). A plant as to whose identity there is considerable dispute, some assigning the name to the foxglove and others to the clary.

Bacchae (Βάκχαι). (1) The female followers of Bacchus or Dionysus (q. v.) in his wanderings through the East, and represented as crowned with vine-leaves, wearing fawn-skins, and carrying the thyrsus in their hands. They are also known as Maenades (from μαίνομαι, to rave) and Thyiades (from θύω, to sacrifice). (2) Priestesses of Bacchus or Dionysus. See BACCHANTES. (3) The title of a play by Euripides which treats of the arrival of Dionysus at Thebes and the death of Pentheus (q. v.).

Baccha. (Bas-relief from the Villa Borghese.)

Bacchanalia. Festivals held in Italy in honour of Bacchus. See DIONYSIA; LIBERALIA.

Bacchanalĭbus, SENĀTUS CONSULTUM DE. See DIONYSIA.

Bacchantes. Men and women who joined in the Dionysian festivals dressed in Asiatic robes and bonnets; and with their heads wreathed with vine and ivy leaves, with fawn-skins (νεβρίδες) flung over their shoulders, and thyrsi, or blunt spears twined with vine-leaves, in their hands, they ran through the country, shouting *Io Bacche! Euoi! Iacche!* Ἰὰ! Ἰή! swinging their thyrsi, beating on drums, and sounding various instruments. Indecent emblems were carried in procession, and the ceremonies often assumed a most immoral character and tendency. The women, who bore a chief part in these frantic revels, were called Bacchae, Maenades, Thyiades, Euades. See DIONYSIA.

Bacchiădae (Βακχιάδαι). A Corinthian clan descended from Bacchis, one of the early kings of Corinth. In their hands the royal power remained until overthrown by Cypselus (q. v.). See Pausan. ii. 4; Herod. v. 92.

Bacchĭdes. A comedy of Plautus (q. v.), and considered by critics as among his best. The original was possibly the Δὶς ἐξαπατῶν of Menander. The *Bacchides* was performed in B.C. 189. The first scenes were lost between the fourth and sixth centuries A.D.

Bacchius and **Bithus.** Two celebrated gladiators, of equal age and strength, who, after conquering many competitors, engaged with each other, and died of mutual wounds; whence the proverb to express equality, *Bithus contra Bacchium.* See Horace, *Epist.* i. 7, 20.

Bacchus (Βάκχος). See DIONYSUS; IACCHUS; LIBER.

Bacchylĭdes (Βακχυλίδης). A Greek lyric poet who flourished in the middle of the fifth century B.C. He was a native of Iulis in the island of Ceos, the nephew and pupil of Simonides, and a contemporary of Pindar. For a long time he lived with his uncle at the court of Hiero, tyrant of Syracuse. He also resided for a considerable time at Athens, where he won many victories in the

dithyrambic contests. Later on his home was in the Peloponnesus. It would appear that he attempted to rival the many-sided talent of his uncle, but was inferior to him in sublimity and force. Only a few fragments of his poems remain. He attempted a great variety of styles: hymns, paeans, dithyrambs, drinking-songs, love-songs, and epigrams. See Bergk's *Poetae Lyrici* (4th ed. 1878).

Bacēnis Silva. A forest which separated the Suevi from the Cherusci, probably the west part of the Thuringian forest (Caes. *B. G.* vi. 10).

Bactra (*τὰ Βάκτρα*) or **Zariaspa.** The modern Balkh. The capital of Bactria, at the northern foot of Mount Paropamisus (the Hindu Kush), on the river Bactrus, about twenty-five miles south of its junction with the Oxus.

Bactria (*Βακτρία*) or **Bactriāna** (*Βακτριανή*). A province of the Persian Empire, bounded on the south by Mount Paropamisus, which separated it from Ariana; on the east by the northern branch of the same range, which divided it from the Sacae; on the northeast by the Oxus, which separated it from Sogdiana; and on the west by Margiana. It was included in the conquests of Alexander, and formed a part of the kingdom of the Seleucidae until B.C. 255, when Theodotus, its governor, revolted from Antiochus II., and founded the Greek kingdom of Bactria, which lasted till B.C. 134 or 125, when it was overthrown by the Parthians.

Bactrus (*Βάκτρος*). Now the Anderab; a river of Bactria emptying into the Oxus.

Bacŭlum (*βακτηρία, ῥάβδος, σκῆπτρον, σκυτάλη*). In Greece the practice of carrying a stick was as common as with us, as is seen by the testimony of Greek vases and sculptures, which show us walking-sticks of all forms and patterns. The Athenian dandies of the time of Aristophanes affected the straight cane with an ornamented head (*Περσικὴ βακτηρία*), while old men and rustics carried large canes with a crook (*καμπύλη*). In the ruder states of Greece, such as Sicyon and Sparta, huge club-like canes (*σκυτάλαι*) were common; and these at one time were the rage at Athens (Aristoph. *Av.* 1283).

It appears that the kings of Sparta carried a truncheon (*βακτηρία*) as the ensign of their authority. On the occasion of one of them lifting it up in a threatening attitude, Themistocles returned the celebrated answer, "Strike, but hear." In reference to this custom, the truncheon (*baculus*) was carried in the hand by actors on the Roman stage. The dicasts at Athens received, at the time of their appointment, a *βακτηρία* and *συμβόλον* as a mark of their authority.

Agamemnon with Staff. (From a Greek Vase.)

At Rome walking-sticks were unknown, except in the hands of the aged or infirm; but the staff was used upon the stage by actors who personated kings and princes (Suet. *Nero*, 24). See CADUCEUS; SCEPTRUM; SCYTALÉ.

Baebia Lex. See LEX.

Baecŭla. A town in Hispania Tarraconensis, west of Castulo, in the neighbourhood of silver mines.

Baeterrae. The modern Beziers; a town in Gallia Narbonensis, on the Obris, not far from Narbo.

Baetĭca. A division of Spain. See HISPANIA.

Baetis. The modern Guadalquivir (Wady el-Kiber); a river of southern Spain, formerly called Tartessus, rising in the territory of the Oretani and flowing southwest through Baetica, to which it gave the name, until it empties by two mouths into the Atlantic Ocean, north of Gades (Cadiz).

Bagistănus (*Βαγίστανος*). A mountain of Media, southwest of Ecbatana, and sacred to Zeus. Here Semiramis (q. v.) formed a park or garden of twelve stadia in circumference, and cut her image on the face of the rock (Diod. Sic. ii. 13). Alexander is said to have visited the spot.

Bagōas (*Βαγώας*). An Egyptian eunuch, highly trusted and favoured by Artaxerxes III. Ochus, whom he poisoned, B.C. 338, giving his flesh to cats, because he had killed the sacred bull, Apis (q. v.). He was put to death by Darius III. Codomannus, whom he had attempted likewise to destroy, 336. The name Bagoas frequently occurs in Persian history, and is sometimes used by Latin writers as synonymous with *eunuchus*, which indeed seems to be the original meaning of the Persian word.

Bagrădas. A river of Northern Africa, falling into the Gulf of Carthage near Utica, near which Regulus was said to have slain the serpent 200 feet long (Plin. *H. N.* viii. 14).

Bähr, JOHANN CHRISTIAN FELIX, a classical scholar of distinction, was born at Darmstadt in 1798. He was educated at the University of Heidelberg, and won so much reputation as a classicist that at the early age of twenty-five he became Professor Ordinarius of Classical Philology in that ancient seat of learning (1823). He died November 27th, 1872. His greatest work is his *Geschichte der römischen Litteratur*, which first appeared in 1828, and reached its fourth edition in 1870. In it the subject is presented with a lucidity, taste, and accuracy that are rarely found combined in so unusual a degree. To this history he added three supplements, dealing respectively with the Christian poets and historians (1836), the Christian theology of the Latin Fathers (1837), and the later Roman literature of the Carlovingian period (1840). He also published an excellent edition of Herodotus, of which the second edition appeared in 1861.

Baiae. A city of Campania, on a small bay west of Neapolis, and opposite Puteoli. It was originally a village, but the numerous advantages of its situation soon rendered it much frequented and famous. Its foundation is ascribed in mythology to Baius, one of the companions of Odysseus. The cause of the rapid increase of Baiae lay in the fruitfulness of the surrounding country, in the beauty of its own situation, in the rich supply of shell and other fish which the adjacent waters afforded, and, above all, in the hot mineral springs which flowed from the neighbouring mountains and formed a chief source of attraction to invalids. Baiae was first called Aquae Cumanae. Numerous villas graced the surrounding country, and many were likewise built on artificial moles extending a great distance into the sea. It is now, owing to earthquakes and inundations of the sea, a mere waste compared with what it once was. The modern name is Baia. Many remains of the ancient villas may be seen beneath the water. The classics of the imperial age teem with allu-

sions to the splendour, the luxury, and the frivolities of this famous ancient watering-place.

Baiūlus (ἀχθοφόρος). A porter; any one employed to carry burdens, whether a slave or a freeman (Cic. *Par.* iii. 2). The bearers at funerals were called *vespillones*. See FUNUS.

Baiulus. (Rich.)

Bakers. See PISTOR.

Bala (Βάλας). An epithet of the Syrian king, Alexander (q. v.).

Balantion (βαλάντιον). A leathern bag slung around the neck, and used to carry the purse. See CRUMENA.

Balātro. A professional jester, buffoon, or parasite. In spite of the difference of quantity, *balatro* is probably connected with *balare* (to bleat like a sheep) and hence, to speak foolishly. It is doubtless also akin to *blatero*, a chatterer (Gell. i. 15). Balatrones were paid for their jests, and the tables of the wealthy were generally open to them for the sake of the amusement they afforded. See SCURRA; PARASITUS.

Balbīnus, DECIMUS CAELIUS. A Roman who was proclaimed emperor by the Senate with Pupienus, on the death of the Gordians, A.D. 237. He was murdered by the soldiery after a year's reign.

Balbinus.

Balbus, L. CORNELIUS, of Gades. A soldier who served under Pompey against Sertorius in Spain, and received from him the gift of Roman citizenship, and, returning with him to Rome, lived on intimate terms with Caesar as well as with Pompey. In B.C. 56, he was accused of having illegally assumed Roman citizenship; was defended by Cicero, whose speech has come down to us; and was acquitted. In the Civil War, Balbus had the management of Caesar's affairs at Rome. After the death of Caesar he gained the favour of Octavianus, who raised him to the consulship in B.C. 40.

Baleāres, also called **Gymnesiae** (Γυμνήσιοι) by the Greeks. Two islands in the Mediterranean, off the coast of Spain, distinguished by the epithets Maior and Minor, whence their modern names Majorca and Minorca. Their inhabitants, also called Baleares, were celebrated as slingers. They were subdued B.C. 123, by Q. Metellus, who assumed accordingly the surname Balearicus.

Ball, GAMES OF. See APORRHAXIS; CORYCOS; EPISCYRUS; FOLLIS; HARPASTUM; PILA; TRIGON; URANIA.

Ballētys (Βαλλητύς). See ELEUSINIA.

Ballista. See TORMENTUM.

Balneae, BALINEAE, BALNEUM, BALINEUM, THERMAE (ἀσάμινθος, βαλανεῖον, λοετρόν, λουτρόν).

GREEK BATHS.—Bathing was a practice familiar to the Greeks of both sexes from the earliest times, both in fresh water and salt. Thus, Nausicaa, daughter of Alcinoüs, king of Phaeacia, goes out with her attendants to wash her clothes; and after the task is done she bathes herself in the river (*Od.* vi. 58, 65). Odysseus, who is conducted to the same spot, strips and takes a bath, while Nausicaa and her servants stand aside. Warm springs were also resorted to for the purpose of bathing. The Ἡράκλεια λουτρά shown by Hephaestus or Athené to Heracles are celebrated by the poets. Pindar speaks of the hot baths of the nymphs, and Homer (*Il.* xxii. 149) celebrates one of the streams of the Scamander for its warm temperature. Bathing in rivers or the sea (ψυχρολουτεῖν) was always common for the young. Not to know how to read and to swim were proverbial marks of the ignoramus. A plunge in the Eurotas always sufficed for the Lacedaemonians (Schol. on Thuc. ii. 36). There appears to have been a swimming-bath (κολυμβήθρα) at Athens in the time of Plato (*Rep.* 453 D).

The artificial warm bath was taken in a vessel called ἀσάμινθος by Homer, and ἔμβασις by Athenaeus. It was no doubt of wood or marble, as the epithet εὔξεστος is applied to it (*Od.* iv. 48), and in the case of Menelaus's Egyptian presents (*Od.* iv. 128) it was of silver. It would appear from the description of the bath administered to Odysseus in the palace of Circé, that this vessel did not contain water itself, but was only used for the bather to sit in while the warm water was poured over him, which was heated in a large caldron or tripod, under which the fire was placed, and when sufficiently warmed was taken out in other vessels and poured over the head and shoulders of the person who sat in the ἀσάμινθος. Where cleanliness merely was the object sought, cold bathing was adopted, which was considered as most bracing to the nerves; but after violent bodily exertion or fatigue warm water was made use of, in order to refresh the body and relax the over-tension of the muscles. Hesiod (*Op.* 754) protests against men elaborately cleaning (φαιδρύνεσθαι) their bodies with effeminate baths, i. e. those of high temperature, which shows that this luxury had begun in his day; and in Homer's time constant indulgence in the warm bath was considered as a mark of luxury and effeminacy (*Od.* viii. 249). The use of the warm bath was preceded by bathing in cold water (*Il.* x. 576). The later custom of plunging into cold water after the warm bath mentioned by Aristides (vol. i. Orat. 2, *Sacr. Serm.* p. 515), who wrote in the second century of our era, was no doubt borrowed from the Romans.

After bathing both sexes anointed themselves with oil, in order that the skin might not be left harsh and rough, especially after warm water. The use of precious unguents (μύρα) was unknown at that early period. In the heroic ages, as well as in later times, refreshments were usually taken after the bath (*Od.* vi. 97).

At Athens the frequent use of the public baths was regarded by strict moralists in the time of Socrates and Demosthenes as a mark of luxury and effeminacy; thus it is a sign of demoralization on the part of a ship's crew. Accordingly Phocion was said to have never bathed in a public bath, and Socrates to have made use of it very seldom. It was, however, only the warm baths to which objection was made, and which in ancient times were not allowed to be built within the city (Athen. i. 18 b); for the Greeks did not at all approve of people being dirty; only cleanli-

ness, they thought, should be attained by the use of cold water.

The baths (βαλανεῖα) were either public (δημόσια, δημοσιεύοντα) or private (ἴδια, ἰδιωτικά). The former were the property of the state, but the latter were built by private individuals. Such private baths are mentioned by Plutarch (*Demetr.* 24). Baths of this kind were probably mostly intended for the exclusive use of the persons to whom they belonged (Xen. *Rep. Ath.* ii. 10.) There appears to have been a small, almost nominal, charge for the use of the public baths. Thus, in the inscription of Andania (i. 107), the price is fixed at two chalki = ¼ obol.

We know very little of the baths of the Athenians during the republican period; for the account of Lucian in his *Hippias* relates to baths constructed after the Roman model. On ancient vases on which persons are represented bathing we seldom find anything corresponding to a modern bath in which persons can stand or sit; but there is always a round or oval basin (λουτήρ or λουτήριον), resting on a stand (ὑπόστατον), by the side of which those who are bathing are represented standing undressed and washing themselves, as is seen in the following illustration taken from Sir W. Hamilton's vases.

Public Basin for Men. (From a Greek Vase.)

But besides the λουτῆρες and λουτήρια there were also vessels for bathing, large enough for persons to sit in, which, as stated above, are called ἀσάμινθοι by Homer and πύελοι or μάκτραι by the later Greeks. The λουτήρ thus, as we shall see, corresponded to the Roman *labrum;* the πύελος to the *solium* or *alveus.*

In the baths there was also a kind of sudorific or vapour bath called πυρία or πυριατήριον, which is mentioned as early as the time of Herodotus (iv. 75). Among the chambers of the Greek bathing establishment was the ἀλειπτήριον, Lat. *unctorium.* Lucian (*Hipp.* p. 73) speaks of the ἀποδυτήριον with its ἱματιοφυλακοῦντες (*capsarii*); but as they seem to be unknown to Aristotle, they were probably introduced from Rome. Hence Aristotle tells us that those who stole clothes from the baths were punishable with death. As the baths most frequently adjoined the gymnasia and palaestra, one of the rooms of these latter buildings served the purpose of undressing-room (Xen. *Rep. Ath.* ii. 10). About these rooms the τραβαλλοί used to loaf, looking out for an invitation. We hear of wrestling and playing the cottabus, besides a great deal of conversation going on in the baths. To sing there was considered the part of a boor (Theophr. *Char.* 4).

Either the bath or simple anointing of the body generally formed part of the business of dressing for dinner. It was generally taken shortly before the δεῖπνον, or principal meal of the day. Epictetus (*Diss.* i. 1, 29) mentions noon as the hour, while voluptuaries bathed repeatedly. It was the practice to take first a warm or vapour, and afterwards a cold bath, though in the time of Homer the cold bath appears to have been taken first and the warm afterwards. The cold water was usually poured on the back or shoulders of the bathers by the βαλανεύς or his assistants, who are called παραχύται. The vessel from which the water was poured was called ὑδρία; there is mention also of the ἀρύταινα, which must have been much smaller. Bathing establishments for women existed among the Greeks, whether belonging to the state or maintained by private enterprise. We learn from Varro (*L. L.* ix. 68) that the earliest Greek *balneum* in Rome contained a department for women.

Roulez (*Choix de Vases peints du Musée de Leyde*, pl. xix. 1) gives us a vase painting of a bath in a palaestra, where two shower baths descend on men from spouts shaped like panthers' heads; and Panofka (*Bilder antiken Lebens*, pl. xviii. 9) shows us a bath for women similarly arranged, while an unpublished vase painting in the Louvre represents a κολυμβήθρα, or swimming-bath for women.

Shower Baths for Women. (From a Greek Vase.)

The persons who bathed probably brought with them strigils, oil, and towels, or had them carried by a slave. The strigil, which was called by the Greeks στλεγγίς or ξύστρα, was usually made of iron, but sometimes also of other materials. Pollux says (x. 181), "The cloth which is worn by women round their loins when taking the bath, or by the men who bathe them, is called ὦα λουτρίς." The Greeks also used different materials for cleansing or washing themselves in the bath, to which the general name of ῥύμμα was given, and which were supplied by the βαλανεύς. This ῥύμμα usually consisted of a lye made of lime or wood-ashes (κονία), of nitrum, and of fuller's earth (γῆ κιμωλία, Aristoph. *Ran.* 710 and Schol.; Plat. *Rep.* iv. 430 A).

Among the Greeks a person was always bathed at birth, marriage, and after death; whence it is said of the Dardanians, an Illyrian people, that they bathe only thrice in their lives—at birth, marriage, and after death. The water in which the bride was bathed at Athens was taken from the fountain of Callirrhoë, which was called from the time of Pisistratus Ἐννεάκρουνος.

The natural warm springs (θερμὰ or Ἡράκλεια λουτρά) were not only esteemed as sacred to Heracles, but also considered highly medicinal. The hot springs of Aedepsus in Euboea were famed for their healing properties, as also was a cold spring

which flowed for a time (Athen. iii. 73). In later times it became a great resort for pleasure as well as health, especially in the spring.

ROMAN BATHS.—The words *balneae, balineae, balneum, balineum, thermae*, are all commonly translated by our general term "bath" or "baths"; but in the writings of the earlier and better authors they are used with discrimination. *Balneum* or *balineum*, which is derived from the Greek βαλανεῖον, signifies, in its primary sense, a bath or bathing-vessel, such as most persons of any consequence among the Romans possessed in their own houses (Cic. *ad Att.* ii. 3), and hence the chamber which contained the bath, which is also the proper translation of the word *balnearium*. The diminutive *balneolum* is adopted by Seneca (*Ep.* 86, § 3) to designate the bath-room of Scipio, in the villa at Liternum, and is expressly used to characterize the modesty of republican manners as compared with the luxury of his own times. But when the baths of private individuals became more sumptuous, and comprised many rooms instead of the one small chamber described by Seneca, the plural *balnea* or *balinea* was adopted, which still, in correct language, had reference only to the baths of private persons. *Balneae* and *balineae*, which according to Varro (*L. L.* viii. 25, ix. 41) have no singular number,* were the public baths. But this accuracy of diction is neglected by many of the subsequent writers; and even in the time of the Republic, *balneum* was used for a public bath, but particularly by the poets, among whom *balnea* is not uncommonly used in the plural number to signify the public baths, since the word *balneae* could not be introduced in an hexameter verse. *Thermae* (θέρμαι, "hot springs") meant properly warm springs, or baths of warm water; but came to be applied to those magnificent edifices which grew up under the Empire, in place of the simple *balneae* of the Republic, and which comprised within their range of buildings all the appurtenances belonging to the Greek gymnasia, as well as a regular establishment appropriated for bathing (Juv. vii. 233). Writers, however, use these terms without distinction.

The Romans, in the earlier periods of their history, used the bath but seldom, and only for health and cleanliness, not as a luxury. Thus we learn from Seneca (*Ep.* 86, § 12) that the ancient Romans washed their legs and arms daily and bathed their whole body once a week. The room set apart for this purpose was called *lavatrina* or *latrina* (q. v.), and was placed near the kitchen, so that warm water might be easily procured.

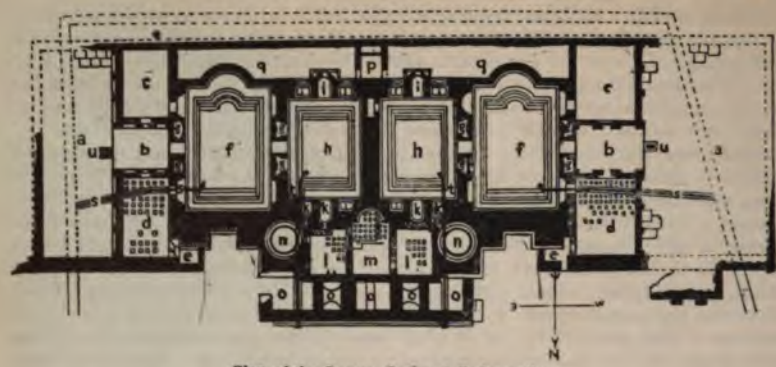
It is not recorded at what precise period the use of the warm bath was first introduced among the Romans; but we learn from Seneca that Scipio had a warm bath in his villa at Liternum; which, however, was of the simplest kind, consisting of a single chamber, just sufficient for the necessary purposes, and without any pretensions to luxury. It was "small and dark," he says, "after the manner of the ancients." Seneca also describes the public baths of former times as *obscura et gregali tectorio inducta;* and while their arrangements were of the simplest kind, aediles of noble birth did not disdain to look after them personally. These were baths of warm *water;* but the practice of heating an apartment with warm air by a hollow underneath the floor, so as to produce a hot-air bath, is stated by Valerius Maximus (ix. 1, § 1) and by Pliny (*H. N.* ix. § 168) to have been invented by Sergius Orata, who lived in the age of L. Crassus, the orator, before the Marsic War.

In the time of Cicero, though young people used in summer to bathe in the Tiber, yet the use of baths, both public and private, of warm water and hot air, had become general; and we learn from one of his orations that there were already baths (*balneas Senias*) at Rome which were open to the public upon payment of a small sum (*pro Cael.* 25, 61). Besides public baths, others were built by private speculators, who either worked them themselves or leased them out. Sometimes even the State leased out the public baths under certain conditions, touching certain people to be admitted free, hours of opening and closing, height of water, etc. The lessee or worker of a bath (*balneator*) appears to have stood very low in social estimation (Juv. vii. 4).

Jordan has collected a vast number of the names of the baths from the Regionarii, and they appear to be nearly all called after the possessor, though we find one of Mercurius and one of Diana. There were baths, of course, in the country, and they professed to be quite up to city style—e.g. an inscription has *In praediis Aureliae Faustinianae balineus. Lavatur more urbico, et omnis humanitas praestatur* (Marini, *Atti de' Fratelli Arvali*, p. 532, where a similar profession of a *balneator* is to be found, *omnia commoda praestantur*). A sign-board, in Orelli 4326, of the Thermae of M. Crassus, offers salt and fresh water baths. These baths, which were worked by private individuals, appear to have been called *balnea meritoria*. Agrippa added 170 baths to those which existed already in Rome. In the time of Constantine there were no less than 856 in the city, and the Regionarii actually reckon 952 (Becker-Göll, *Gallus*, iii. 140).

In the earlier ages of Roman history a much greater delicacy was observed with respect to bathing, even among the men, than was usual among the Greeks; for, according to Valerius Maximus (ii. 1, § 7), it was deemed indecent for a father to bathe in company with his own son after he had attained the age of puberty, or a son-in-law with his father-in-law. But virtue passed away as wealth increased; and when the thermae came into use not only did the men bathe together in numbers, but even men and women stripped and bathed promiscuously in the same bath, as in certain Austrian cities to-day. It is true, however, that the public establishments generally contained separate baths for both sexes adjoining each other, as is seen to have been the case at the baths of Pompeii. Aulus Gellius (x. 3) relates a story of a consul's wife who took a whim to bathe at Teanum (Teano), a small provincial town of Campania, in the men's baths—probably because, in a small town, the female department, like that at Pompeii, was more confined and less convenient than that assigned to the men; and an order was consequently given to the quaestor, M. Marius, to turn the men out. In the Lex Metalli Vipascensis the women have the use of the bath from daybreak till the seventh hour, the men from the eighth hour till the second hour of the night. If at Rome there were separate establishments for the women, men at any rate appear to have been able to get into

* *Balnea* is, however, used in the singular to designate a private bath in an inscription quoted by Reinesius (*Inscr.* xi. 115).



Plan of the Roman Baths at Badenweiler.

Women's Bath.

EXPLANATION.

a. Fore court, *atrium*.
b. Central hall, *vestibulum*.
c. Undressing-room, *apodyterium*.
d. Anointing-room, *unctorium*.
e. Stoke-hole, *praefurnium*.
f. Cold bath, *frigidarium*.
g. Douche baths.
h. Warm bath, *tepidarium*.
i. Private baths, *solia*.
k. Passages for communication.
l. Hot baths, *caldaria*.
m. Hot-air bath, *laconicum*.
n. Reservoirs for cold and perhaps warm ablution.

Men's Bath.

o. Coal or wood store-rooms.
p. Closets?
q. Attendants' rooms.
r. Underground exit drains.
s. Leaden exit pipe.
t. Exit pipe.
u. Altar of Diana Abnoba.

them, and they were a possible place for assignations (Ov. *A. A.* iii. 639);—a passage which further shows that there were small private chambers with baths in them, such as we find in the Stabian baths at Pompeii. But whether the men and women were allowed to use each other's chambers indiscriminately, or some of the public establishments had only one common set of baths for both, the custom prevailed under the Empire of men and women bathing indiscriminately together (Plin. *H. N.* xxxiii. § 153). This custom was forbidden by Hadrian (Spart. *Hadr.* 18) and by M. Aurelius Antoninus (Capitolin. *Anton.* 23); and Alexander Severus prohibited any baths common to both sexes (*balnea mixta*), from being opened in Rome (Lamprid. *Alex. Sev.* 24). Although the practice was not adopted by women of respectability, yet this legislation was not permanently effective, and even the censures of the Fathers of the Christian Church and the canons of councils did not avail to suppress it. Justinian recognizes it as a ground of divorce, *si forte uxor ita luxuriosa est, ut commune lavacrum cum viris libidinis causa habere audeat.*

When the public baths (*balneae*) were first instituted, they were only for the lower orders, who alone bathed in public; the people of wealth, as well as those who formed the equestrian and senatorian orders, used private baths in their own houses. But as early even as the time of Iulius Caesar we find no less a personage than the mother of Augustus making use of the public establishments (Suet. *Aug.* 94); and in process of time, even the emperors themselves bathed in public with the meanest of the people.

The baths were opened at sunrise and closed at sunset. The many lamps found in the baths at Pompeii were used for lighting the rooms and the dark passages, according to Nissen, *Pomp. Stud.* 135, and do not necessarily imply night-bathing. But in the time of Alexander Severus it would appear that the baths were kept open after nightfall. The allusion in Juvenal (vi. 419) probably refers to private baths.

The price of a bath (*balneaticum*) was a quadrans, the smallest piece of coined money, from the age

of Cicero do
which was p
keeper of
(*balneator*).
below a ce
were admit
(Juv. ii. 152)
The pass
venal (vi. 44
has been q
show that
paid no fee
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they paid
price than
by the Lex
Vipascensis,
has been al
ferred to, the
half an *as*,
en an *as*.
Sulla gave
ple the us
baths and
day of his f

funeral, and Augustus on his return from
gave them baths and barbers for a day.
opened the baths gratuitously to both
women for a year, and afterwards gave t
his Thermae. Such munificence was rep
emperors and also by private individuals.

The baths were closed when any serio
misfortune happened, just as we should
theatres; and Suetonius says that the
Caligula made it a capital offence to in
the luxury of bathing upon any religious
They were originally placed under the
tendence of the aediles, whose business
keep them in repair, and to see that t
kept clean and of a proper temperature.
provinces the same duty seems to have
upon the quaestor, as may be inferred fr
Gellius (x. 3).

The time usually assigned by the Ro
taking the bath was the eighth hour, o
afterwards (Mart. x. 48; xi. 52). Before
none but invalids were allowed to bathe
Vitruvius reckons the hours best adapted
ing to be from mid-day until about suns
rinna took his bath at the ninth hour in
and at the eighth in winter; and Marti
of taking a bath, when business had been
at the tenth hour, and even later (iii. 36;

When the water was ready and the b
pared, notice was given by the sound of a
thermarum (Mart. xiv. 163). One of these b
the inscription *Firmi Balneatoris*, was fou
Thermae Diocletianae in the year 1548,
into the possession of the learned Fulviu
(*Append. ad* Ciaccon. *De Triclin.*). A sm
found in the new baths at Pompeii, an
(*Hipp.* p. 8) places in the baths a sund
water-clock, with apparently some mech
striking the hours attached.

While the bath was used for health
cleanliness, a single one was considered
at a time, and that only when requisite.
luxuries of the Empire knew no such bo
the daily bath was sometimes repeated a
seven and eight times in succession—th
which the emperor Commodus indulge

with. Gordian bathed four or five times a day in summer and twice in winter; the emperor Gallienus six or seven times in summer and twice or thrice in winter. Commodus also took his meals in the bath—a custom which was not confined to a dissolute emperor alone.

It was the usual and constant habit of the Romans to take the bath after exercise, and previously to their principal meal (*cena*); but the debauchees of the Empire bathed after eating as well as before, in order to promote digestion, and so to acquire a new appetite for fresh delicacies. Nero is related to have indulged in this practice (Suet. *Nero*, p. 27; cf. Juv. i. 142). This practice of carrying off the effects of gluttony by artificial means of inducing perspiration, which had taken the place of the hard labour and exercise of sterner times, was severely condemned, and sometimes proved fatal. See CENA.

The Romans did not content themselves with a single bath of hot or cold water; but they went through a course of baths in succession, in which the agency of air as well as water was applied. It is difficult to ascertain the precise order in which the course was usually taken, if indeed there was any general practice beyond the whim of the individual. Under medical treatment the succession would, of course, be regulated by the nature of the disease for which a cure was sought, and would vary also according to the different practice of different physicians. It is certain, however, that it was a general custom to close the pores and brace the body after the excessive perspiration of the vapour bath either by anointing, or by pouring cold water over the head, or by plunging at once into the *piscina* or into a river (Auson. *Mosell.* 341). Musa, the physician of Augustus, is said to have introduced this practice (Plin. *H. N.* xxv. § 77; cf. Hor. *Epist.* i. 15, 4), which became quite the fashion, in consequence of the benefit which the emperor derived from it, though Dio Cass. (liii. 30) accuses Musa of having artfully caused the death of Marcellus by an improper application of the same treatment. In other cases it was considered conducive to health to pour warm water over the head before the vapour bath, and cold water immediately after it; and at other times warm, tepid, and cold water baths were taken in succession.

The two physicians Galen and Celsus differ in some respects as to the order in which the baths should be taken—the former recommending first the hot air of the *laconicum* (ἀέρι θερμῷ), next the bath of warm water (ὕδωρ θερμόν), afterwards the cold, and finally to be well rubbed (Galen. *de Methodo Medendi*, x. 10, pp. 708, 709, ed. Kühn); whilst the latter recommends his patients first to sweat for a short time in the tepid chamber (*tepidarium*), without undressing, then to proceed into the thermal chamber (*calidarium*), and after having gone through a regular course of perspiration there, not to descend into the warm bath (*solium*), but to pour a quantity of warm water over the head, then tepid, and finally cold, afterwards to be scraped with the strigil (*perfricari*), and finally rubbed dry and anointed (Cels. *de Med.* i. 4). Such, in all probability, was the usual habit of the Romans when the bath was resorted to as a daily source of pleasure, and not for any particular medical treatment; the more so as it resembles in many respects the system of bathing still practised among the Orientals, who, as Gell remarks, "succeeded by conquest to the luxuries of the enervated Greeks and Romans."

The principal ancient authorities on baths are: Vitruvius (v. 10); Lucian (Ἱππίας ἢ βαλανεῖον, a detailed description of a set of baths erected by an architect named Hippias); Pliny the Younger, in the two letters describing his villas; Statius, *Silv.* i. 5; Martial (vi. 42, and other epigrams); Seneca (*Epist.* 51, 56, 86), and Sidonius Apollinaris (*Epist.* ii. 2).

But it would be almost hopeless to attempt to arrange the information obtained from these writers were it not for the help afforded us by the extensive ruins of ancient baths—such as the Thermae of Titus, Caracalla, and Diocletian; the Thermae of Pompeii excavated in 1854–58; and numerous public and private baths throughout the whole extent of the Roman Empire, the most important of which are referred to in the list of authorities at the end of this article; but above all the public baths (*balneae*) of Pompeii, which were excavated in 1824–25. Before describing the details of the Roman public baths, attention may be called to the simpler baths used in private houses, although to a modern these seem extraordinarily elaborate in their arrangements.

The cut given on the preceding page is a ground-plan of the Roman baths at Badenweiler; and though less elaborate than the baths attached to some Pompeian private houses, it is interesting from its compactness and the arrangement of the women's and men's baths. A full account of them is given by Dr. Heinrich Leibnitz, *Die römischen Bäder bei Badenweiler* (Leipzig, 1860).

The so-called Old Baths, adjoining the Forum at Pompeii, afford an instance of a complete set of public baths so well preserved that in some of the chambers even the ceilings are intact. A ground-plan of these is given on the next page.

The whole building, which comprises a double set of baths, has six different entrances from the street, one of which, *b*, gives admission to the smaller set only, which are supposed to have been appropriated to the women, and five others to the male department, of which two, *c* and *c* 2, communicate directly with the furnaces, and the other three, *a* 3, *a* 2, *a*, with the bathing apartments, of which *a*, the nearest to the Forum, was the principal one; the other two, *a* 3 and *a* 2, being on different sides of the building, served for the convenience of those who lived on the north and east sides of the city. Passing through the principal entrance, *a*, which is removed from the street by a narrow footway surrounding the *insula* (the outer curb of which is marked upon the plan by the thin line drawn round it), and after descending three steps, the bather finds upon his left hand a small chamber, *x*, which contained a water-closet (*latrina*), and proceeds into a covered portico, *g g*, which ran round three sides of an open court—*atrium* (A)—which was 68 ft. long and 53 ft. broad; and these together formed the vestibule of the baths—*vestibulum balnearum* (Cic. *Pro Cael.* 26), in which the servants belonging to the establishment, as well as the attendants of the bathers, waited. There are seats for their accommodation placed underneath the portico (*g*, *g*). This *atrium* was the exercise ground for the young men, or perhaps served as a promenade for visitors to the baths. Within this court the keeper of the baths (*balneator*), who exacted

Plan of the Old Baths at Pompeii. (Overbeck.)

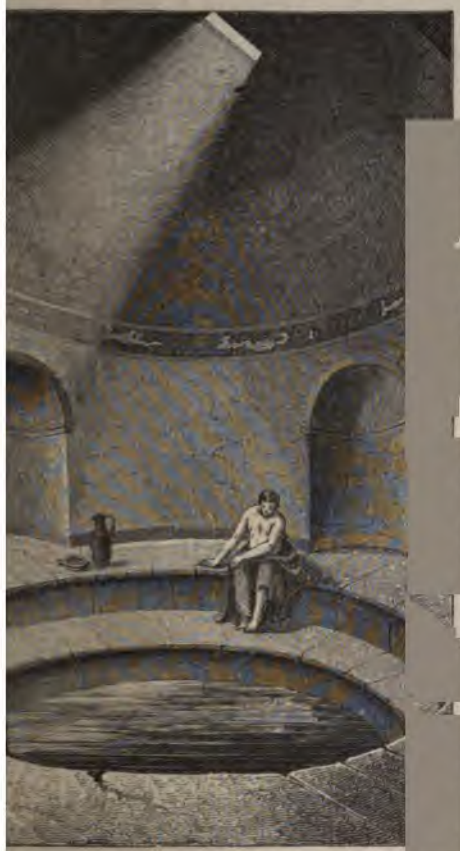
In this court, likewise, as being the most public place, advertisements for the theatre, or other announcements of general interest, were posted up, one of which, announcing a gladiatorial show, still remains. At the two sides of the entrance to it were stone seats (*scholae*). *n* is the corridor which conducts from the entrance *a* 2 into the same vestibule; *o*, a small cell of similar use to the corresponding one in the opposite corridor, *d*; *e*, a passage of communication which leads into the chamber B, the *apodyterium*, a room for undressing; and which is also accessible from the street by the door *a* 3, through the corridor *p*, in which a small niche is observable, which probably served for the station of another *balneator*, who collected the money from those entering from the north street. In this room, which was 38 ft. long and [illegible] ft. broad, all the visitors must have met before entering the baths. The *apodyterium* probably belonged to the *frigidarium*, which in Pliny's villa it adjoined (Plin. *Epist.* v. 6, § 25); though in the great thermae at Rome the *frigidarium* and the *caldarium* had doubtless each a separate *apodyterium*. In the *apodyterium* the bathers removed their clothing, which was taken in charge by slaves known as *capsarii*, notorious in ancient times for their dishonesty (*Dig.* xlvii. 17).

the *quadrans* paid by each visitor, was also stationed; and the box for holding the money was found in it. The room *f*, which runs back from the portico, might have been appropriated to him; but most probably it was an *oecus* or *exedra*, for the convenience of the better classes while awaiting the return of their acquaintances from the interior.

The *apodyterium* was a spacious chamber, with stone seats along two sides of the wall (*h*, *h*). Holes are still visible on the walls, and probably mark the places where the pegs for the bathers' clothes were set. The chamber was lighted by a glass window, and had six doors. One of these doors led to the entrance *a* 2, one to the entrance *a* 3, one

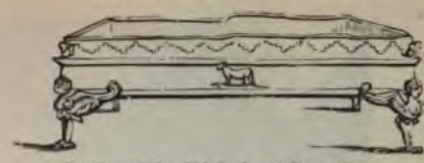
Restoration of Apodyterium of Old Baths. (Overbeck.)

ll room *i*, one to the furnaces, one to
um D, while the sixth opened upon the
C, with its cold plunge-bath (λουτρόν,
atorium, *piscina*, *baptisterium*, *puteus*).
h in this chamber is of white marble,
t. 8 in. in diameter, and about 3 ft. 9 in.
s approached by two marble steps, as
he following illustration.
frigidarium the bather who wished to
the warm bath and sweating process
tepidarium D. This *tepidarium*, 33 ft.
ft. broad, did not contain water either at
at the baths of Hippias, but was merely
warm air of an agreeable temperature,



rium of the Old Baths at Pompeii. (Overbeck.)

prepare the body for the great heat of
and warm baths, and, upon returning,
the danger of a too-sudden transition
n air. In the baths at Pompeii this
erved likewise as an *apodyterium* for
took the warm bath; for which purpose
-up are evidently adapted, the walls be-
d into a number of separate compart-
ecesses for receiving the garments when
y a series of figures of the kind called At-
.) or Telamones, which project from the
upport a rich cornice above them. Three
ches were also found in the room, which
l as well by its contiguity to the hypo-
e adjoining chamber, as by a brazier of
culus), in which the charcoal ashes were
ning when the excavation was made:



Brazier of the Old Baths at Pompeii.

Sitting and perspiring beside such a brazier was called *ad flammam sudare* (Suet. *Aug.* 82). A representation of it is given in the above illustration. Its whole length was 7 ft., and its breadth 2 ft. 6 in.

The *tepidarium* is generally the most highly ornamented room in baths. It was merely a room to sit in and be anointed in. In the Old Baths at Pompeii the floor is mosaic, the arched ceiling adorned with stucco and painting on a coloured ground, the walls red.

Anointing was performed by slaves called *unctores* and *aliptae* (q. v.). It sometimes took place before going to the hot bath, and sometimes after the cold bath, before putting on the clothes, in order to check the perspiration (Galen. x. 49). In some baths is a special room (*destrictarium* or *unctorium*) for this purpose. For an account of the various kinds of oils and scents used by the wealthy, see the fifteenth book of Athenaeus, the thirteenth book of the *Historia Naturalis* of Pliny, and cf. Suet. *Cal.* 37.

From the *tepidarium* a door opened into (E) the *caldarium*, a chamber 53 ft. long and 17½ ft. wide. Its mosaic floor was directly above the furnace or hypocaustum. Its walls also were hollow, forming a great chamber filled with heated air. At one end was a circular basin (*labrum*), and at the other a quadrangular bathing-place (πύελος, *alveus*, *solium*, *calida piscina*), approached from the platform (*schola*) by steps. The *alveus* was 16½ ft. long, 5½ ft. wide, and 2 ft. deep. The *labrum* was 7½ ft. in diameter and 8 in. deep, and was raised 3¼ ft. from the ground. It held cold water, for pouring upon the bather's head before he left the room. These basins are of marble in the Old Baths, but we hear of *alvei* of solid silver (Plin. *H. N.* xxxiii. § 152). Because of the great heat of the room, the *caldarium* was but slightly ornamented.

The Old Baths have no *laconicum*, which was a chamber still hotter than the *caldarium*, and used simply as a sweating-room, having no bath. It was said to have been introduced at Rome by Agrippa (Dio Cass. liii. 27), and was also called *sudatorium* and *assa*.

The *suspensurae*, or hanging-floors above the *hypocaustum*, are described in the following passage from Prof. Middleton's *Ancient Rome in 1885* (p. 334), from which the illustration on page 193 is taken:

"Vitruvius's description of the hypocausts, or hollow floors used for heating the hot rooms (*calidaria*), agrees closely with many existing examples. The lower floor was to be laid with 2 ft. tiles (*tegulae bipedales*) over a bed of concrete; on this, all over the area of the room, rows of short pillars (*pilae*) were built to support the upper or 'hanging floor' (*suspensura*). These *pilae* were to be 2 ft. high, made of *tegulae bessales*, or tiles 8 in. square, set, not in mortar, but with clay in the

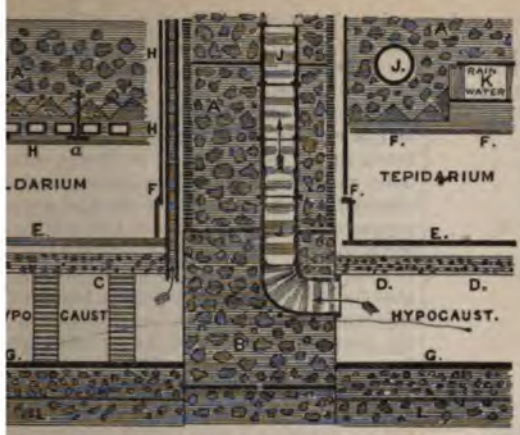
Tepidarium. (Overbeck.)

joints. In existing examples these clay joints have been baked into brick by the action of the fire" (rather "hot air," for there was not a fire in the *hypocaustum*, but in the *hypocausis*). The passages from the furnace to the hypocaust and the flues in the walls appear to have been called *cuniculi* (Plin. *H. N.* ix. 134).

The *apodyterium* has a passage, *q*, communicating with the mouth of the furnace *r*, c *praefumium* or *propigneum;* and, passing d that passage, we reach the chamber M, which the *praefumium* projects, and whic entered from the street at *c*. It was assign the *fornacatores*, or persons in charge of the Of its two staircases, one leads to the roof o baths, and one to the boilers containing the w There were three boilers, one of which (*calda vas*) held the hot water; a second, the tepid *darium*); and the third, the cold (*frigidari* The warm water was turned into the warm by a pipe through the wall, marked on the Underneath the hot chamber was set the cular furnace *d*, of more than 7 ft. in diam which heated the water and poured hot air the hollow cells of the *hypocaustum*. It p from the furnace under the first and last o caldrons by two flues, which are marked the plan. The boiler containing hot water placed immediately over the furnace; an the water was drawn out from thence, it supplied from the next, the *tepidarium*, w was raised a little higher and stood a way off from the furnace. It was already siderably heated from its contiguity to the nace and the hypocaust below it, so that it plied the deficiency of the former without materially diminishing its temperature; and the vacuum in this last was again filled up from the farthest removed, which contained the cold water received directly from the square reservoir seen behind them—a principle which has at length been introduced into the modern bathing establish-

Caldarium of the Old Baths. (Overbeck.)

Boiler, *miliarium*. (F Pompeii.)



f Heating the Baths in the Thermae of Caracalla. (Middleton.)

ete wall faced with brick.
r part of wall with no brick ing.
nsura, or upper floor of hy- aust, supported by pillars.
er floor, with support only he edges.
e flooring.
e plinth and wall lining.
-floor of hypocaust, paved h large tiles.
HH. Horizontal and vertical sections of the flue tiles, which line the walls of the Caldarium.
aa. Iron holdfasts.
JJ. Socket-jointed flue-pipe of tepidarium.
K. Rain-water pipe.
LL. Vaults of crypt, made of pumice-stone concrete.

The boilers themselves no longer remain, impressions which they have left in the n which they were imbedded are clearly nd enable us to ascertain their respective and dimensions, the first of which, the , is represented on preceding page. Such r boilers appear to have been called *milia-* similarity of shape to a mile-stone (Pallad. 5).

l the coppers there is another corridor into the court or *atrium* (K) appropriated rvants of the bath, and which has also the nce of an immediate communication with t by the door at *c* 2.

w proceed to the adjoining set of baths, ere assigned to the women. The entrance e door *b*, which conducts into a small , *m*, and thence into the *apodyterium* H, ke the one in the men's bath, has a seat , *gradus*) on either side built up against . This opens upon a cold bath, J, an- to the *natatio* of the other set, but of much limensions. There are four steps on the descend into it. Opposite to the door of into the *apodyterium* is another doorway ads to the *tepidarium* H, which also com- s with the thermal chamber F, on one which is a warm bath in a square recess, e farther extremity the *labrum*. The floor hamber is suspended, and its walls perfo- r flues, like the corresponding one in the ths. It is to be especially noticed that *rium* in the women's baths had no brazier, a hanging or suspended floor.

having gone through the regular course ration, the Romans made use of instru- lled *strigiles* to scrape off the perspiration, the same way as we are accustomed to be sweat off a horse with a piece of iron ter he has run a heat, or comes in from xercise. The strigil was also used by the Greeks, who called it στλεγγίς or ξύστρα. These instruments, many of which have been discovered among the ruins of the various baths of antiquity, were made of bone, bronze, iron, and silver; all corresponding in form with the epithet of Martial, "*curvo distringere ferro*" (xiv. 51). The poorer classes were obliged to scrape themselves, but the more wealthy took their slaves to the baths for the purpose—a fact which is elucidated by a curious story related by Spartianus (*Hadr.* 17).

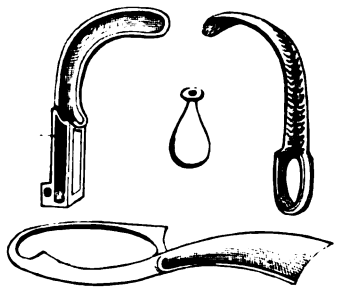
The strigil was by no means a blunt instrument, consequently its edge was softened by the application of oil that was dropped upon it from a small vessel called *guttus*, which had a narrow neck, so as to discharge its contents drop by drop, from whence the name is taken. A representation of a *guttus* is given on the following page. Augustus is related to have suffered from an over-violent use of the strigil (Suet. *Aug.* 80). Invalids and persons of a delicate habit made use of sponges, which Pliny says answered for towels as well as strigils, They were finally dried with towels (*lintea*) and anointed (Juv. iii. 262; Plin. *H. N.* xxxi. § 125 foll.).

The common people were supplied with these necessaries in the baths—*omnia commoda praestan-*

Women's Bath. (Pompeii.)

tur—as we saw above; but the more wealthy carried their own with them (Pers. v. 126).

After the operation of scraping and rubbing dry, they retired into, or remained in, the *tepidarium*

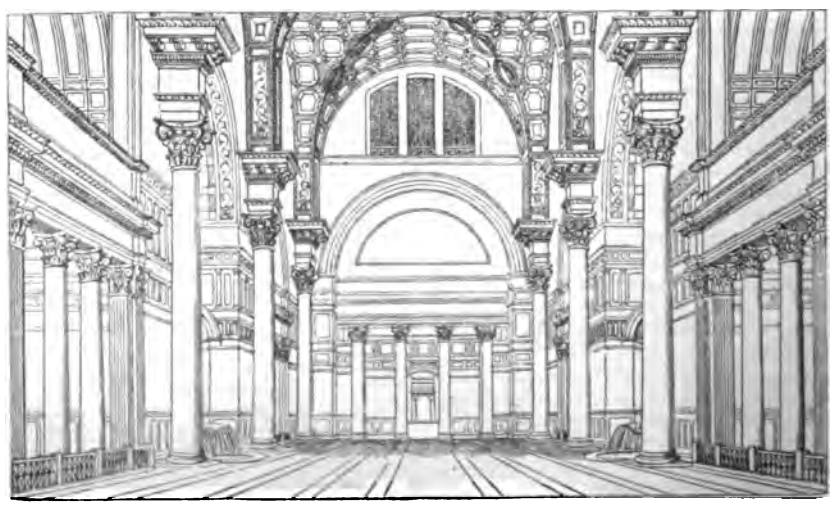


Strigils with Guttus. (Found in Roman Baths.)

until they thought it prudent to encounter the open air. But it does not appear to have been customary to bathe in the water, when there was any, either of the *tepidarium* or the *frigidarium;* the temperature only of the atmosphere in these two chambers being of consequence to break the sudden change from the extreme of heat to cold.

Notwithstanding the ample account which has been given of the plans and usages respecting baths in general, something yet remains to be said about that particular class known as *thermae*, of which establishments the baths, in fact, constituted the smallest part. The thermae, properly speaking, were a Roman adaptation of the Greek gymnasium, or *palaestra* (see PALAESTRA), as described by Vitruvius; both of which contained a system of baths in conjunction with conveniences for athletic games and youthful sports, *exedrae* in which the rhetoricians declaimed, poets recited, and philosophers lectured, as well as porticoes and vestibules for the idle, and libraries for the learned. They were decorated with the finest objects of art, both in painting and sculpture, covered with precious marbles, and adorned with fountains and shaded walks and plantations, like the groves of the Academy, and served at Rome all the purposes of a modern club. It may be said that they began and ended with the Empire, for it was not until the time of Augustus that these magnificent structures were commenced. M. Agrippa is the first who afforded these luxuries to his countrymen by bequeathing to them the thermae and gardens which he had erected in the Campus Martius. The Pantheon (q.v.), now existing at Rome, served originally as a vestibule to these baths; and, as it was considered too magnificent for the purpose, it is supposed that Agrippa added the portico and consecrated it as a temple, for which use it still serves. It appears from a passage in Sidonius Apollinaris that the whole of these buildings, together with the adjacent Thermae Neronianae, remained entire in the year A.D. 466. Little is now left beyond a few fragments of ruins and the Pantheon. The example set by Agrippa was followed by Nero, and afterwards by Titus, the ruins of whose thermae are still visible, covering a vast extent, partly underground and partly above the Esquiline Hill. Thermae were also erected by Trajan, Caracalla, and Diocletian, of the last two of which ample remains still exist; and even as late as Constantine, besides several which were constructed by private individuals, P. Victor enumerates sixteen.

Previously to the erection of these establishments for the use of the population, it was customary for those who sought the favour of the people to give them a day's bathing free of expense. Thus, according to Dio Cassius, Faustus, the son of Sulla, furnished warm baths and oil gratis to the people for one day; and Augustus, on one occasion, furnished warm baths and barbers to the people for the same period gratuitously, and at another time for a whole year to the women as well as the men. From thence it is fair to infer that the *quadrans* paid for admission into the *balneae* was not exacted at the thermae, which, as being the works of the emperors, would naturally be opened with imperial generosity to all, and without any charge, otherwise the whole city would have thronged to the establishment bequeathed to them by Agrippa; and in confirmation of this opinion it may be remarked that the old establishments, which were probably erected by private enterprise, were termed *meritoriae*. Most, if not all, of the other regulations previously de-



Chief Hall of the Thermae of Caracalla. (Restoration by Reber.)

tailed as relating to the economy of the baths apply equally to the *thermae;* but it is to these establishments especially that the dissolute conduct of the emperors, and other luxurious indulgences of the people in general, detailed in the compositions of the satirists and later writers, must be considered to refer.

The student is cautioned against an illustration found in all the older dictionaries. It is styled a "Representation of a Roman Bath," and is said to be from the Thermae of Titus at Rome. It is, in fact, a drawing made in 1553 by Giovanni Antonio Rasconi, an Italian architect, to illustrate a treatise by Johannes Antonius Siccus Cremensis, and was drawn after the description of the baths in Vitruvius. In that treatise it is styled simply "Figura Antiqui Balinei," but it was put forth by one P. A. Maffei in 1704 as a picture of the "Baths of Titus." Thence it got into many other works, and received, unfortunately, a general acceptance, though containing several important errors. See Marquardt, *Privatleben der Römer*, pp. 270, 271.

BIBLIOGRAPHY.—On the subject of the ancient baths the reader is referred to Baccius, *De Thermis Veterum* (Graevius, *Thes.* xii. 279–379); Ferrarius, *De Balneis* (Polnous, *Thes.* iii. 297–310); Montfaucon, *Antiq. Expl.* iii. 201–212; Palladio, *Le Terme dei Romani*, ed. Scamozzi; Cameron, *The Baths of the Romans;* Stieglitz, *Archäologie der Baukunst*, iii. 241–276; Hirt, *Geschichte der Baukunst*, iii. 233–236; Canina, *L'Architettura Antica* (2d ed. 1844); Bussemaker and Daremberg, *Œuvres d'Oribase*, ii. 865–875; Bechi in *Mus. Borbonico*, ii. 49–52; Gell, *Pompeiana*, chaps. vi., vii. (1837); Saglio, *Dict. des Antiquités*, i. 648–664; Guhl and Koner, *Das Leben der Griechen und Römer* (1876); Overbeck, *Pompeii* (4th ed. 1884); Nissen, *Pompeianische Studien*, chaps. v., vi., vii.; Becker's *Gallus*, ed. Göll, iii. 104–157; Marquardt, *Privatleben der Römer*, i. 262–288; Lanciani, *Ancient Rome in the Light of Recent Discoveries* (1888); Middleton, *Ancient Rome in 1885* (1885); and id. *Remains of Ancient Rome* (1892).

Balteus (in the plural, *baltea*). A belt (in Gk. τελαμών), and sometimes a woman's girdle. (1) A shoulder-belt, and oftenest a sword-belt. Among the Greeks, as the sword usually hung by the left hip, its belt was supported by the right shoulder, passing obliquely over the breast, as shown in the cameo here given from the Florentine Museum.

Balteus. (Florentine Museum.)

The Romans, on the other hand, usually wore the *balteus* over the left shoulder, though not always. (See Caes. *B. G.* v. 44.) Shield-belts among the Greeks were worn in the reverse order from the sword-belt, the two crossing over the breast. Belts were generally made of leather, sometimes ornamented with silver and gold. They were often employed also to support the quiver. The belts of the Roman emperors were so magnificent that a special officer (*baltearius*) had charge of them. See CINGULUM; PHARETRA.


Belt of Homeric Warrior.

(2) A belt or collar passing round a horse's neck and breast, partly for protection, and partly for ornament. It was often decorated with embossed work, and sometimes carried bells. See PHALERA; TINTINNABULUM.

(3) The belt on the celestial globe representing the sun's course and bearing the signs of the zodiac (Manilius, i. 679).

(4) The *praecinctio* (διάζωμα) of the theatre. See THEATRUM.

(5) In architecture (Ionic), an ornamental band which encircles the *pulvinus*, or bolster of the capital (Vitruv. iii. 5, 7).

Bandusiae Fons. A fountain in Apulia some six miles from Venusia, and made famous by Horace in his ode (iii. 13) beginning

"O fons Bandusiae, splendidior vitro!"

Banishment. See DEPORTATIO; EXSILIUM; OSTRACISMUS; PHYGÉ; RELEGATIO.

Banks, Bankers, and Banking. See TRAPEZITAE.

Bantia. The modern Banzi; a town in Apulia near Venusia. Here was found the famous bronze tablet known as the TABULA BANTINA (q. v.), containing an important fragment of the Oscan language. See OSCI.

Baptae (Βαπταί). (1) A name given to the priests of Cotytto, the Greek goddess of lewdness, and derived by some from βάπτω, "to tinge" or "dye," from their painting their cheeks and blackening their eyelids. See COTYTTO. (2) A comedy of Eupolis (q. v.) in which he assailed the effeminacy and debauchery of his countrymen.

Baptisterium (βαπτιστήριον). A large basin into which bathers could plunge or even swim about (Plin. *Epist.* ii. 17, 11). It is more commonly called *natatorium* or *piscina*. See BALNEAE.


Baptisterium. (Pompeii.)

Barăthron (βάραθρον). A deep pit at Athens into which criminals and the dead bodies of executed criminals were cast. See Xen. *Hellen*, i. 7, 20; and the article CAEDES.

Barba. I. GREEK (πώγων, γένειον, ὑπήνη).—Of these, γένειον, properly "chin," is the earliest word. Μύσταξ is the moustache; πάππος the hair on the nether lip; χνόος or ἴουλος the first down. Ὑπήνη is sometimes restricted to the hair about the upper and lower lips—that is, to the μύσταξ and the πάππος combined; γένειον to the beard proper, the hair on the chin. There is no special word for the whiskers.

Pericles, showing Greek Beard.

The Greeks regarded the beard as a badge of virility which it was a disgrace to be without; and in the Homeric time it had even a sanctity as among the Jews, so that a common form of entreaty was to touch the beard of the person addressed. It was only shaven as a sign of mourning, though in this case it was instead often left untrimmed. A smooth face was regarded as a sign of effeminacy (Athen. xiii. 565 a). The Spartans punished cowards by shaving off a portion of their beards. From the earliest times, however, the shaving of the upper lip was not uncommon.

In the time of Alexander the Great the custom of smooth shaving was introduced (Chrysippus *ap.* Athen. xiii. 565 a), and spread from the Macedonians, whose kings are represented on coins, etc.,

Coin of Alexander the Great.

with smooth faces, throughout the whole Greek world. Laws were passed against it, without effect, at Rhodes and Byzantium; and even Aristotle, we are told, conformed to the new custom (Diog. Laërt. v. 1), unlike the other philosophers, who retained the beard as a badge of their profession. A "man with a beard" (πωγωνοτρόφος) after the Macedonian period implies a philosopher (cf. Pers. iv. 1, *magister barbatus* of Socrates), and we have many allusions to this custom of the later philosophers in such proverbs as "the beard does not make the sage" (πωγωνοτροφία φιλόσοφον οὐ ποιεῖ, Plut. *De Is. et Osir.* 3).

II. ROMAN.—The Romans in early times wore the beard uncut, as we learn from the insult offered by the Gaul to M. Papirius (Liv. v. 41), and from Cicero (*Pro Cael.* 14); and, according to Varro and Pliny, the Roman beards were not shaven till B.C. 300, when P. Ticinius Menas brought over a barber from Sicily; and Pliny adds that the first Roman who was shaved (*rasus*) every day was Scipio Africanus. (Cf. Gell. iii. 4.) His custom, however, was soon followed, and shaving became a regular thing. The lower orders, then as now, were not always able to do the same, and hence the jeers of Martial (vii. 95; xii. 59). In the later times of the Republic there were many *iuvenes* who shaved only partially, and trimmed it, so as to ornamental form; to them the terms *b* and *barbatuli* are applied. We hear of y oiling their chins to force a premature beard (Petron. 75, 10).

In a general way, in Rome at this ti beard (*barba promissa*) was considered slovenliness and squalor. The censors L and P. Licinius compelled M. Livius, been banished, on his restoration to the shaved, and to lay aside his dirty appea then, but not till then, to come into ate (Liv. xxvii. 34). The first time o was regarded as the beginning of man the day on which this took place was as a festival (Juv. iii. 186). There w ticular time fixed for this to be done. however, it was when the young Roma the *toga virilis*. Augustus did it in hi fourth ligula i tieth. cut off casions secrate god. put h golde


Aureus of Augustus Caesar.

with pearls, and dedicated it to Iupit linus (Suet. *Ner.* 12).

With the emperor Hadrian the beard revive. Plutarch says that this emper to hide some scars on his face. The prac wards became common, and till the tin stantine the Great the emperors appea and coins with beards; but Constanti successors to the end of the sixth century, with the exception of Julian, are represented as beardless. The contrast between the custom of the early emperors and those of Hadrian and his successors as to the beard is seen in the accompanying heads. The Romans, unlike the Greeks, let their beards grow in time of mourning; so did Augustus for the death of Iulius Caesar, and the time when he had it shaved off he made a season of festivity (Dio Cass. xlviii. 34). Other occasions of mourning on which the beard was allow were, appearance as a *reus*, condemnati public calamity. For an account of b TONSOR.


Pert

Barbări. Βάρβαροι was originally epithet for a people speaking any lan Greek. Its origin is onomatopoetic, si attempt to imitate the confused sounds c language. It was not until after the Pe that the name began to carry with it a of hatred and contempt, and to imply and want of cultivation. The national the Greeks had then risen to such inte they deemed themselves above all oth in gifts and culture, and looked down with a sense of superiority.

The Romans were originally, like other non-Hellenic peoples, included by the Greeks under the name of *barbari*. But after the conquest of Greece, and the transference of Hellenic art and culture to Rome, the Romans took up the same position as the Greeks before them, and designated as barbarians all the nations who differed in language and manners from the Graeco-Roman world.

Barbarĭcus Sinus. A gulf on the eastern coast of Africa below the mouth of the Sinus Arabicus.

Barbera. See TONSOR.

Barbĭtos (*βάρβιτος*). See LYRA.

Barca (*Βάρκη*). Now Merjeh. The second city of Cyrenaica, in Northern Africa, 100 stadia from the sea. It appears to have been at first a settlement of a Libyan tribe, the Barraci, but about B.C. 560 was colonized by the Greek seceders from Cyrené, and became so powerful as to make the western part of Cyrenaica virtually independent of the mother city. In B.C. 510 it was taken by the Persians, who removed most of its inhabitants to Bactria; and under the Ptolemies its ruin was completed by the erection of its port into a new city, which was named Ptolemaïs.

Barca or **Barcas** (*Βάρκας*). A Punic word meaning "lightning" or "gleaming," like the Hebrew *barak*, with which it is related. It is found as a sort of *agnomen* applied to the names of distinguished warriors. See HAMILCAR.

Barcĭno (*Βαρκινών*). Now Barcelona. A town of the Laletani in Hispania Tarraconensis, with an excellent harbour.

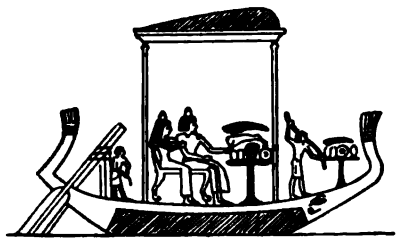
Bardi. A celebrated poetico-sacerdotal order among the ancient Gauls, who roused their countrymen to martial fury by their strains, and for this purpose were accustomed to follow the camp. From the language of Tacitus (*Germ.* 3), some have supposed that a similar order existed among the ancient Germans. The passage in question, however, involves a doubtful reading. They who adopt *barditus* as the true lection make it signify "a bard's song." The reading frequently adopted, however, is *barritus*, "a war-cry." Probability, nevertheless, is strongly in favour of the Germans having also had their bards.

Bardocucullus. See CUCULLUS.

Barea. See SORANUS.

Bargusii. A people in the northeast of Spain, between the Pyrenees and the Iberus (Livy, xxi. 19).

Baris (*βᾶρις*). (1) A boat used on the Nile to transport merchandise, etc., across the river. It



Baris. (Rawlinson.)

is described in Herod. ii. 96. (2) In the Septuagint, the word denotes a tower or palace (Ps. xliv. 9).

Barium. A town of Apulia, on the Adriatic, noted for its fisheries, whence Horace calls it "fishy Barium" (*Sat.* i. 5, 97). It is now Bari.

Barsinē (*Βαρσίνη*). A daughter of Darius Codomannus, who married Alexander the Great, B.C. 324, and had by him a son named Heracles. She was secretly put to death by Cassander, along with her son, when the latter had reached his fourteenth year (Justin, xv. 2). According, however, to Diodorus Siculus (xx. 28), he was slain by Polysperchon, who had agreed with Cassander that he would commit the deed. Plutarch says that Polysperchon promised to slay him for 100 talents. We have followed Arrian (vii. 1) in making Barsiné the daughter of Darius. According to Plutarch (*Vit. Alex.*) she was the daughter of Artabazus; while another authority makes her father to have been named Pharnabazus. It is therefore said by some that two women of the same name are referred to—one a Greek and one a Persian, and both married to Alexander.

Basanistae (*βασανισταί*). See TORMENTUM.

Basănos (*βάσανος*). See TORMENTUM.

Bascania (*βασκανία*). See FASCINUM.

Bascauda. A word borrowed, like the English *basket*, from the ancient British language (Welsh, *basged*) and mentioned by Martial (xiv. 99) as imported from Britain. The original form of basket appears to have been imitated in silver (Juv. xii. 46).

Basilēia (*βασίλεια*). A festival with games, open to all Greeks, held at Lebadea in Boeotia, in honour of Zeus Basileus. See Diod. xv. 53.

Basĭleus (*βασιλεύς*). See ARCHON; MAGISTER BIBENDI; REX.

Basilia. (1) An island, famous for its amber, in the Northern Ocean. Modern writers have supposed that it is in reality to be identified with the southern extremity of Sweden, and mistaken by the ancients for an island. (2) A city on the Rhenus (Rhine), now Bâle, and in the Middle Ages known as Basula.

Basilĭca (*τὰ βασιλικά*). The Greek code of Roman law, commenced about A.D. 876 by the emperor Basil I., and finished by his son, Leo the Philosopher, who reigned A.D. 886–911. It comprised the Institutes, Pandects, Code, the Novellae, and the imperial Constitutions subsequent to the time of Justinian. It is in sixty books, subdivided into titles. The publication of this authorized body of law in Greek led to the gradual disuse of the original compilations of Justinian in the East; but by its means the Roman law was so firmly established in Eastern Europe and Western Asia as to maintain its hold there among the Greek populations to the present day. See Rudorff, *Röm. Rechtsgeschichte* (Leipzig, 1876), and the article IUSTINIANUS. The best modern edition of the *Basilica* is that of Heimbach, 6 vols. (Leipzig, 1833–70).

Basilĭca (*στοὰ βασιλική*; the pure Latin word being *regia*, sc. *aula*). A state building, used by the Romans as a hall of justice and a public meeting-place. The earliest basilica built at Rome was called the *Basilica Porcia*, after the famous M. Porcius Cato Censorius, who built it in B.C. 184, probably on the model of the *στοὰ βασίλειος* ("royal colonnade") at Athens. It stood in the Forum near the Curia. The later basilicas usually bore the name of the persons who built them. Buildings of the same kind were constantly erected in the

provinces to serve as halls of exchange or courts of justice. The form of the basilica was oblong; the interior was a hall, either without any divisions or divided by rows of pillars, with a main nave, and two, or sometimes four, side-aisles. Galleries for spectators were often added above. If the basilica was used as a hall of justice, a space (usually in the form of a large semicircular niche, and containing a tribunal) was set up at the end of the nave for the accommodation of the court.

Basilica of Trajan.

After the time of Constantine the Great, of whose great basilica, with its nave and two aisles, magnificent ruins still remain, many basilicas were turned into Christian churches, and many churches were built upon the same plan.

Besides the *Basilica Porcia* already mentioned as having been the earliest Roman structure of the kind, there were at Rome fully twenty others erected at different periods, of which the following are most frequently mentioned l ancient authors: (1) *Basilica Sempronia*, co structed by Titus Sempronius, B.C. 171, and su posed to have been between the Vicus Tuscus a the Velabrum. (2) *Basilica Opimia*, which w above the Comitium. (3) *Basilica Pauli Aemili* or *Basilica Aemilia*, called also *Regia Pauli* l Statius. Cicero mentions two basilicas of th name, of which one was built, and the other on restored, by Paulus Aemilius. Both these edific were in the Forum, and one was celebrated for i open peristyle of Phrygian columns, which Pl tarch (*Vit. Caes.*) states was erected by L. Aemili Paulus during his consulship, at an expense 1500 talents, sent to him by Caesar from Gaul, a bribe to gain him over from the aristocrati party. (4) *Basilica Pompeii*, called also *regia*, ne the theatre of Pompey. (5) *Basilica Iulia*, erec by Iulius Caesar, in the Forum, and opposite to t Basilica Aemilia. It was from the roof of t building that Caligula scattered money amo the people for several successive days. (6) *Ba lica Flavia*, of the form on which the Christ churches were modelled. (7) *Basilica Ulpia Traiani*, in the Forum of Trajan. (8) *Basil Constantini*, erected by the emperor Constant supposed to be the ruin now remaining on the Sacra, near the Temple of Rome and Venus, commonly called the Temple of Peace. Of all th magnificent edifices nothing now remains bey the ground plan, and the bases and some port of the columns and superstructure of seve The basilica at Pompeii is in better preservati the external walls, ranges of columns, and tribu of the judges being still tolerably perfect on ground floor. See the illustration on page 199.

The Forum, or, where there was more than o the one which was in the most frequented a central part of the city, was always selected the site of a basilica; and hence it is that t classic writers not infrequently use the ter *forum* and *basilica* synonymously. See FORUM.

Basilīdes (Βασιλείδης). The father of Hero tus (q. v.).

Basilinda (βασιλίνδα). A children's game play by both Greeks and Roma and practically identi with our game of "foll your leader." See Hero 114; Suet. *Nero*, 35; Hor *Epist.* i. 1. 59.

Basiliscus (βασιλίσκ The basilisk, someti called *cockatrice*, from vulgar belief in modern ti that it is produced from egg of a cock. Nicander scribes it as having a s body, about three palms l and of a shining colour. the ancient authors s with horror of the poiso the basilisk, which they firm to be of so deadly a ure as to prove fatal, only when introduced i a wound, but also w transmitted through another object. Avicenna lates the case of a soldier to whom, having tr fixed a basilisk with a spear, its venom pro

The Basilica at Trèves.

Remains of the Basilica at Pompeii. (Overbeck.)

fatal, and also to his horse, whose lip was accidentally wounded by it. Linnaeus refers this creature, as mentioned by the ancients, to the *lacerta iguana*. Calmet supposes the Scriptural basilisk to be the same with the *cobra di capello*, but this is not found in Africa. The serpent which is described under the name of *buskah* answers very well in most respects to the ancient descriptions of the basilisk.

Basilium (*βασίλειον*). A tall head-dress peculiar to the kings of Egypt and to the Egyptian goddess Isis (q. v.). See Plut. *De Is. et Osir.* 19.

Basilius (Βασίλειος). (1) A Christian writer, surnamed the Great, of Caesarea in Cappadocia. He was born of a noble family in A.D. 329, was educated in rhetoric at Constantinople and Athens by Libanius and Himerius, and subsequently took up the profession of advocate. But it was not long before he dedicated himself to the service of the Church. He distinguished himself especially by his resistance to Arianism and the measures he adopted for regulating the monastic system. He died, the bishop of his native city, in A.D. 379. He composed a revised liturgy still in use in the East, and known as the "Liturgy of the Holy Basil." Besides his writings on points of doctrine, we have an address by him to young men on the uses of Greek literature, the study of which he earnestly recommended, in opposition to the prej-

Basilica of St. Peter, erected in the time of Constantine.

udices of many Christians. He has also left a collection of four hundred letters, which are models in their way. Among them are those addressed to Libanius, his pagan instructor. A standard edition of his works is that of the Abbé Migne in 4 vols. (29–32) of his *Patrologia Graeco-Latina* (Paris, 1866). The Greek Church celebrates the day of his death (January 1st), the Roman Church that of his ordination (June 14th). (2) The name of several of the Byzantine emperors. See BYZANTINUM IMPERIUM.

Bassae. See PHIGALIA.

Bassăra, Bassăris (βασσάρα, κασσάρα). Originally a name given to the fox, and probably Egyptian in its origin, since in the hieroglyphs the fox is called *wasar* (Coptic *basor*); and Egyptian priests are found represented as wearing what appear to be fox-skins. (See Lepsius, *Denkmäler*, ii. 112, 128.) In Lydia and Thrace the word is applied to the dress of the Bacchanals (Bassarides), which is described as variegated and reaching to the feet. The Lydian Dionysus is hence styled Bassareus, but there is no genuine Hellenic conception of a fox in connection with Dionysus. See Roscher, *Ausführl. Lexikon der griech. und röm. Mythologie*, s. h. v.

Bassus, AUFIDIUS. A Roman historian of the time of Tiberius, who treated of the expiration of the Republic and the founding of the Empire. Quintilian (x. 1. 103) speaks of his *libri belli Germanici*, which may, however, have been a part of the other work. His narrative was continued by Pliny the Elder, and appears to have been used by Dio Cassius and Suetonius. Quotations from it are to be found in Seneca, *Suasoriae*, vi. 18 and 23. See H. Peter, *Hist. Fragm.* 308.

Bastarnae. A people who first inhabited that part of European Sarmatia which corresponds with a part of Poland and Prussia, and who afterwards established themselves in the south, to the left and right of the Tyras (Liv. xl. 58).

Basterna. A kind of litter or palanquin, used by Roman women, resembling the *lectica* (q. v.). The driver was called *basternarius*. See Ginzrot,

Basterna.

Die Wagen der Alten, from which the accompanying illustration is taken.

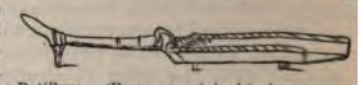
Batāvi. An old German nation, which inhabited a part of the present Holland, especially the island called Batavorum Insula (modern *Betuwe*), formed by that branch of the Rhine which empties into the sea near Lugdunum Batavorum (Leyden), together with the Vahalis (Waal) and Mosa (Maas). Their territories, however, extended much beyond the Waal. Tacitus commends their bravery. According to him they were originally the same as the Catti (q. v.), a German tribe, which had emigrated from their country on account of domestic troubles. This must have happened before the time of Caesar. When Germanicus was about to invade Germany from the sea he made their island the rendezvous of his fleet. Being subjugated by the Romans, they served them with such courage and fidelity as to obtain the title of friends and brethren. They were exempted from tributes and taxes, and permitted to choose their leaders among themselves. Their cavalry was particularly excellent. During the reign of Vespasian they revolted, under the command of Civilis, from the Romans, and extorted from them favourable terms of peace. Trajan and Hadrian subjugated them again. At the end of the third century the Salian Franks obtained possession of the Insula Batavorum. The capital of the nation was Lugdunum Batavorum, now Leyden (Tac. *Hist.* iv. 12; xix. 32).

Baths and Bathing. See BALNEAE.

Bathȳcles (Βαθυκλῆς). A celebrated artist, supposed to have been a native of Magnesia on the Maeander. The period when he flourished has given rise to much discussion. It was probably in the age of Croesus (Pausan. iii. 191).

Bathyllus (Βάθυλλος). (1) A young Samian, the favourite of Polycrates (q. v.), and alluded to by Anacreon. (2) An Alexandrian youth, the favourite of Maecenas, and noted for his graceful dancing in the pantomimes (Juv. vi. 63).

Batillum or **Vatillum.** An iron shovel with a short handle used for various purposes, especially as a fire-shovel, chafing-dish, and for burning incense. See Horace, *Sat.* i. 5. 36.



Batillum. (From an original in bronze found at Pompeii.)

Batrachomyomachia (Βατραχομυομαχία). The Battle of the Frogs and the Mice. The title of an epic poem, falsely bearing the name of Homer. It was a parody of the *Iliad*, and was probably written by Pigres (q. v.). (See HOMERUS.) It consists of 294 hexameters, and has been edited by Ernesti in his edition of Homer (Leipzig, 1759; reprinted at Glasgow, 1814); Matthiae (Leipzig, 1805); and Mitzschke (Berlin, 1874).

Battering-Ram. See ARIES.

Battiādae (Βαττιάδαι). Kings of Cyrené during eight generations. (1) BATTUS I., of Thera, led a colony to Africa at the command of the Delphic oracle, and founded Cyrené about B.C. 631. (2) ARCESILAÜS I., son of the preceding, reigned B.C. 599–583. (3) BATTUS II., surnamed "the Happy," son of the preceding, reigned 583–560 (?) (4) ARCESILAÜS II., son of the preceding, surnamed "the Oppressive," reigned about 560–550. His brothers withdrew from Cyrené, and founded Barca. (5) BATTUS III., or "the Lame," son of the preceding, reigned about 550–530, in which period Demonax, a Mantinean, with the aid of the people, gave a new constitution to the city, whereby the royal power was reduced within very narrow limits. (6) ARCESILAÜS III., son of the preceding, reigned about 530–514. (7) BATTUS IV., of whose life we have no accounts. (8) ARCESILAÜS IV., at whose death, about 450, a popular government was established. See CYRENÉ.

Battiādes (Βαττιάδης). A patronymic of Callimachus (q. v.) from his father Battus. The name is also applied to (1) the people of Cyrené, a place founded by Battus, and (2) to the kings of Cyrené. See CYRENÉ.

Battus (Βάττος). (1) A Lacedaemonian who, in

B.C. 631, built the town of Cyrené with a colony from the island of Thera. His proper name was Aristoteles, but he received the name of Battus from his having an impediment in his speech (βατταρίζω = to stutter), though Herodotus (iv. 155) says that βάττος is a derivative from a Libyan dialect, and means "king." He reigned over Cyrené for about thirty years, and was succeeded by his son Arcesilaüs. See BATTIADAE; CYRENÉ. (2) A shepherd of Pylos, who promised Hermes that he would not expose his theft of the flocks of Admetus, which were in charge of Apollo. Having broken his promise, he was turned into a stone (Ovid, *Met.* ii. 702).

Baucălis (βαύκαλις). A large wine-cooler, made usually of earthenware. See Athenaeus, xi. 784 c.

Baucĭdes (βαυκίδης). A kind of costly shoe of saffron colour worn by women (Poll. vii. 99.)

Baucis (Βαυκίς). See PHILEMON.

Bauli. A collection of villas between Misenum and Baiae in Campania.

Bavius. A dull poet who, with Mevius, attacked Vergil, Horace, and other Augustan writers. See Verg. *Ecl.* iii. 90; v. 36; Horace, *Epod.* x. 1; and the article VERGILIUS.

Baxeae or **Baxae.** Sandals made of leaves, twigs, or fibre, and worn by comic actors, while the *cothurnus* was peculiar to the tragic stage (Isidor. *Orig.* xix. 33). Philosophers also wore sandals of this description, at least in later times. Of the two *baxeae* shown in the accompanying illustration, the upper one was worn on the right foot. It has a loop on the right side for fastening the band which went across the instep. This band, together with the ligature connected with it,

Baxeae. (British Museum.)

which was inserted between the great and the second toe, is made of the stem of the papyrus, undivided and unwrought. The lower figure shows a sandal in which the portions of the palm-leaf are interlaced with great neatness and regularity, the sewing and binding being effected by fibres of papyrus. The three holes may be observed for the passage of the band and the ligature already mentioned.

Beards. See BARBA.

Bebaioseos Diké (βεβαιώσεως δίκη). An action to compel a vender to make a good title, or to perform the terms of a contract to sell. See Meier, *Att. Process*, p. 574.

Bebriăcum. See BEDRIACUM.

Bebrỹces (Βέβρυκες). The original inhabitants of Bithynia (q. v.), which was also called Bebrycia, from Bebrycé, a daughter of Danaüs.

Becker, WILHELM ADOLF. A well-known writer on classical subjects, born at Dresden in 1796. Entering the University of Leipzig in 1816, he studied at first theology, and subsequently classical philology. In 1840, he travelled and studied in Italy, returning in 1842 to take the professorship of archæology at Leipzig, where his lectures were very largely attended. His lively imagination, prompted by his minute knowledge of antiquity, led him to write his two famous works, which have so successfully reproduced pictures of the ancient society of Greece and Rome, while giving in detail a vast amount of archæological information. These works are *Gallus* (Leipzig, 1838), a quasi-narrative of life at Rome under Augustus; and *Charikles* (Leipzig, 1840), a story of society in ancient Greece. These two works have been revised, re-edited, and translated by numerous scholars, and have been a storehouse of information to students in all lands. His formal treatise, *De Comicis Romanorum Fabulis* (Leipzig, 1837), is another valuable production, as is also his hand-book of Roman antiquities, carried on after his death by Marquardt. Becker died at Meissen, Sept. 29th, 1846.

Beda (VENERABĬLIS). The most distinguished scholar in the world at the time he lived, born at Durham (England) in or about the year A.D. 672. He remained for thirteen years in the monastery of St. Peter under the care of the abbot. He was ordained priest in his thirtieth year, and devoted his life to such literature as was possible in those days, gaining a knowledge of Greek, Latin, Hebrew, medicine, and astronomy. He was the author of numerous homilies, hymns, epigrams, biographies of saints, works on chronology and grammar, and commentaries on various books of the New Testament. His most valuable production is his *Historia Ecclesiastica Gentis Anglorum* in five books, to which we owe nearly all our information regarding the history of England to A.D. 731, and which King Alfred translated into Anglo-Saxon. A good English version is that of Giles (1843).

Bedriăcum or **Bebriăcum.** A hamlet in Cisalpine Gaul, between Verona and Cremona, where in the same year (A.D. 69) Otho was defeated by the troops of Vitellius, and Vitellius by those of Vespasian (Tac. *Hist.* i. 15). The modern name is Caneto.

Bed-clothing. See BABYLONICUM; LODIX; STRAGULUM.

Beds. See LECTUS.

Beer. See CERVESIA.

Beggars. See MENDICUS.

Bekker, IMMANUEL. A distinguished German philologist, who was born at Berlin in 1785. He took his degree at the University of Halle in 1807, being regarded as the most brilliant pupil of F. A. Wolf (q. v.). In 1811 he became Professor of Classical Philology at Berlin, where he died in 1871. Bekker's life-work lay in the line of manuscript recension, for which a long course of careful study in the libraries of France, Germany, England, and Italy well fitted him, and which he carried on independently of the printed editions. He did much valuable work upon the *Corpus Inscriptionum Graecarum;* and published *Anecdota Graeca*, 3 vols. (Berlin, 1814–21); besides important recensions of the texts of Plato, Aristotle, the Attic orators,

Aristophanes, Thucydides, Theognis, Sextus Empiricus, Livy, and Tacitus.

Belĕsys (Βέλεσυς). A Babylonian priest, who successfully conspired with Arbaces to overthrow Sardanapalus (q. v.), the king of Assyria.

Belgae. See GALLIA.

Belgĭca. See GALLIA.

Belgium. A division of Gallia Belgica. The name is often used of the whole country. See Caes. *B. G.* v. 24.

Belĭdes. See BELUS.

Belĭdes. See BELUS.

Belisāna. A deity of the Gauls, identified by the Romans with Minerva.

Belisarius (Slavonic *Beli-Tsar*, "White Prince"). One of the greatest generals of his time, to whom the emperor Justinian chiefly owed the splendour of his reign. Sprung from an obscure family in Thrace, Belisarius first served in the body-guard of the emperor, but soon obtained the chief command of an army of 25,000 men, stationed on the Persian frontiers, and in A.D. 530 gained a complete victory over a Persian army not less than 40,000 strong. The next year, however, he lost a battle against the same enemy, who had forced their way into Syria—the only battle which he lost during his whole career. He was recalled from the army, and soon became, at home, the support of his master. In the year 532, civil commotions, proceeding from the rival factions of the circus, who called themselves the Green (*Prasini*) and the Blue (*Veneti*), and who caused great disorders in Constantinople, brought the life and reign of Justinian in the utmost peril; and Hypatius was already chosen emperor, when Belisarius, with a small body of faithful adherents, restored order. Justinian, with a view of conquering the dominions of Gelimer, king of the Vandals, sent Belisarius, with an army of 15,000 men, to Africa. After two victories, he secured the person and the treasures of the Vandal king. Gelimer was led in triumph through the streets of Constantinople, and Justinian ordered a medal to be struck, with the inscription *Belisarius Gloria Romanorum*, which has descended to our times. By the dissensions existing in the royal family of the Ostrogoths in Italy, Justinian was induced to attempt the reduction of Italy and Rome under his sceptre. Belisarius vanquished Vitiges, king of the Goths, made him prisoner at Ravenna (A.D. 540), and conducted him, together with many other Goths, to Constantinople. The war in Italy against the Goths continued; but Belisarius, not being sufficiently supplied with money and troops by the emperor, demanded his recall (A.D. 548). He afterwards commanded in the war against the Bulgarians, whom he conquered in the year 559. Upon his return to Constantinople he was accused of having taken part in a conspiracy; but Justinian was convinced of his innocence, and is said to have restored to him his property and dignities, of which he had been deprived. Belisarius died A.D. 565. His history has been much coloured by the poets, and particularly by Marmontel, in his politico-philosophical romance. According to his narrative, the emperor caused the eyes of the hero to be struck out, and Belisarius was compelled to beg his bread in the streets of Constantinople. Other writers say that Justinian had him thrown into a prison, which is still shown under the appellation of the Tower of Belisarius. From this tower he is reported to have let down a bag fastened to a rope, and to have addressed the passers by in these oft-quoted words: "Give an obolus to Belisarius (*Date obolum Belisario*), whom virtue exalted, and envy has oppressed." Of this, however, no contemporary writer makes any mention. Tzetzes (q. v.), a writer of the twelfth century, was the first who related this fable. Through too great indulgence towards his wife Antonia, Belisarius was impelled to many acts of injustice, and he evinced a servile submissiveness to the licentious Theodora, the wife of Justinian. See Mahon, *Life of Belisarius* (London, 1829).

Bellerŏphon (Βελλεροφῶν) or **Bellerophontes** (Βελλεροφόντης). Son of Glaucus of Corinth (or, according to another account, of Poseidon), and grandson of Sisyphus. His proper name is said to have been Hipponoüs; the name Bellerophontes implies that he was the slayer of some now unknown monster. In later times his name was wrongly explained as the slayer of a certain Corinthian, Bellerus, on account of which he was supposed to have fled to Proetus at Tiryns or Corinth. The wife of Proetus, Anteia (or Stheneboea), fell in love with the beautiful youth; he was deaf to her entreaties; she slandered him to her husband, who resolved on his destruction. He sent Bellerophon to Lycia, to his father-in-law Iobates, with a tablet in cipher, begging him to put the bearer to death. Iobates first commissioned Bellerophon to destroy the fire-breathing monster Chimaera, a task which he executed with the help of his winged horse Pegasus. (See PEGASUS.) Thereupon, after a fierce battle, he conquered the

Bellerophon, Pegasus, and Chimaera. (Tischbein, Hamilton Vases, vol. i. pl. 1.)

Solymi and the Amazons, on his return slew in ambush all the boldest among the Lycians, and Iobates now recognized his divine origin, kept him with him, and gave him half of his kingdom and his daughter to wife. The children of this marriage were Isander, Hippolochus, the father of Glaucus and Laodamia, and the mother of Sar-

pedon by Zeus. Afterwards Bellerophon was hated by all the gods, and wandered about alone, devouring his heart in sorrow. His son Isander was killed by Ares in battle against the Solymi, while Laodamia was sacrificed to the wrath of Artemis. This is the Homeric version; but, according to Pindar, Bellerophon's high fortune made him so overweening that he wished to mount to heaven on Pegasus. Zeus, however, drove the horse wild with a gadfly, and Bellerophon fell and came to a miserable end. He was honoured as a hero in Corinth, an enclosure being consecrated to him in the cypress grove of Craneion. See Morris, *Bellerophon in Argos*, etc.

Bellōna. (1) The Roman goddess of war, in early Latin called Duellona. An old Italian divinity, probably of Sabine origin. She was supposed to be the wife or sister of Mars, and was identified with the Greek Enyo (Ἐννώ). Her temple, which was situated in the Campus Martius, outside the old Pomerium, was used for meetings of the Senate when it was dealing with the ambassadors of foreign nations, or Roman generals who claimed a triumph on their return from war, for it must be remembered that under such circumstances a general might not enter the city. The pillar of war (Columna Bellica) stood hard by. It was from this, as representing the boundary of the enemy's territory, that the Fetialis threw his lance on declaring war. See FETIALES.

(2) Quite a different goddess is the Bellona whom the Roman government brought from Comana in Cappadocia towards the beginning of the first century B.C., during the Mithridatic War. This Bellona was worshipped in a different locality, and with a service conducted by Cappadocian priests and priestesses. These Bellonarii moved through the city in procession at the festivals of the goddess, in black raiment, and shed their own blood at the sacrifice, wounding themselves for the purpose in the arms and loins with a two-edged axe, and prophesying amid a wild noise of drums and trumpets.

Bellovăci. A people of Gaul inhabiting the site of the modern Beauvais in the Isle de France. See Caes. *B. G.* ii. 4.

Bellows. See FOLLIS.

Bells. See TINTINNABULUM.

Belus (Βῆλος). (1) The son of Libya, granddaughter of Io and Poseidon, and father of Aegyptus, Danaïs, Cepheus, and Phineus, to each of whom the patronymic Belīdes is applied. The daughters of Danaïs are known as Belīdes. (2) A name given to several kings of the East, whose existence appears extremely doubtful. The most ancient is Belus, king of Assyria, father of Ninus, whose epoch it is impossible to determine. (3) A king of Lydia, father of Ninus (Herod. i. 7). The Belus of Assyria, or the remote East, is thought by some to be the same with the Great Bali of Hindu mythology, as well as the Baal who was the principal male deity of the Phœnician and Canaanitish nations. The Belus of Babylon and Assyria has no identity, however, with the Phœnician Baal, except that both bore the title of Bel-Ba'ab or "lord." See ASSYRIA; BABYLONIA. (4) A river in Syria where glass-making was invented (Plin. *H. N.* v. 19).

Bema (βῆμα). The platform from which the orators spoke in the Athenian assembly. See ECCLESIA; PNYX.

The Bema of the Pnyx at Athens.

Benācus Lacus. The modern Lago di Garda in the north of Italy, out of which the Mincius (Mincio) flows.

Bendideia (Βενδίδεια). A Thracian festival in honour of the goddess Bendis (q. v.), who is said to be identical with the Grecian Artemis, and with the Roman Diana. The festival was of a bacchanalian character. From Thrace it was brought to Athens, where it was celebrated in the Piraeus, in the month Thargelion. The temple of Bendis was called Βενδίδειον.

Bendis (Βενδίς). A goddess of the moon among the Thracians. She was invested with power over heaven and earth, and identified by the Greeks with Artemis, Hecaté, and Persephoné. The worship of this goddess was introduced into Attica by Thracian aliens; and was so popular that in Plato's time it became a state ceremonial at Athens. A public festival was instituted called the Bendideia, at which there were torch-races and a solemn procession of Athenians and Thracians at the Piraeus. See ARTEMIS.

Beneficium, Beneficiarius. The word *beneficium* is of frequent occurrence in the Roman law, in the sense of some special privilege or favour granted by the praetor or the emperor to a class of persons on some special ground of equity; but the word was also used in other senses. In the time of Cicero it was usual for a general, or a governor of a province, to report to the treasury (*aerarium*) the names of those under his command who had done good service to the State; those whose names were entered in such report were said *in beneficiis ad aerarium deferri* (Cic. *Pro. Arch.* 5; *Ad Fam.* v. 20; and the note of Manutius). It was required by a Lex Iulia that the names should be given in within thirty days after the accounts of the general or governor. *In beneficiis* in these passages may mean that the persons so reported were considered as persons who had deserved well of the State, and so the word *beneficium* may have reference to the services of the individuals; but as the object for which their services were reported was the benefit of the individuals, it seems that the term had reference to the gratuity in the form of money or presents given for such services. The honours and offices of the Roman State in the republican period were called the *beneficia* of the Roman people.

Beneficium also signified any promotion conferred on or grant made to soldiers, who were thence called *beneficiarii;* this term was a common one, as we see from inscriptions in Gruter (li. 4; cxxx. 5), in some of which the word *beneficiarius* is represented by the two letters B. F. Beneficiarius is also used by Caesar (*De Bell. Civ.* i. 75) to express

the person who had received a beneficium. It does not, however, appear from these passages what the beneficium actually was. It might be any kind of honour, or special exemption from service (Suet. *Tib.* 12).

Grants of land and other things made by the Roman emperors were called *beneficia*, and were entered in a book called Liber Beneficiorum. The secretary or clerk who kept this book was called *a commentariis beneficiorum*, as appears from an inscription in Gruter (clxxviii. 1).

It was the practice of the kings and leaders of the tribes which took possession of the western provinces of the Roman Empire to grant lands to their nobles to be held generally for life on condition of special personal service. Lands so granted were called *beneficia*. From about the end of the ninth century, when *beneficia* became hereditary, they were also called *feoda* or feuds, the two words being used indifferently to denote the same condition of landed property (Guizot, *Histoire de la Civilisation en France*, iii. p. 247). The beneficiarius is he who has a beneficium. Grants made for the purpose of endowing churches were called *beneficia;* hence the word "benefice" came to be applied to an ecclesiastical preferment.

Beneficium Abstinendi. See HERES.

Beneventum. The modern Benevento. A city of Samnium, about ten miles beyond Candium, on the Via Appia. Its name is said to have been

Beneventum in Samnium.

originally Maleventum, and to have been changed because of the evil omen contained in it. (See EUPHEMISM.) The more auspicious name was given in it in B.C. 271 (Livy, ix. 27). It remained in the possession of the Romans during the whole of the Second Punic War, and obtained the thanks of the Senate for its firm attachment to the Republic at that critical period (Livy, xxvii. 10). We subsequently hear of its being a second time colonized by the veteran soldiers of Augustus, and also a third time under Nero. Beneventum was situated near the junction of the Sabatus and Calor, now Sabbato and Calore. Its position was a very important one, since here the main roads intersected each other from Latium into southern Italy, and from Samnium into Campania. Under the Lombards, Beneventum became the capital of a powerful dukedom. It abounds in remains of ancient sculpture above any other town in Italy. The most beautiful relic of former days at this place is the Arch of Trajan, which forms one of the entrances into the city. Near Beneventum, Pyrrhus was defeated by Dentatus, B.C. 274.

Benfey, THEODOR. A distinguished philologist, who was born near Göttingen in 1809. He pursued the study of classical philology at the universities of Göttingen, Munich, Frankfort, and Heidelberg, and later won distinction by his *Lexicon of Greek Roots* (Berlin, 1839), and by his edition of the *Sáma Veda* (Leipzig, 1848)—a work which laid the foundation for the scientific study of the Vedas. He also published a Sanskrit grammar, with a chrestomathy and glossary (Leipzig, 1854), a shorter Sanskrit grammar (London, 1868), and a Sanskrit-English dictionary (London, 1866). In his magazine *Orient und Occident* he published, in 1863–64, a translation of the first *mandala* of the *Rig Veda*. To comparative mythology and folk-lore he contributed a translation of the *Panchatantra*, 2 vols. (Leipzig, 1859).

In 1862, Dr. Benfey was made Professor of Sanskrit and Comparative Philology at the University of Göttingen, a chair which he continued to fill until his death in 1881. He left unfinished a Vedic grammar, for which he had collected a large mass of material. His only work in classical literature was his earliest publication—a translation of Terence (Stuttgart, 1837).

No scholar did more than Benfey to enlarge the range of the study of Sanskrit, a work to which he brought the zeal of an enthusiast. As a comparative philologist he was in some respects a follower of Franz Bopp (q. v.), from whom, however, he deviated in deriving all Indo-European words from monosyllabic primitive verbs, a conception which depends upon his theory of the origin of stem suffixes. These he regarded as nearly all derived from a fundamental radical $\sqrt{\text{ANT}}$ appearing in the present participle of verbs. In his defence of this singular thesis he is obliged to assume permutations of sound that violate the most elementary laws of the science of phonology. His view is to be found set forth both in his *Lexicon of Greek Roots*, in his Sanskrit grammar, and in numerous essays.

Benna. A carriage; a word derived from the Keltic. As a wagon of basket-work is still called *benna* in Italian, *Benne* in South German, and *banne* in Belgium, it is conjectured that the vehicle from the Column of Antoninus shown here is a *benna*.

Benna. (From the Column of Antoninus.)

Bentley, RICHARD, perhaps the greatest among the classical scholars of England, was born at Oulton in Yorkshire, January 27th, 1662. After spending five years at the Wakefield Grammar School, he entered St. John's College, Cambridge, in 1676, taking the Bachelor's degree in 1679. No record has been kept of his career as an undergraduate, though he is known to have given evidence of a strong taste for classical study. In

1682, his college gave him the appointment of head-master to the Spalding Grammar School in Lincolnshire, an office which he shortly resigned to become tutor to the son of Dr. Stillingfleet, afterwards Bishop of Worcester. In 1689, he went to Oxford with his pupil, and gained such reputation by his erudition as to be twice appointed to deliver the Boyle Lectures on the "Evidences of Religion." In 1690 he took orders, and received from Bishop Stillingfleet various preferments, with the office of librarian to the Royal Library at St. James's. In 1700, he became Master of Trinity College, Cambridge, and in 1717, Regius Professor of Divinity. His arrogance, greed, and violence in his relations with his colleagues of the university made his subsequent career one of continual strife and controversy. In 1718, the University Senate voted to deprive him of his degrees; in 1734, his deposition as Master was pronounced; yet his ability and force of character were such that at the time of his death he still retained his offices as well as his degrees. He died July 14th, 1742.

As a philologist, Bentley may be truly said to have established the principles of historical criticism and opened a new era for classical scholarship, so that in Germany to-day his name is held in the highest honour as the greatest of England's philologists. His *Dissertation upon the Epistles of Phalaris* (1699) gave him an immediate reputation all over Europe. These *Epistles* purported to be the production of Phalaris (q. v.), and to date back to the sixth century B.C. This claim Bentley, in a paper published for Wotton, showed to be false, whereupon the Christchurch (Oxford) editor of the *Epistles*, the Hon. Charles Boyle (afterward Earl of Orrery) attacked Bentley in a dissertation which Dyce has characterized as "a tissue of superficial learning, dexterous malice, and happy raillery." To this Bentley, superior alike in scholarship and wit, made his immortal reply, to which no answer was ever given, and which is a marvellously brilliant effort, unique in being at once imposing in its learning and fascinating in its ingenious use of all the arts of controversy. The best edition is Wagner's (1874).

Other important works of Bentley are his *Letter to Mill*, on the chronicler John Malelas (1691); an edition of Horace (1711)—an epoch-making masterpiece, recently edited by Zangemeister (1869); an edition of Terence (1726); and an edition of *Paradise Lost* (1732), carried out on the same plan, and much less happily executed. A very remarkable proposal of Bentley's—remarkable considering the time at which it was put forth—was his plan, published in 1720, of printing an edition of the New Testament in which the received Greek text should be corrected by a careful comparison of the oldest existing Greek MSS., and with the Vulgate. This proposal, which was received with a storm of opposition, was not carried out; but the principles laid down by Bentley have been adopted, and have produced important results in the hands of Lachmann and other textual critics of later times. See Monk, *Life of Bentley*, 2 vols. (1833); and Jebb, *Bentley* (1882); with the article TEXTUAL CRITICISM.

Berecyntia (Βερεκυντία). A surname of Cybelé, from Mount Berecyntus in Phrygia, where she was particularly worshipped. See RHEA.

Berecyntii (Βερεκύντιοι) and **Berecyntae** (Βερεκύντται). A Phrygian tribe, celebrated by the poets in connection with Cybelé, so often styled *Berecyntia mater* (Verg. *Aen.* vi. 785).

Berecyntus (Βερέκυντος). A mountain in Phrygia Major, on the banks of the river Sangarius. It was sacred to Cybelé, who is hence styled *Berecyntia mater*. See RHEA.

Berenīcé (Βερενίκη). A name common to several women of antiquity. It is of Greek origin, and means "victory-bringing" or "bearer of victory," the initial B being written, according to Macedonian usage, for the letter Φ, or, in other words, Βερενίκη being put for Φερενίκη, just as the Macedonians said Βίλιππος for Φίλιππος. The most remarkable of this name were the following: (1) The granddaughter of Cassander, brother of Antipater. She married Philip, a Macedonian, probably one of the officers of Alexander, and became by him the mother of many children, among whom were Magas, king of Cyrené, and Antigoné, whom she married to Pyrrhus, king of Epirus. She followed into Egypt Eurydicé, daughter of Antipater, who returned to that country to rejoin her husband, Ptolemy I. Berenicé inspired this prince with so strong a passion that he put away Eurydicé, although he had children by her, and married the former. He also gave the preference, in the succession to the throne, to her son Ptolemy, notwithstanding the better claims of his offspring by Eurydicé. Berenicé was remarkable for her beauty, and her portrait often appears on the medals of Ptolemy I. along with that of the latter. (2) Daughter of Ptolemy Philadelphus and Arsinoé. She followed her mother into exile, and retired with her to the court of Magas, at Cyrené, who married Arsinoé and adopted Berenicé. This will serve to explain why Polybius and Justin make Berenicé to have been the daughter of Magas, while Callimachus gives Ptolemy Philadelphus and Arsinoé as her parents. After the death of Magas, Arsinoé engaged her daughter in marriage to Demetrius, son of Demetrius Poliorcetes; but, on the young prince's having come from Macedonia to Cyrené, she became attached to him herself. Demetrius, conducting himself insolently, was slain in a conspiracy, at the head of which was Berenicé. The latter thereupon married her brother Ptolemy (Euergetes) III. A short time after the nuptials Ptolemy was obliged to go on an expedition into Syria, and Berenicé made a vow that she would consecrate her beautiful head of hair to Aphrodité if her husband returned safe to Egypt. Upon his return she fulfilled her vow in the temple of Aphrodité Zephyrites. On the following day, however, the hair was not to be found. As both the monarch and his queen were greatly disquieted at the loss, Conon the Samaritan, an eminent astronomer of the day, in order to conciliate the royal favour, declared that the locks of Berenicé had been removed by divine interposition, and translated to the skies in the form of a constellation. Hence the cluster of stars near the tail of the Lion is called *Coma Berenices* (Berenicé's hair). Callimachus wrote a piece on this subject, now lost, but a translation of which into Latin verse by Catullus has reached our time (Catull. *Carm.* lxvi.). Berenicé was put to death B.C. 216, by the order of Ptolemy Philopator, her son. (3) A daughter of Ptolemy Philadelphus, given by him in marriage to Antiochus Theos, king of Syria, in order to cement a peace between the two

countries. After the death of her father Antiochus put her aside, and recalled his former wife Laodicé. This last, having taken off Antiochus by poison, sought to destroy Berenicé also as well as her son. This son was surprised and carried off by an emissary of Laodicé's, and shortly after put to death; and Berenicé, in searching for him, was entrapped and slain, B.C. 246. (4) Called by some authors Cleopatra, was the only legitimate child of Ptolemy Lathyrus, and ascended the throne after the death of her father, B.C. 81. Sulla, who was at that time dictator, compelled her to marry, and share her throne with, her cousin, who took the name of Ptolemy Alexander. She was poisoned by the latter only nineteen days after the marriage. (5) Daughter of Ptolemy Auletes. The people of Alexandria having revolted against this prince in B.C. 58, drove him out, and placed upon the throne his two daughters, Tryphena and Berenicé. The former died soon after, and Berenicé was given in marriage to Seleucus, surnamed Cybiosactes. His personal deformity, however, and vicious character soon rendered him so odious to the queen that she caused him to be strangled. Berenicé then married Archelaüs; but Ptolemy Auletes having been restored by Gabinius, the Roman commander, she was put to death by her own father, B.C. 55. (6) A native of Chios, and one of the wives of Mithridates of Pontus. On the overthrow of this monarch's power by Lucullus, Berenicé, in obedience to an order from her husband, took poison along with his other wives, but this not proving effectual, she was strangled by the eunuch Bacchus, B.C. 71. (7) Daughter of Agrippa I., king of Iudaea, and born A.D. 28. She was at first affianced to Marcus, son of Alexander, but this young man having died, Agrippa gave her in marriage to his brother Herod, king of Chalcis, by whom she became the mother of two sons, Berenicianus and Hyrcanus. Having lost her husband when she was at the age of twenty, she went to live with her brother Agrippa, a circumstance which gave rise to reports injurious to her character. To put an end to these rumours, she made proposals to Polemo, king of Cilicia, and offered to become his wife if he would embrace Judaism. Polemo consented, but she soon left him, and returned, in all probability, to her brother, for she was with the latter when St. Paul was arrested at Jerusalem, A.D. 63. The commerce between the guilty pair became now so public that the rumour even reached Rome, and we find Juvenal alluding to the affair in one of his satires (vi. 155). She followed Agrippa when he went to join Vespasian, whom Nero had charged to reduce the Jews to obedience. A new scene now opened for her; she won the affections of Titus, and, at a subsequent period, when Vespasian was established on the throne, and Titus returned home after terminating the Jewish War, she accompanied him to Rome along with her brother Agrippa. At Rome she lived openly with Titus, and took up her abode in the imperial palace, as we learn from Dio Cassius, who states also that she was then in the flower of her age. Titus, it is said, intended even to acknowledge her as his wife; but he was compelled by the murmurs of his subjects to abandon this idea, and he sent her away from the city soon after his accession to the throne. Such, at least, is the account given by Suetonius (*Tit.* 7), who appears more entitled to belief than Dio Cassius, according to whom Titus sent Berenicé away before his accession to the throne, and refused to receive her again, when she had returned to Rome a short time after the commencement of his reign. There is a great difficulty attending the history of this Berenicé as regards her intimacy with Titus. She must, at least, have been forty-two years of age when she first became acquainted with the Roman prince, and fifty-one years old at the period of the celebrated scene which forms the subject of Racine's tragedy. Many are inclined to believe, therefore, that the Berenicé to whom Titus was attached was the daughter of Mariamné and Archelaüs, and, consequently, the niece of the Berenicé of whom we have been speaking, she would be twenty-five years old when Titus came into Iudaea. The story of Berenicé forms the subject of a play by Racine, *Bérénice.*

Berenicé. (1) A city of Egypt on the coast of the Sinus Arabicus, from which a road was made across the intervening desert to Coptos on the Nile, by Ptolemy Philadelphus, 258 miles in length. From this harbour the vessels of Egypt took their departure for Arabia Felix and India. It was through the medium of Berenicé also, and the caravan route to Coptos, that the principal trade of the Romans with India was conducted. By this line of communication it is said that a sum not less than what would now be $2,000,000 was remitted by the Roman traders to their correspondents in the East, in payment of merchandise which ultimately sold for a hundred times as much. The ruins of the ancient Berenicé are found at the modern port of Habest. (2) A city of Cyrenaïca, called also Hesperis. In its vicinity the ancients placed the gardens of the Hesperides. It is now Bengazi, a poor and filthy town. Few traces of the ancient city remain above ground, although much might be brought to light by excavation.

Bergk, THEODOR. A distinguished classicist, who was born at Leipzig in 1812. Between the years 1842 and 1869 he held the chair of classical philology in three universities—Marburg, Freiburg, and Halle, retiring in 1869 from ill-health. His greatest completed work is his *Poetae Lyrici Graeci*, 3 vols. (Leipzig, 1843), of which the fourth edition appeared in 1878. After his retirement, he began his *Geschichte der griechischen Litteratur*, of which he finished only the first volume (Berlin, 1872), the second and third being edited by G. Hinrichs (Berlin, 1883–84). He died July 20th, 1881.

Bernays, JAKOB. A distinguished philologist, born of Jewish ancestry at Hamburg in 1824. He studied classical philology at Bonn, and became professor there in 1866. He was a prolific writer, but his *magnum opus* was his edition of Lucretius (1855). Other important publications were his life of Joseph Justus Scaliger (Berlin, 1855), *Lucian und die Cyniker* (1877), and a translation of the first three books of Aristotle's *Politics* (1872). His *Gesammelte Abhandlungen* were edited after his death by Prof. Usener of Bonn (1887). He died May 26th, 1881.

Bernhardy, GOTTFRIED. A well-known German classical scholar, was born near Frankfort in 1800. He pursued his studies at the University of Berlin, and in 1829 became director of the philological seminarium at Halle. His chief philological works are *Syntax der griechischen Sprache* (1829); *Paralipomena Syntaxis Graecae* (1854); and a crit-

ical edition of Suidas, 4 vols. (1834–53). His two works on Greek and Latin literature—*Griechische Literaturgeschichte* (1867–76) and the *Grundriss d. römischen Lit.* (5th ed. 1872)—are valuable contributions to historical literary study. He died May 14th, 1875.

Beroë (Βερόη). (1) An old woman of Epidaurus, nurse to Semelé. Heré assumed her shape when she persuaded Semelé not to receive the visits of Zeus if he did not appear in the majesty of a god (Ovid, *Met.* iii. 278). (2) The wife of Doryclus, whose form was assumed by Iris, at the instigation of Heré, when she advised the Trojan women to burn the fleet of Aeneas in Sicily (Verg. *Aen.* v.).

Beroea (Βέροια). (1) A large city of Macedonia, south of Edessa, and of great antiquity. Reference should be made to the Acts of the Apostles,

Coin of Beroea, in Syria, with the Head of Trajan.

xvii. 11. (2) A town of Syria, now Aleppo or Haleb, near Antioch, and enlarged by Seleucus Nicator, who named it Beroea after the town in Macedon. In the Old Testament it is called Chelbon.

Berōsus (Βηρωσός). A Greek writer, born in Bithynia, and a priest of Belus. He lived as early as the time of Alexander the Great, and about B.C. 280 wrote a work, dedicated to King Antiochus Soter, on Babylonian history, in three books (*Babylonica* or *Chaldaica*). The work must have been of great value, as it was founded on ancient priestly chronicles preserved in the Temple of Belus at Babylon. Its importance as an authority for the ancient history of Asia is fully attested by the fragments that remain, in spite of their scanty number and disordered arrangement. They are preserved for us chiefly in the works of Iosephus, Eusebius, and Syncellus, and have been edited by W. Richter (Leipzig, 1825), and by Müller in the second volume of the *Historicorum Graecorum Fragmenta* (of the "Collection Didot"), published at Paris in 1848. The work entitled *Antiquitatum Libri Quinque cum Commentariis Ioannis Annii* (Rome, 1498), published in Latin as a work of Berosus, was in reality written by the Dominican Giovanni Nanni of Viterbo.

Beryllus (βήρυλλος). The beryl; a precious stone of the emerald species, and much used by the Romans in the adornment of their cups. Pliny states that the Indian lapidaries were accustomed to colour rock-crystal in such a way as to counterfeit the beryl. The same writer speaks of six varieties of the beryl, or of what he considered such.

Berytus (Βηρυτός). Called in the Old Test. *Berotha* and *Berothai*. The modern Beirût; an ancient town of Phœnicia, about twenty-four miles south of Byblus, famous in the age of Justinian for the study of law, and styled by that emperor "the mother and nurse of the laws." The civil law was taught there in Greek, as it was at Rome in Latin.

Coin of Berytus.

It had also the name of Colonia Felix Iulia, from Augustus Caesar, who made it a Roman colony, and named it in honour of his daughter (Plin. *H. N.* v. 20). The adjacent plain is renowned as the place where St. George, the patron saint of England, slew the dragon; in memory of which a small chapel was built upon the spot, dedicated at first to that Christian hero, but now changed to a mosque. It was frequently captured and recaptured during the Crusades.

Bes (*be-is* = *binae partes assis*). Two thirds of a unit. See As.

Besa or **Bessa** (βήσα, βήσσα, βησίον). An Alexandrian vessel used both as a drinking-cup and for holding perfumes, etc. The vessel was named from having upon it the features of the Egyptian god Bes, modelled in the clay. It was in the shape of a flask, broad at the bottom and narrowing towards the top. See Krause, *Angeiologie*, 379, 380, 407, 408.

Bessi (Βέσσοι). A people of Thrace dwelling in a district known as Bessica, between Mount Rhodopé and the northern part of the river Hebrus.

Bessus (Βῆσσος). A satrap of Bactria under Darius III., who, after the defeat of Darius by Alexander the Great at Arbela (B.C. 331), seized him with the intention of carrying him as a prisoner to his own satrapy. Being hotly pursued by the Macedonians, he murdered his royal captive and made his own escape. He was subsequently delivered into the hands of Alexander, and that monarch, according to one account (Justin, xii. 5), gave him up for punishment to the brother of Darius. Plutarch, however, states that Alexander himself punished the offender in the following manner: He caused two straight trees to be bent, and one of his legs to be made fast to each; then suffering the trees to return to their former posture, his body was torn asunder by the violence of the recoil (Plut. *Alex.*). Arrian makes Alexander to have caused his nostrils to be slit, the tips of his ears to be cut off, and the offender, after this, to have been sent to Ecbatana, and put to death in the sight of all the inhabitants of the capital of Media.

Bestiarii (θηριομάχοι). Persons who fought with wild beasts in the games of the Circus. They were either persons who fought for the sake of pay, and who were allowed to bear arms; or criminals, who were usually permitted to have no means of defence against the wild beasts. The *bestiarii* who fought with the beasts for the sake of pay, and of whom there were great numbers in the

Bestiarii. (Bas-relief, Palazzo Orsini, Rome.)

latter days of the Republic and under the Empire, are always spoken of as distinct from the gladiators, who fought with one another. It appears that there were schools in Rome in which persons were trained to fight with wild beasts (*scholae bestiarum* or *bestiariorum*). See GLADIATORES.

Betrothal. See MATRIMONIUM; SPONSALIA.

Betting. See ALEA; PIGNUS; SPONSIO.

Biaiōn Diké (βιαίων δίκη). An action brought in any case of brutal violence, and brought under the jurisdiction of the Forty. In practice, it was mainly restricted to (1) the illegal seizure by force of any kind of property, especially of slaves; and (2) the rape, or attempted rape, of a free person.

Biānor (Βιάνωρ). A son of the river-god Tiber, and of Manto, daughter of Tiresias. Servius makes him the founder of Mantua, and identical with Ocnus.

Bias (Βίας). (1) The son of Amythaon and Idomené, was king of Argos, and brother to the famous soothsayer Melampus (q. v.). (2) One of the Seven Wise Men of Greece. He was son of Teutamus, and was born at Prienē, in Ionia, about B.C. 570. Bias was a practical philosopher, studied the laws of his country, and employed his knowledge in the service of his friends, defending them in the courts of justice, settling their disputes. He made a noble use of his wealth. His advice, that the Ionians should fly before the victorious Cyrus to Sardinia, was not followed, and the victory of the army of Cyrus confirmed the correctness of his opinion. The inhabitants of Prienē, when besieged by Mazares, resolved to abandon the city with their property. On this occasion Bias replied to one of his fellow-citizens, who expressed astonishment that he made no preparations for his departure, "I carry everything with me." He remained in his native country, where he died at a very advanced age. His countrymen buried him with splendour, and honoured his memory. Some of his apophthegms are still preserved.

Bibacŭlus, M. FURIUS. A Latin poet, born at Cremona about B.C. 103. He appears to have composed a turgid poem entitled *Aethiopis*, on the legend, very probably, of the Aethiopian Memnon; and also another on the mouths of the Rhine. The latter is thought to have formed part of an epic poem on Caesar's wars in Gaul. Both works are lost, and we have only a couple of fragments remaining. Horace (*Sat.* ii. 5, 40) ridicules a laughable verse of his, in which Iupiter is represented as spitting snow upon the Alps: *Iupiter hibernas cana nive conspuet Alpes.* This line occurred in the beginning of a poem which he had composed on the Gallic War. Quintilian (x. 1, 96) enumerates Bibaculus among the Roman iambic poets, and in another part of his work (viii. 6, 18) gives this same line, citing it as an instance of harsh metaphor. To render his parody more severe, Horace substitutes Furius himself for the monarch of the skies, and, to prevent all mistake, applies to the former a laughable species of designation, drawn directly from his personal appearance, *pingui tentus omaso*, "distended with his fat paunch."

Bibăsis (βίβασις). A gymnastic dance practised among the Spartans by both men and women. See SALTATIO.

Bibliopōla (βιβλιοπώλης). A bookseller. See LIBER.

Bibliothēca (βιβλιοθήκη). A library. (1) GREEK. The large libraries of the Assyrian and Egyptian monarchs were unknown to the Greeks till the time of the Ptolemies. We do indeed hear of a library formed by Pisistratus (Aul. Gell. vii. 17), which Aulus Gellius calls "the first public library"; of another by Polycrates, the tyrant of Samos (Athen. i. 3); and among private collectors we hear of Nicocrates of Cyprus, Euclid the Archon, Euripides (Athen. i. 3), Euthydemus (Xen. *Memor.* iv. 2), and Aristotle (Strabo, xiii. 1). But it was the Macedonian rulers of Alexandria who first created a public library on a large scale. Ptolemy Philadelphus collected books from all parts of Greece and Asia, the larger number of which he deposited in the Museum (q. v.), a building in the Bruchium quarter of Alexandria, and the rest in the Serapeum. Zenodotus was the first librarian, after him Callimachus (who made a catalogue called the Πίνακες), then Eratosthenes, then Apollonius, and then Aristophanes. The number of volumes in the two libraries seems to have been between 500,000 and 600,000. Books in foreign languages were brought to Alexandria and translated for the purpose of being placed in the library, and the Septuagint version of the Old Testament is said to have been made in this way. Galen tells us that the autograph original copies of Aeschylus, Sophocles, and Euripides were procured for the library.

This priceless collection suffered considerably in the siege of Alexandria by Iulius Caesar, in the destruction of the Bruchium quarter by Aurelian (A.D. 273), and by the edict of Theodosius for the destruction of the Serapeum (A.D. 389), until it was finally destroyed by the Arabs (A.D. 640). (See Gibbon, chapter 51.)

A rival library to that at Alexandria was started by the kings of Pergamus, but was transported to Egypt by Antony, who made a present of its 200,000 volumes to Cleopatra. By the second or first century B.C. there seem to have been libraries in most Greek towns. (For bibliography, see below.)

(2) ROMAN. The first public library in Rome was that founded by Asinius Pollio (Plin. *H. N.* vii. 30), and was in the Atrium Libertatis on the Aventine. Iulius Caesar had projected a grand Greek and Latin library, and had commissioned Varro to take measures for the establishment of it; but the scheme was prevented by his death (Suet. *Iul.* 44). The library of Pollio was followed by that of Augustus in the Temple of Apollo on the Palatine Hill (Suet. *Aug.* 29), another, the Bibliotheca Octaviana (so called from Augustus's sister Octavia), forming part of the Porticus Octavia. There were also libraries on the Capitol, in the Temple of Peace founded by Vespasian, in the palace of Tiberius, besides the Ulpian Library (so called after its founder, Trajan), which was the most famous (Gell. xi. 17; Dio Cass. lxviii. 16). This library was attached by Diocletian, as an ornament, to his *thermae*.

Private collections of books were made at Rome soon after the Second Punic War, sometimes from the spoils of Grecian or Eastern conquest. Thus Aemilius Paulus brought to Rome the library of Perseus, king of Macedonia; Sulla, that of Apellicon of Teos; Lucullus, the extensive one of the kings of Pontus, to which he gave the public free

access. The zeal of Cicero, Atticus, Varro, and others in increasing their libraries is well known. Serenus Sammonicus possessed a library of 62,000 books. Towards the end of the Republic it became, in fact, the fashion to have a room elegantly furnished as a library, and reserved for that purpose. However ignorant or unstudious a person might be, it was fashionable to appear learned by having a library, though he might never even read the titles of the books. Seneca (*De Tranq. An.* 9) condemns the rage for mere book-collecting, and rallies those who were more pleased with the outside than the inside. Lucian wrote a separate piece to expose this common folly.

We read of provincial libraries at Milan, Comum, Tibur, and Patrae.

A library generally had an eastern aspect (Vitruv. vi. 7). In Herculaneum a library, fully furnished, has been discovered. Round the walls, it had cases containing the books in rolls, and a rectangular case occupied the centre of the room: these cases were numbered. It was a very small room—so small that a person by stretching out his arms could touch both sides of it; yet it contained 1700 rolls. The cases were called either *armaria*, *loculamenta*, *foruli*, or *nidi*. Asinius Pollio had set the fashion in his public library of adorning the room with the portraits and busts of celebrated men, as well as statues of Minerva and the Muses. This example was soon followed in the private libraries of the rich. The *librarii a bibliotheca* or *bibliothecarii*, who had charge of the libraries, were usually slaves or freedmen. See LIBER.

On ancient libraries, see Ritschl, *Die alexandrinischen Bibliotheken;* Birt, *Das antike Buchwesen* (1882); Egger, *Callimaque et l'Origine de la Bibliographie;* Polybius, xii., 27; Lipsius, *De Bibliothecis Syntagma* in Opera, vol. iii.; Becker-Göll, *Gallus*, ii. 418–424; Séraud, *Les Livres dans l'Antiquité*, chap. x.; Taylor, *The Transmission of Ancient Books* (1875); Bernhardy, *Röm. Litter.* p. 65; Castellani, *Delle Biblioteche nell' Antichità* (Bologna, 1884); and the interesting chapter on the subject in Lanciani, *Ancient Rome in the Light of Recent Discoveries* (1888).

Bibracté. The modern Autun; a large town of the Aedui in Gaul, on the Arroux, one of the branches of the Liger (Loire). Its modern name is a corruption of Augustodunum, by which it was known in imperial times.

Bibrax. The modern Bièvre; a town of the Remi in Gallia Belgica, not far from the Aisne.

Bibŭlus, L. CALPURNIUS. A Roman statesman, one of the aristocratic party. He married Porcia, the daughter of Cato. He was Caesar's colleague in the consulship; but finding it impossible to thwart his designs, retired to his own house and took so little part in the conduct of affairs as to give rise to the epigram which Suetonius (*Iul.* 20.) has preserved:

> Non Bibulo quicquam nuper sed Caesare factumst;
> Nam Bibulo fieri consule nil memini.

Biclinium. A couch for two persons, used at meals (Plaut. *Bacch.* iv. 3, 84). The word is a hybrid, half Latin and half Greek. See TRICLINIUM.

Bicornĭger. An epithet of Bacchus.

Bicos (βίκος). An earthen vessel with handles, used by the Greeks for holding wine, and sometimes for salted meat or fish.

Bidens. (1) See RASTRUM. (2) See BIDENTAL.

Bidental. An erection on a spot where lightning had fallen. The name is derived from the sacrifice of a young sheep (*bidens*) by the *haruspices* at the place. Sometimes, from the resemblance of the structure to the mouth of a well, it was called *puteal*, as in the case of the *puteal Libonis* or *Scribonianum* at the eastern end of the Forum Romanum, and another in the Comitium. (See PUTEAL.) When lightning had struck a spot, it was held necessary *condere fulgur*, either *publice* or *privatim*, according to the nature of the place. If a man had been killed by the lightning, it was not lawful to burn the corpse, but he was buried on the spot (Plin. *H. N.* ii. § 145). Everything which had been scorched or scattered by the lightning was solemnly collected by the pontiff (who was at a later date assisted by the *haruspices*) and piled up with a low muttered prayer. A *bidens* was offered, and a small enclosure, neither paved nor covered, was built around the heap, and was further surrounded by an exterior wall, bearing the legend *fulgur conditum*. Many inscriptions of this kind are still extant, and at Pompeii a bidental has been discovered, of which the outer protection is formed by eight Doric columns (Mazois, *Ruines de Pompéi*, t. iv., pl. ii. iii.). It was not lawful to tread this *locus religiosus*, or even to look into it (Ammian. xxiii. 5).


Remains of a Bidental. (Pompeii.)

From Horace (*A. P.* 471) it appears to have been believed that a person who was guilty of profaning a bidental would be punished by the gods with frenzy.

Bidiaei (βιδιαῖοι, βίδεοι or βίδυοι). Magistrates in Sparta whose business was to inspect the gymnastic exercises. Their house of meeting (ἀρχεῖον) was in the market-place (Pausan. iii. 11, § 2). They were either five or six in number, and had a president who is called in inscriptions πρέσβυς βιδέων (*C. I. G.* i. 611). See GYMNASIUM.

Bidis (Βίδος). A small town in Sicily, west of Syracuse.

Bier. See FERETRUM; FUNUS.

Bifrons. An epithet of Ianus (q. v.) as being represented with two faces.


Ianus Bifrons. (From a coin.)

Biga or **Bigae.** The Latin name for a chariot and pair. See CURRUS.

Bigamia. See MATRIMONIUM.

Bigāti, sc. *nummi.* Roman coins (denarii), having the device of a two-horsed chariot (*biga*). See DENARIUS.


Bigati Nummi.

Bilbĭlis. The modern Baubola or Bambola, a town

of the Celtiberi in Hispania Tarraconensis, famous as being the native place of the poet Martial, who often refers to it with pleasure and affection. (See Mart. i. 49; x. 103, 104; xii. 18.) It stood on a rocky height in a barren, rugged country through which ran the river Salo. Bilbilis was noted for its manufacture of arms, and near it were the baths named from it Aquae Bilbitanae.


Bilychnis. (Pompeii.)

Bilix. See TELA.

Bilychnis, sc. *lucerna*. A lamp furnished with two nozzles and wicks, so as to give out two separate flames (Pet. *Sat.* xxx. 2).

Bimāter. An epithet applied to Dionysus as having had, in a fashion, two mothers. See DIONYSUS.

Bingium. The modern Bingen; a town of Germania Prima, on the Rhine, west of Moguntiacum (Mayence). See Tac. *Hist.* iv. 70.

Bion (Βίων). (1) A Greek bucolic poet, who flourished in the second half of the second century B.C. He lived mostly in Sicily, where he is said to have died by poison. Besides a number of minor poems from his hand, we have a long descriptive epic called *The Dirge of Adonis.* His style is more remarkable for grace than for power or simplicity. (2) A native of Borysthenes, near the mouth of the Dnieper, who flourished about B.C. 250. Sold as a slave when a boy, he was freed by his master, who was a rhetorician. After studying at Athens, he lived for a considerable period at the court of Antigonus Gonatas in Macedonia. His sharp, incisive sayings were proverbial in antiquity, as in the passage of Horace (*Epist.* ii. 2, 60).

Bipalium. A double mattock. See PALA.

Bipennis. A two-edged axe. See SECURIS.

Birēmis (δίκωπος). See NAVIS.

Birrus or **Burrus** (βίρρος). A cloak or cape furnished with a hood; a heavy, coarse garment for use in bad weather. It was made of wool or beaver, with a long nap. The word is also used as synonymous with LACERNA, CUCULLUS, and SAGUM, all of which see.


Fisherman with Birrus. (From a Pompeian Statue.)

Bisaltes. A tribe dwelling in Macedonia.

Bisanthé (Βισάνθη). A Thracian town on the Propontis, subsequently known as Rhaedestum, whence its modern name Rodosto.

Bisellium. See SELLA.

Bissextum. See CALENDARIUM.

Bistŏnes (Βίστονες). A Thracian people who dwelt between Mount Rhodopé and the Aegean Sea, on Lake Bistonis, near Abdera. From the worship of Dionysus in Thrace, the female Bacchanals were called Bistonides. Pliny mentions one town as belonging to the Bistones, i. e. Tirida.

Bit. See FRENUM.

Bithynia (Βιθυνία). A district of Asia Minor, bounded on the west by Mysia, on the north by the Pontus Euxinus, on the east by Paphlagonia, and on the south by Phrygia Epictetus. It was possessed at an early period by Thracian tribes from the neighbourhood of the Strymon, called Thyni and Bithyni, of whom the former dwelt on the coast, the latter in the interior. The country was subdued by the Lydians, and afterwards became a part of the Persian Empire under Cyrus, and was governed by the satraps of Phrygia. During the decline of the Persian Empire, the northern part of the country became independent, under native princes, who resisted Alexander and his successors, and established a kingdom, which lasted till the death of Nicomedes III. (B.C. 74), who bequeathed it to the Romans. Under Augustus it was made a proconsular province. It was a fertile country, intersected with wooded mountains, the highest of which was the Mysian Olympus, on its southern border.


Coins of Bithynia, with the Heads of Roman Emperors.

The chief towns of Bithynia were Chalcedon, Prusa, Heraclea (Pontica), Nicaea, and Bithynium (Claudiopolis).

Biton (Βίτων) and **Cleŏbis** (Κλέοβις). The sons of Cydippé, a priestess of Heré at Argos. They were celebrated for their affection for their mother, whose chariot they once dragged during a festival to the Temple of Heré, a distance of forty-five stadia. The priestess prayed to the goddess to grant them what was best for mortals, and during the night they both died while asleep in the temple. (Herod. i. 31; Val. Max. v. 4; Cic. *Tusc. Disp.* i. 47).

Bitūmen. A word used by the Roman writers, especially Tacitus and Pliny, to indicate a species of mineral pitch or oil. The corresponding Greek word is ἄσφαλτος, the modern asphalt. It was brought chiefly from the Dead Sea (Asphaltites), and was used in building as a cement. In Syria it was quarried in solid blocks. In Zacynthus (Zante) there was and still is a pitch spring that has been at work for more than two thousand years. See Pliny, *H. N.* viii. 15; xxviii. 10.

Bituricum. The modern Bourges; known also in ancient times as AVARICUM; the chief town of the Bituriges, on the Avara (Evre), a branch of the Cher. The walls of the town are carefully described by Caesar (*B. G.* vii. 23), who besieged it and finally took it by assault in B.C. 52.

Bituriges. A numerous and powerful Keltic people in Gallia Aquitania, having in early times the supremacy over the other Kelts in Gaul. They

were divided into two tribes: (1) BITURIGES CUBI, with Avaricum as their capital (Bourges); (2) BITURIGES VIVISCI or UBISCI—their capital was Burdigala (Bordeaux), on the left bank of the Garumna (Garonne).

Bivium. A road or street which branches into two forks (Plin. *H. N.* vi. 32; Verg. *Aen.* ix. 238); at the point of divergence between two such roads or streets in the town of Pompeii there is always found a fountain, as in the example here given, which represents a *bivium* in that city.

Bivium in Pompeii. (Rich.)

Bivouac. See CASTRA; EXCUBIAE.

Bizōné (Βιζώνη). A city of Thrace on the Pontus.

Bizya (Βιζύη). A Thracian city on the Euxine Sea, northwest of Byzantium. The poets declare it to have been shunned by swallows because of the fate of Tereus (q. v.). See Ovid, *Met.* vi. 424 foll.

Blabēs Diké (βλάβης δίκη). A general name for an action available in cases where one person had sustained a loss by the conduct of another, no matter whether the injury originated in a fault of omission or commission. The declaration of the plaintiff seems always to have begun with the words Ἔβλαψέ με, followed by the name of the defendant.

The proper Athenian court to take cognizance of the action was determined by the subject of litigation. Thus, a βλάβη in the market (cf. Aristoph. *Vesp.* 1407) would come before the Agoranomi; dangerous buildings, before the Astyonomi; commercial cases, before the Thesmothetae; and those relating to the law of inheritance, before the Archon Eponymus.

Blacksmiths. See FABER.

Blanket. See BABYLONICUM; STRAGULUM.

Blastophoenīces (Βλαστοφοίνικες). A people of Lusitania, of Phœnician origin. See Appian, *De Reb. Hisp.* vi. 56.

Blatta. A name given by Roman writers to an insect belonging to the orthoptera, of which the ancients knew several kinds. From their shunning the light, Vergil calls them *lucifugae*. The American cockroach (*blatta Americana*) is our species. See PURPURA.

Blemÿes (Βλέμυες). A people of Aethiopia, presumably fabulous, as they are described as having no heads, but the eyes and mouth in their breasts. (See Pliny, *H. N.* v. 8; Amm. Marcell. xiv. 4). The name is also written Blemmyes (Βλέμμυες).

Boadicēa or **Boudicēa.** A queen of the Iceni in Britain, having been shamefully treated by the Romans, who even ravished her two daughters, excited an insurrection of the Britons against their oppressors during the absence of Suetonius Paulinus, the Roman governor, on an expedition to the island of Mona. She took the Roman colonies of Camalodunum, Londinium, and other places, and slew nearly 70,000 Romans and their allies. She was at length defeated with great loss by Suetonius Paulinus, and put an end to her own life, A.D. 61. See Tacitus, *Ann.* xiv. 31; and Tennyson's noble poem, *Boadicea*.

Boats. See NAVIS.

Bocchus. (1) A king of Mauretania, and father-in-law of Iugurtha (q. v.), with whom at first he made war against the Romans, but whom he afterwards delivered up to Sulla, the quaestor of Marius, B.C. 106. (2) The son of the preceding, who took part in the Civil Wars. He was confirmed in his kingdom by Augustus.

Bodotria or **Boderia Aestuarium.** The Firth of Forth; an estuary on the eastern coast of Scotland. See Tacitus, *Agric.* 23 and 25.

Boebēis (Βοιβηΐς). A lake in Thessaly near Mount Ossa (Herod. vii. 129).

Boeckh, PHILIPP AUGUST. An archæologist, born November 24th, 1785, at Karlsruhe. He entered the University of Halle in 1803, and was influenced by the remarkable prelections of F. A. Wolf (q. v.) to engage in the study of classical philology, of which he became professor at Heidelberg in 1809, leaving that chair to take the professorship of rhetoric and ancient literature at Berlin, where he lectured for some forty years with extraordinary success. His is one of the greatest names in the history of philology as a science, in that he conceived of it as an organically constituted whole; so that his lectures included grammar (formal and historical), exegesis, archæology proper, and the study of ancient literature, history, politics, religion, and society. In short, he aimed at an intellectual reproduction of antiquity on all its sides, as essential to a fruitful study of the classics. This view, which excited much opposition for a time, gave an undeniable impetus to profound and accurate scholarship. His great works are an edition of Pindar in 2 vols. (1811–22); his treatise *Die Staathaushaltung der Athener*, 2 vols. (1817; third ed., by Frankel, 1886)—a monument of subtle analysis, minute research, and vast learning; his *Metrologische Untersuchungen über Gewichte, Münzfusse und Masse des Alterthums* (1838); his *Urkunden über das Seewesen des attischen Staats* (1840); the *Corpus Inscriptionum Latinarum*, of which he began the publication at the cost of the Royal Academy of Berlin, and which has been continued by Franz, Kirchhoff, Mommsen, Curtius, and Röhl; editions of the *Antigone* of Sophocles (1843), and of the fragments ascribed to Philolaüs; besides a collection of lectures, essays, etc., with the title *Gesammelte kleine Schriften*, 7 vols. (1858–74). He died in Berlin, August 3d, 1867. See Von Leutsch, *Phil. Anz.* xvi. (1886).

Boëdromia (Βοηδρόμια). A festival celebrated at Athens on the seventh day of the month of Boëdromion, in honour of Apollo Boëdromios (Müller, *Dor.* ii. 8, § 5). The name Boëdromios, by which Apollo was called in Boeotia and other parts of Greece, seems to indicate that by this festival he was honoured as a martial god, who either by his actual presence or by his oracles afforded assistance in the dangers of war. The origin of the festival is, however, traced by different authors to different events in Grecian story. See Plutarch, *Theseus*, 27.

Boëdromion (Βοηδρομιών). The name of the third Attic month, answering to the latter half of September and the beginning of October. See CALENDARIUM.

Boeotarches (Βοιωτάρχης). The Boeotians in ancient times occupied Arné in Thessaly (Thuc. i. 12). Sixty years after the taking of Troy they were expelled by the Thessalians, and settled in the country then called Cadmeis, but afterwards Boeotia. The leader of the Boeotians was King Opheltas. It would seem that their kings ruled the whole country from Thebes. Later on, the country was divided into several States, containing each a principal city, with its allies and dependants. The number and names of these independent States are differently given by different writers on the subject; we know, however, for certain that they formed a confederacy called the Boeotian League, with Thebes at its head, and Freeman is of opinion that the political union grew out of an older Amphictyony. Common sanctuaries were the temple of the Itonian Athené near Coronea, where the Pamboeotia were celebrated, and the Temple of Poseidon in Onchestus. Thucydides (iv. 93) mentions seven independent States: Thebes, Haliartus, Coronea, Copae, Thespiae, Tanagra, and Orchomenus; and we learn from inscriptions that, at one time or other, the following belonged to the same class: Anthedon, Lebadea, Hyettus, Acraephia, Chorsia (or Korsia, Demosth. *F. L.* § 141, etc.), Thisbé, Chaeronea. O. Müller (*Orchom.* p. 403) supposes there were originally fourteen free States. Probably the number differed at different times.

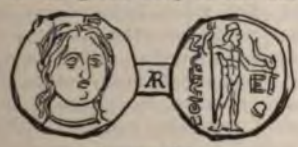
Each of the principal towns of Boeotia seems to have had its δῆμος and βουλή. The βουλή was presided over by an archon, who probably had succeeded to the priestly functions of the old kings, but possessed little, if any, executive authority. The polemarchs, who, in treaties and agreements, are mentioned next to the archon, had some executive authority, but did not command forces—e. g. they could imprison, and they directed the levies of troops. But, besides the archon of each separate State, there was an archon of the confederacy —ἄρχων ἐν κοινῷ Βοιωτῶν—most probably always a Theban. His name was affixed to all alliances and compacts which concerned the whole confederacy, and he was president of what Thucydides calls the four councils, who directed the affairs of the league (ἅπαν τὸ κῦρος ἔχουσι). On important questions they seem to have been united; for the same author speaks of them as ἡ βουλή, and informs us that the determinations of the Boeotarchs required the ratification of this body before they were valid. We may now explain who these Boeotarchs were. They were properly the military heads of the confederacy, chosen by the different States; but we also find them discharging the functions of an executive in various matters. In fact, they are represented by Thucydides as forming an alliance with foreign States; as receiving ambassadors on their return home; as negotiating with envoys from other countries, and acting as the representatives of the whole league, though the βουλή refused to sanction the measures they had resolved on in the particular case to which we are now alluding. Another instance in which the Boeotarchs appear as executive is their interference with Agesilaüs, on his embarking from Aulis for Asia (B.C. 396), when they prevented him offering sacrifice as he wished. Still, the principal duty of the Boeotarchs was of a military nature: thus, they led into the field the troops of their respective States; and when at home they took whatever measures were requisite to forward the military operations of the league or of their own State. For example, we read of one of the Theban Boeotarchs ordering the Thebans to come in arms to the ecclesia for the purpose of being ready to attack Plataea. Each State of the confederacy elected one Boeotarch, the Thebans two, although on one occasion—i. e. after the return of the exiles with Pelopidas (B.C. 379)—we read of there being three at Thebes. The total number from the whole confederacy varied with the number of the independent States. Mention is made of the Boeotarchs by Thucydides, in connection with the battle of Delium (B.C. 424). There is, however, a difference of opinion with respect to his meaning: some understand him to speak of eleven, some of twelve, and others of thirteen Boeotarchs. Dr. Arnold is disposed to adopt the last number; and we think the context is in favour of the opinion that there were then thirteen Boeotarchs, so that the number of free States was twelve. At the time of the battle of Leuctra (B.C. 371), we find seven Boeotarchs mentioned; on another occasion, when Greece was invaded by the Gauls (B.C. 279), we read of four. Livy states that there were twelve, but before the time (B.C. 171) to which his statement refers Plataea had been reunited to the league. Still the number mentioned in any case is no test of the actual number, inasmuch as we are not sure that all the Boeotarchs were sent out by their respective states on every expedition or every battle.

The Boeotarchs, when engaged in military service, formed a council of war, the decisions of which were determined on by a majority of votes, the president being one of the two Theban Boeotarchs who commanded alternately. Their period of service was a year, beginning about the winter solstice; and whoever continued in office longer than his time was punishable with death both at Thebes and in other cities. Epaminondas and Pelopidas did so on their invasion of Laconia (B.C. 369), but their eminent services saved them; in fact, the judges did not even come to a vote respecting the former (οὐδὲ ἀρχὴν περὶ αὐτοῦ θέσθαι τὴν ψῆφον). At the expiration of the year, a Boeotarch was eligible to office a second time, and Pelopidas was repeatedly chosen. From the case of Epaminondas and Pelopidas, who were brought before Theban judges (δικασταί) for transgression of the law which limited the time of office, we may conclude that each Boeotarch was responsible to his own State alone, and not to the general body of the four councils.

Mention is made by Livy of an election of Boeotarchs. He further informs us that the league (concilium) was broken up by the Romans B.C. 1[illegible]. Still, it must have been partially revived, as we are told of a second breaking-up by the Romans after the destruction of Corinth, B.C. 146. See Freeman, *Hist. of Federal Government* (1893), and Ten Brinkel, *De Foedere Boeotico* (Groningen, 1834).

Boeotia (Βοιωτία). A country of Greece proper, lying to the northwest of Attica, and shut in by the chains of Helicon, Cithaeron, Parnassus, and towards the sea, Ptoïs; which mountains enclose a large plain, constituting the chief part of the country. Numerous rivers, of which the Cephissus was the most important, descending from the heights, had probably stagnated for a long time, and formed lakes, of which the Copaïs was the largest. These same rivers appear to have formed

the soil of Boeotia, which is among the most fruitful in Greece. Boeotia was also perhaps the most thickly settled part of Greece, for no other could show an equal number of important cities. This country, as we learn from the concurrent testimony of Strabo, Pausanias, and other ancient writers, was first occupied by several barbarous clans, under the various names of Aeones, Ectenes, Temmices, and Hyantes. To these succeeded, according to the common account, Cadmus and his followers, who, after expelling some of the indigenous tribes above mentioned, and conciliating others, founded a city, which became afterwards so celebrated under the name of Thebes, and to which he gave the name of Cadmea. The descendants of Cadmus were compelled, subsequently, to evacuate Boeotia, after the capture of Thebes by the Epigoni, and to seek refuge in the country of the Illyrian Encheleës (Herod. v. 61). They regained possession, however, of their former territory, but were once more expelled, as we learn from Strabo, by a numerous horde of Thracians and others. On this occasion, having withdrawn into Thessaly, they united themselves with the people of Arné, a district of that province, and for the first time assumed the name of Boeotians. After a lapse of some years, they were compelled to abandon Thessaly, when they once more succeeded in re-establishing themselves in their original abode, to which they now communicated the name of Boeotia. This event, according to Thucydides, occurred about sixty years after the capture of Troy; but, in order to reconcile this account with the statement of Homer, who distinctly names the Boeotians among the Grecian forces assembled at that memorable siege, the historian admits that a Boeotian division (ἀποδασμός) had already settled in this province prior to the migration of the great body of the nation (i. 12).



Boeotian Coin.

The government of Boeotia remained under the monarchical form till the death of Xanthus, who fell in single combat with Melanthus the Messenian, when it was determined to adopt a republican constitution. This, though imperfectly known to us, appears to have been a compound of aristocratic and democratic principles, the former being apparent in the appointment of thirteen annual magistrates named Boeotarchs (see BOEOTARCHES), who presided over the military as well as civil departments; the latter in the establishment of four councils, which were possessed, in fact, of the sovereign authority, since all measures of importance were to be submitted to their deliberation. The general assembly of the Boeotian Republic was held in the temple of the Itonian Athené. From the extent and population of their territory the Boeotians might have played the first part in Greece, if they had not been prevented by the bad government of the cities, by the jealousy of Thebes, and the consequent want of union. And yet the example of Epaminondas (q. v.) and Pelopidas (q. v.) afterwards showed that the genius of two men could outweigh all these defects. The Boeotians were regarded by their neighbours, the Athenians, as naturally a stupid race. Much of this, however, was wilful exaggeration, and must be ascribed to the national enmity which seems to have existed from the earliest times between these two nations. Moreover, this country produced, in fact, many illustrious men, such as Hesiod, Pindar, Plutarch, Epaminondas, and Pelopidas. In Boeotia, too, Mount Helicon was sacred to the Muses, to whom also many of the fountains and rivers of the country were consecrated. In Boeotia are several celebrated ancient battle-fields, the former glory of which has been increased by later events; namely, Plataea (now the village Kokla), where Pausanias and Aristides established the liberty of Greece by their victory over Mardonius; Leuctra, where Epaminondas triumphed over the Spartans; Coronea, where the Spartan Agesilaüs defeated the Thebans; and Chaeronea, where Philip founded Macedonian supremacy on the ruins of Grecian freedom. Near Tanagra, the birthplace of Corinna, the best wine was produced; here also cocks were bred, of remarkable size, beauty, and courage, with which the Grecian cities, passionately fond of cock-fighting, were supplied.

The best-known towns of Boeotia were Orchomenus, Tegyra, Haliartus, Coronea, and Chaeronea, near Lake Copaïs; Larymna, Phocae, Aulis, Delium, and Oropus, near the Euripus; Thisbé, Ascra, Thespiae, and Leuctra, near the Gulf of Corinth; Thebae, in the plain between Lake Hylica and Mount Teumessus; Potniae and Therapnae, south of Thebes; and Plataeae, Erethrae, Eleum, Tanagra, and Pherae, in the valley of the Asopus.

Boëthius (better **Boëtius**), ANICIUS MANLIUS TORQUĀTUS SEVERĪNUS. A Roman statesman and scholar, born in Rome about A.D. 475, and one of the distinguished family of the Anicii, who had for some time been Christians. Having been left an orphan in his childhood, he was taken in his tenth year to Athens, where he remained eighteen years, and acquired a stock of knowledge far beyond the average. After his return to Rome, he was held in high esteem among his contemporaries for his learning and eloquence. He attracted the attention of Theodoric, who in A.D. 510 made him consul, and, in spite of his patriotic and independent attitude, gave him a prominent share in the government. The trial of the consul Albinus, however, brought with it the ruin of Boëthius. Albinus was accused of maintaining a secret understanding with the Byzantine court, and Boëthius stood up boldly in his defence, declaring that if Albinus was guilty, so was he, and the whole Senate with him. Thus involved in the same charge, he was sentenced to death by the cowardly assembly whose cause he had represented. He was thrown into prison at Pavia, and executed in the year 525. While in prison he wrote his famous work, *De Consolatione Philosophiae*, in five books, a splendid testimony to his noble mind and to his scholarly attainments. The *editio princeps* was published at Nuremberg in 1473 by A. Coburger. An Anglo-Saxon version made by Alfred the Great exists, of which an edition by Fox appeared in London in 1864. A good edition of the Latin text is that of Peiper (Leipzig, 1871).

Besides writing the treatise *De Consolatione*, Boëthius also translated many works on philosophy, rhetoric, and mathematics from the Greek,

most of which are extant. His translations from Aristotle gave him much influence in the development of scholasticism; and his manuals of geometry, arithmetic, and music were long used in the mediæval schools. He was the last Roman writer of any note to show a good knowledge of the Greek language and literature.

Bogud. See BOCCHUS.

Boiae (κλοιός). A collar of wood or iron put on the necks of slaves or criminals as a punishment. See the pun in Plaut. *Capt.* iv. 2, 109.

Boii. One of the most powerful of the Keltic people, said to have dwelt originally in Gallia Transalpina, but in what part of the country is uncertain. At an early time they migrated in two great swarms, one of which crossed the Alps and settled in the country between the Po and the Apennines; the other crossed the Rhine and settled in the part of Germany called Boihemum (Böhmen, Bohemia) after them, and between the Danube and the Tyrol. The Boii in Italy long carried on a fierce struggle with the Romans, but they were at length subdued by the consul P. Scipio in B.C. 191, and subsequently incorporated in the province of Gallia Cisalpina. The Boii in Germany maintained their power longer, but were at length subdued by the Marcomanni, and expelled from the country.

Bola, Bolae, or Volae. An ancient town of the Aequi, belonging to the Latin League.

Bolbé (Βόλβη). A lake in Macedonia, emptying itself by a short river into the Strymonic Gulf, near Bromiscus and Aulon.

Bolbitĭné (Βολβιτίνη). Now Rosetta; a city of Lower Egypt, near the mouth of a branch of the Nile (the westernmost but one), which was called the Bolbitine mouth (τὸ Βολβίτινον στόμα).

Bolster. See CULCITA; PULVINUS.

Bombycĭnum (from βόμβυξ, "a silk-worm"). One of the names applied to silk, for which see SERICUM.

Bombylius (βομβύλιος). A drinking-vessel with a very narrow mouth, whence it is called σύστομος or στενόστομος. The name is supposed to have been formed in imitation of the noise which water or any liquid makes in passing through a narrow opening.

Bombyx (βόμβυξ). The silk-worm. See SERICUM.

Bomilcar. A Numidian, deep in the confidence of Iugurtha. When Iugurtha was at Rome, in B.C. 109, Bomilcar effected for him the assassination of Massiva. In B.C. 107, he plotted against Iugurtha. See IUGURTHA.

Bomonĭkes (βωμονίκης). Among the rigorous exercises to which the Spartan youths were subjected was a scourging before the altar of Artemis Orthia or Orthosia. He who held out longest under the scourging was styled Bomonikes — a great honour. See Plutarch, *Inst. Lac.* 239, 32.

Bomos (βωμός). An altar. See ARA.

Bona. In Roman law, the word *bona* is (1) sometimes used to express the whole of a man's property; and in the phrases *bonorum emptio, cessio, possessio*, the word *bona* has this meaning. It expresses all that concerns a man's proprietary position, whether as owner, possessor, creditor, or debtor. Thus the word *bona* is simply the property as an object; it does not express the nature of the relation between it and the person who has the ownership or enjoyment of it.

(2) In some places the word *bona* is used to signify a man's assets, i. e. his property after the deduction of that which he owes. It is also used for separate portions of a man's property.

The legal expression *in bonis*, as opposed to *dominium* or Quiritary ownership, means that property is held under a praetorian or equitable, and not under a civil or legal, title. The distinction is explained in the following passage of Gaius (ii. 40): "Among foreigners (*peregrini*) there is only one kind of ownership (*dominium*), so that a man is either the owner of a thing or he is not. And this was formerly the case among the Roman people; for a man was either owner *ex iure Quiritium* or not owner at all. But afterwards the ownership was divided, so that now one man may be the owner of a thing according to strict law (*dominum ex iure Quiritium*), and at the same time another may be entitled to the beneficial ownership of it (*in bonis habere*). For instance, if I do not convey to you a *res mancipi*, either by the form of *mancipatio* or of *in iure cessio*, but simply deliver it to you, you acquire the praetorian title to the thing, but it will remain mine *ex iure Quiritium*, until possession gives you a civil title by usucaption. For when the usucaption is once complete, from that time it begins to be yours absolutely (*plena iure*); that is, it is yours both *in bonis* and also yours *ex iure Quiritium*, just as if it had been mancipated to you, or transferred to you by *in iure cessio*."

Quiritary ownership originally and properly signified that ownership of a thing which was recognized by the law; it did not express a compound but a simple notion, which was that of absolute ownership. But when it was once established that one man might have the Quiritary ownership and another the sole right to the enjoyment of the same thing, the complete notion of Quiritary ownership became a notion compounded of the strict legal notion of ownership and that of the right to enjoy, as united in the same person. And as a man might have both the Quiritary ownership and the right to the enjoyment of a thing, so one might have the Quiritary ownership only, and another might have the enjoyment of it only. This bare ownership was sometimes expressed by the same terms (*ex iure Quiritium*) as that ownership which was complete, but sometimes it was appropriately called *nudum ius Quiritium* (Gaius, iii. 100). The historical origin of this double ownership is unknown. See DOMINIUM; IUS; MANCIPIUM.

Bona Cadūca. Caducum (from *cado*) signifies "that which falls," and in its general legal sense might be anything without an owner, or what a person entitled to neglected to take (Cic. *De Or.* 31; *Phil.* x. 5); but the strict legal sense of *caducum* and *bona caduca* is that stated by Ulpian (*Fragm.* tit. xvii. *de caducis*), which is as follows:

If a thing is left by will to a person, so that he might take it by the *ius civile*, but from some cause does not take it, that thing is called *caducum*, as if it had fallen from him; for instance, if a legacy was left to an unmarried person, or a *Latinus Iunianus*, and the unmarried person did not within a hundred days obey the law (i. e. by marrying),

or if within the same time the *Latinus* did not obtain the *ius Quiritium*, or if a *heres ex parte* or a legatee died or became a *peregrinus* before the opening of the will, the thing was *caducum*.

Caducum, or lapse of a devise, implies that a valid devise has been made, which the devisee is unable or unwilling to take.

Caducum further implies that the will of which the lapsed devise is a part has come into operation. Strictly speaking, a devise which failed in the testator's lifetime was not *caducum;* it was, however, treated like a *caducum*, and so said to be *in causa caduci* (*Cod.* vi. 51, 2).

Either a share of an inheritance or a particular *legatum* might become *caducum*. The law alluded to in the passage of Ulpian cited above is the Lex Iulia et Papia Poppaea. This law, which was passed in the time of Augustus (A.D. 9), had the double object of encouraging marriages and enriching the treasury — *aerarium* (Tac. *Ann.* iii. 25)—and contained with reference to these two objects a great number of provisions. Martial (v. 75) alludes to a person who married in order to comply with the law. For the *dos caduca*, see Dos.

Bona Dea ("The good goddess"). An Italian deity, supposed to preside over the earth and all the blessings which spring from it. She was also the patron goddess of chastity and fruitfulness in women. The names Fauna, Maia, and Ops were originally no more than varying appellations given by the priests to the Bona Dea. She is represented in works of art with a sceptre in her left hand, a wreath of vine leaves on her head, and a jar of wine at her side. Near her image was a consecrated serpent; indeed, a number of tame serpents were kept in her temple, which was situated in Rome on the slope of the Aventine. All kinds of healing plants were preserved in her sanctuary. She was regarded in Rome as an austere virgin goddess, whose temple men were forbidden to enter. She belonged, accordingly, to the circle of deities who were worshipped by the Vestal Virgins. The anniversary of the foundation of her temple was held on the 1st of May, when prayers were offered up to her for the averting of earthquakes. Besides this, a secret festival was held to her on behalf of the public welfare, in the house of the officiating consul or praetor of the city, by matrons and the Vestal Virgins, on the night of May 3–4. The mistress of the house presided. No man was allowed to be present at this celebration, or even to hear the name of the goddess. After offering a sacrifice of sucking pigs, the women performed a dance, accompanied by stringed and wind instruments. Under the Empire the festival degenerated into a mystic performance of extravagant and indecent character (Juv. vi. 313).

Bona Fides. A term frequently used by Roman writers, especially by the jurists, and is opposed in meaning to *mala fides* and *dolus malus*. It implies the absence of all fraud, insincerity, unfair dealing, and bad faith, and is hence a necessary ingredient in all binding contracts. *Bona fide possidere* is said of him who has acquired the possession of a thing under what he believes to be a good title.

In various actions arising out of mutual dealings, such as buying and selling, lending and hiring, partnership, and others, *bona fides* is equivalent to *aequum* and *iustum;* and such actions were sometimes called *bonae fidei actiones*. The formula of the praetor, which was the authority of the iudex, empowered him in such cases to inquire and determine *ex bona fide*, that is, according to the real merits of the case.

Bonam Copiam Iurāre. A phrase expressive of the act of taking an oath to one's solvency (Varro, *L. L.* vii. 105). The expression used by Cicero (*Ad Fam.* ix. 16), *bonam copiam eiurare*, is usually interpreted to mean the taking of an oath by a debtor to the fact of his insolvency. See Bonorum Cessio.

Bona Vacantia. The property left by a person at death not disposed of by will, and when there is no legal heir. See Heres.

Bonna. The modern Bonn. A town on the left bank of the Rhine, in Lower Germany, and in the territory of the Ubii; a strong fortress of the Romans, and the regular quarters of a Roman legion. See Germania.

Bononia. (1) See Felsina. (2) See Gesoriacum.

Bonōrum Cessio. As will be seen by reference to the article Bonam Copiam Iurare, the principle of relieving insolvent debtors, who fulfilled certain conditions, from liability to imprisonment was recognized to some extent under the Republic. Iulius Caesar, when consul, B.C. 48, as a temporary measure of relief in time of distress, owing to the Civil War, discharged debtors who made over their property to their creditors from their debts (Caes. *De Bell. Civ.* iii. 1; cf. Poste's *Gaius*, p. 347, 2d ed.).

Cessio bonorum was introduced by a Lex Iulia. This law allowed an insolvent debtor to make a voluntary assignment of his property to his creditors. By making such assignment, the debtor obtained three advantages: (1) He escaped imprisonment. (2) He did not become *infamis*. (3) In respect to property acquired subsequently to the assignment, he had the *beneficium competentiae* when sued by his old creditors—i. e. he could retain sufficient for his bare maintenance. He had not this right against creditors who had become so subsequent to the act of assignment. The property assigned by the debtor was sold by the process of *bonorum emptio* (q. v.), the proceeds being distributed among the creditors. It is to be noticed that the assignment did not operate as a discharge, after-acquired property being liable, subject to the limitation explained above.

Bonōrum Collatio. By the rules of the civil law, emancipated children had no rights to the inheritance of their father, since they had become strangers to his family. (See Emancipatio.) But in course of time the praetor granted to emancipated children the privilege of equal succession with those who remained in the power of the father at the time of his death. This favour was granted to emancipated children only on condition that they should bring into one common stock, to be distributed with their father's estate, whatever property they had at the time of the father's death, and which would have been acquired for the father in case they had still remained in his power. This was called *collatio bonorum*.

Bonōrum Emptio. The technical term in Roman jurisprudence for the seizure of goods. If a

man sentenced to pay a certain sum did not perform his obligation within thirty days, the creditor obtained permission from the praetor to attach his goods. After a renewed respite of thirty days the sale followed by auction to the highest bidder, the intending purchaser bidding for the whole property, with its assets and liabilities. The former proprietor might intervene and promise payment at any time before the fall of the hammer. The property once knocked down to him, the buyer became the absolute owner. A person against whom these proceedings were taken incurred *infamia*. See MANUS INIECTIO.

Bonōrum Possessio. The technical term in Roman law for the succession which the praetor gave to the inheritance of a deceased person. See HERES.

Bonus Eventus. A Roman deity first worshipped by the rustics, and represented as holding in one hand a cup and in the other a spray

Bonus Eventus. (British Museum.)

of wheat or other grain (Varro, *R. R.* i.). He personified the favourable issue of events.

Books and the Book Trade. See BIBLIOTHECA; LIBER.

Boōnae (*βοῶναι*). Persons in Athens who purchased oxen for the public sacrifices and feasts. They are spoken of by Demosthenes in conjunction with the *ἱεροποιοί* and those who presided over the mysteries, and are ranked by Libanius (*Declam.* 8) with the *σιτῶναι*, generals, and ambassadors. They were elected by the Ecclesia. There is often found mention of them on inscriptions as paying into the treasury the money received for the hides of sacrificed animals (*δερματικόν*).

Boōtes. See ARCTOS.

Bopp, FRANZ. The founder of the science of comparative philology, and one of the pioneers of Sanskrit studies in Germany, born at Mayence, September 14th, 1791. His parents having removed to Aschaffenburg, the young Bopp there attended the gymnasium, and afterwards enjoyed the instruction of Windischmann. At the suggestion of Windischmann, he went to Paris in 1812 to continue his studies in Oriental languages, especially in Sanskrit, and after five years in Paris to London, where he remained until 1820. During his sojourn in Paris and London he received from the Bavarian Academy of Sciences an annual stipend of 1000 florins. In 1820 he was anxious to be made Professor of Sanskrit at Würzburg, but the authorities considered it entirely unnecessary to create a chair for that language. In the following year, however, the brothers Von Humboldt, after great exertions in his behalf, had him appointed *professor extraordinarius* for Oriental languages and the science of language at Berlin, where he was made a member of the Academy in 1822, and *professor ordinarius* in 1825—a position in which he was active until stricken with apoplexy in 1864. He died October 23d, 1867.

His principal works in the field of comparative philology are: *Ueber das Conjugationssystem der Sanskrit-Sprache in Vergleichung mit jenem der griechischen, lateinischen, persischen und germanischen Sprache* (Frankfort-on-the-Main, 1816), published in an English translation in 1819; *Vergleichende Grammatik des Sanskrit, Send, Armenischen, Griechischen, Lateinischen, Litauischen, Altslawischen, Gotischen und Deutschen* (Berlin, 1833–52; second edition 1856–61, third edition, posthumously, 1868–71); *Die keltischen Sprachen in ihrem Verhältnisse zum Sanskrit u. s. w.* (Berlin, 1839); *Ueber das Albanesische in seinen verwandtschaftlichen Beziehungen* (Berlin, 1855); *Vergleichendes Accentuationssystem* (Berlin, 1854). His Sanskrit publications include considerable extracts from the *Mahabhârata*, very valuable works on Sanskrit grammar, and the *Glossarium Sanscritum*.

Bopp was not, it is true, the first to remark upon the striking resemblance of Sanskrit to the classical and other European languages. That resemblance had been observed before 1588 by Filippo Sassetti, and subsequently by many others, noticeably by Père Cœurdoux in 1767, and by Sir William Jones in 1786; Jones claimed a common origin for Sanskrit, Persian, Greek, Latin, Gothic, and Keltic—an idea carried out in much greater detail by Friedrich von Schlegel (q. v.) in 1808. It was, however, reserved for Bopp to put this startling doctrine (for such, and even preposterous, it seemed to most classical scholars of that day) upon a scientific basis; and this he did, at the early age of twenty-five. His predecessors had noted chiefly the resemblances between individual words of Sanskrit and those other languages; Bopp turned his gaze upon the grammatical structure of all these tongues, and was convinced of its substantial identity in them all. The results of his investigations are embodied in the *Conjugationssystem*. The same method was thereafter applied successfully to the investigation of other families of speech. Bopp's object was, however, not merely the comparison of languages—this was with him only the means to an end—he sought to explain by this method the genesis of inflectional forms. His views on this point seem to have passed through three stages of development. (1) The first stage is represented by the *Conjugationssystem* of 1816. Friedr. von Schlegel (*Sprache und Weisheit der Indier*, 1808) had divided all languages into two groups, the *inflectional* and the *agglutinative;* inflection he called exclusively an *inner change* of the word, and denied to "suffixes" a derivation from originally independent words. Bopp adopted Schlegel's theory, but expanded it thus: a word may not only modify itself internally, but may absorb the "verbum substantivum," *esse*.

Bopp was clearly still under the influence of a doctrine commonly held at that time, that every sentence is necessarily a reflection of a logical judgment; as the result of this doctrine he declares that in strictness there can exist but one real verb, the verb *to be*. (2) Three years later, in the English edition of the *Conjugationssystem*, Bopp

adopted the principle of *composition* to account for inflectional forms. The doctrine of roots had been advanced in Europe some forty years before, and Bopp, finding it not only substantiated by the structure of Sanskrit, but also expressed in detail by the ancient Hindû grammarians, made it his own task to account for the existing forms of language. A more important deviation from Schlegel's views is Bopp's derivation of the personal endings of the verb from the personal pronouns—an idea probably obtained indirectly from observation of the Semitic languages. "Of real inflections (in the Schlegelian sense) Bopp now recognizes only certain vowel-changes and the reduplication." (3) In his *Comparative Grammar* (1833), Bopp, breaking completely with Schlegel, commits himself to the "agglutinative" theory, according to which all words of Indo-European languages are derived from monosyllabic roots, which are either *verbal* or *pronominal;* the forms of inflection arise entirely from the combination of different roots, of which, in each combination, all but one have assumed a purely subordinate and modifying character. A curious *symbolic* principle is also advanced by him (e. g. the feminine forms are "fuller and rounder"), and a *mechanical* principle of balance, regulating the "weight" of syllables. Bopp speaks often of "physical laws" (which are nowadays called "phonetic laws"), and draws frequent metaphors from the natural sciences. Of great significance for his linguistic views are also his frequent personification of language, and the persistence with which he speaks only of its *decay*, of deterioration from an earlier stage of perfection, and not of its simultaneous *growth*.

Bopp's discoveries resulted less from any strictly scientific method of investigation instituted by him than from his remarkable genius, and it can therefore hardly be said that he founded a school. Though his discoveries needed much supplementing in detail (which they received in very great measure through the learning and genius of Pott); though his inclusion of the Malay-Polynesian languages in the Indo-European group has been entirely rejected by later scholars; and though his *Comparative Grammar* has been superseded by later works; yet the foundations of comparative philology are still in the main as he constructed them; and but for him linguistic students might still be building upon sand, as they built, and could not but build, ere his day.

The most recent and extensive work concerning Bopp is S. Lefmann's *Franz Bopp: sein Leben und seine Wissenschaft* (vol. i., Berlin, 1891), containing in a voluminous appendix Bopp's correspondence, never before published, with Windischmann, De Sacy, and other scholars of note. The best characterization of Bopp's scientific position is, however, still to be found in Delbrück's *Introduction to the Study of Language* (English translation by Miss Channing, Leipzig, 1884), from which the above sketch is largely taken. See also an article by A. Kuhn in *Unsere Zeit*, 1868; and one by Brugmann and Streitberg, forming an Introduction to vol. i. (1891–92) of their new periodical, *Indogermanische Forschungen*. The same volume also contains a notice of Lefmann's book.

Boots and Shoes. See CALCEUS; CALIGA; CREPIDA; SOLEA; SUTOR.

Borbetomăgus. The modern Worms, also called Vangiones, and at a later time Wormatia; a town of the Vangiones on the left bank of the Rhine in Upper Germany.

Boreas (Βορέας). In Greek mythology, the North Wind, son of Astraeus and Eos, brother of Zephyrus, Eurus, and Notus. His home was in the Thracian Salmydessus, on the Black Sea, whither he carried Orithyia from the games on the Ilissus, when her father, Erechtheus, king of Athens, had refused her to him in marriage. Their children were Calaïs and Zetes, the so-called Boreades, Cleopatra, the wife of Phineus, and Chioné, the beloved of Poseidon. (See EUMOLPUS.) It was this

Boreas. (Relief from the Tower of the Winds at Athens.)

relationship which was referred to in the oracle given to the Athenians, when the fleet of Xerxes was approaching, that "they should call upon their brother-in-law." Boreas answered their prayer and sacrifice by destroying a part of the enemy's fleet on the promontory of Sepias, whereupon they built him an altar on the banks of the Ilissus.

Boreasmi or **Boreasmus** (βορεασμοί or βορεασμός). A festival celebrated by the Athenians in honour of Boreas, which, as Herodotus (vii. 189) seems to think, was instituted during the Persian War, when the Athenians, being commanded by an oracle to invoke their γαμβρὸς ἐπίκουρος, prayed to Boreas. The fleet of Xerxes was soon afterwards almost entirely destroyed by a north wind, near Cape Sepias, and the grateful Athenians erected to his honour a temple on the banks of the Ilissus. Possibly, however, this merely revived an earlier celebration. A similar festival of Boreas was celebrated annually at Megalopolis, and by the Thurians. See Aelian, *V. H.* xii. 61.

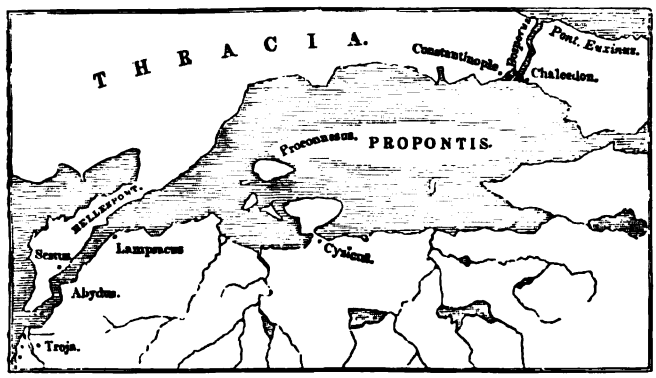
Borsippa (τὰ Βόρσιππα). A suburb of Babylon, about eight miles distant from that city, and containing the pile Birs Nimroud, generally regarded as the remains of the Tower of Babel. See BABEL, TOWER OF.

Borysthĕnes (Βορυσθένης), afterwards DANAPRIS. The modern Dnieper, a river of European Sarmatia, flowing into the Euxine. Near its mouth, and at its junction with the Hypanis, lay the town of Borysthenes or Borysthenis (Kudak), also called Olbia, Olbiopolis, and Miletopolis, a colony of Miletus, and the most important Greek city on the north of the Euxine. See OLBIOPOLIS.

Bosius. See DUBOIS, SIMÉON.

Bospŏrus (Βόσπορος). A name applied to a strait of the sea. There were two straits known in antiquity by this appellation, namely, the Thracian and the Cimmerian Bosporus; the former now known by the name of the Straits or Channel of Constantinople, the latter the Straits of Caffa or

Theodosia, or, according to a later denomination, the Straits of Yenikalé. It connects the Palus Maeotis (Sea of Azov) with the Euxine. Various reasons have been assigned for the name. The best is that which makes the appellation refer to the early passage of agricultural knowledge from East to West (βοῦς, an ox, and πόρος, a passage). Nymphius tells us, on the authority of Accarion, that the Phrygians, desiring to pass the Thracian strait, built a vessel, on whose prow was the figure of an ox, calling the strait over which it carried them βοὸς πόρος, Bosporus, or the ox's passage (cf. Oxford in English). Dionysius of Halicarnassus, Valerius Flaccus and others of the ancient writers refer the name to the history of Io, who, when transformed into a cow (βοῦς) by Heré, swam across this strait to avoid her tormentor. Arrian says that the Phrygians were directed by an oracle to follow the route which an ox would point out to them, and that on one being roused by them for this purpose, it swam across the strait. (See Aesch. *Prom. Vinc.* 732; Long. i. 30.) The strait of the Thracian Bosporus properly extended from the Cyanean Rocks to the harbour of Byzantium or Constantinople. It is said to be sixteen miles in length, including the windings of its course, and its ordinary breadth about one and a half miles. In several places, however, it is very narrow; and the ancients relate that a person might hear birds sing on the opposite side, and that two persons might converse across it. Here Darius (q. v.) is said to have crossed on his expedition against the Scythians.



Map of the Propontis and the Thracian Bosporus.

Bostra (τὰ Βόστρα; O. T. Bozrah; Busrah). A city of Arabia, in an oasis of the Syrian Desert, south of Damascus.

Bottia (Βοττία) or **Bottiaea** (Βοττιαία). A district in Macedonia, on the right bank of the river Axius, extending in the time of Thucydides to Pieria on the west. The Bottiaei were a Thracian people, who, being driven out of the country by the Macedonians, settled in that part of the Macedonian Chalcidicé north of Olynthus which was called Botticé.

Botŭlus (ἀλλᾶς, φύσκη). A sausage; a favourite food of both Greeks and Romans, and sold in the streets and places of public resort by venders known as *botularii* (Mart. i. 42, 9). These sausages, like our own, were usually made of pork, cooked in a frying-pan, and eaten hot (Juv. x. 355; Petron. 31). Sausages were also made of the blood of animals, like the German *Blutwurst* (Tertull. *Apol.* 9). The name *tomaculum* is occasionally used for *botulus*, but rather means sausage-meat.

Bouae (βοῦαι). See AGELA.

Boukŏloi (βούκολοι). Members of a religious college at Pergamum during the Roman Empire, engaged in celebrating the mysteries of Dionysus καθηγήμων. There appear to have been colleges of a similar name throughout Ionia and Pontus. See Foucart, *Les Associations Religieuses chez les Grecs*, pp. 114–116.

Boulé (Βουλή). In the Homeric Age, a Boulé, or council of principal men, was probably a well-established and important feature in every Greek state. The Boulé of the Greek army before Troy consists of the kings or principal chieftains (βασιλῆες, γέροντες), who meet at the call of Agamemnon, commander-in-chief, for free and equal debate on questions of policy.

In historical times, a Boulé is found in very many Greek states, but it is only at Athens that the institution is intimately known to us. Here there were, strictly speaking, two bodies bearing this name—the Senate of the Areopagus (see AREOPAGUS) and the Senate of Five Hundred. It is the latter body which is always meant when the Boulé is spoken of without further designation, and it is this which is here described.

COMPOSITION, ORGANIZATION, ETC.—The membership of the Boulé, which under the Solonian constitution had been 400, 100 from each of the four old tribes, was raised by Clisthenes (B.C. 508–507) to 500, 50 from each of the ten new tribes. When, in 306, the tribes were increased to twelve, the Boulé was increased to 600, but in the time of Hadrian it was reduced to 500 again. The senators (βουλευταί) had to be at least thirty years of age. Their term of service was from the beginning to the end of an Attic year. They were selected by lot; the senators of one tribe not being taken indiscriminately from the entire tribe, but so that each deme of the tribe should have a fixed number of members. Possibly the demes nominated candidates by ballot, and the lot was used only to select the necessary number from among these nominees. Every senator, before entering into office, had to undergo an examination (δοκιμασία) by the retiring Senate. At the expiration of his term he had to render an account (εὔθυνα) of his official career.

In order to facilitate the despatch of business and to secure rotation of authority, the year was divided into ten periods (35 or 36 days each, in ordinary years), called *prytanies* (πρυτανεῖαι); and the senators of each tribe in turn assumed the leadership for one prytany, under the name of *prytanes* (πρυτάνεις). The prytanes had their headquarters in the *prytaneum* (πρυτανεῖον), or *tholos* (θόλος), a circular building near the Senate-house (βουλευτήριον). Matters of business could here be brought before them, with a view to prompt consideration by Senate and Ecclesia. Every day one of the prytanes was selected by lot as *epistates* (ἐπιστάτης τῶν πρυτανέων). He kept the public

seal and the keys of the temples in which were deposited the public treasure and the public archives. In the fifth century this epistates also presided at the meeting of the Boulé held on his day, as well as at the meeting of the Ecclesia, if one was held. Early in the fourth century, perhaps in 378–377, a more complicated method of securing a chairman was introduced. The aforesaid epistates selected by lot nine *proëdri* (*πρόεδροι*), one from each of the non-prytanizing tribes, and out of the proëdri a second *epistates* (*ἐπιστάτης τῶν προέδρων*), to serve as chairman and carry forward, with the assistance of his fellow-proëdri, the legislative business of the day. No one could serve as *ἐπιστάτης τῶν πρυτανέων* or as *ἐπιστάτης τῶν προέδρων* for more than one day in the same year. The Boulé had also a secretary (*γραμματεύς*), who kept the records of both Boulé and Ecclesia. A session was held every day, except holidays; there would perhaps be 300 sessions in a year. The usual place of meeting was the *βουλευτήριον*, near the Agora. The pay for attendance was, in Aristotle's time, five obols per day.

FUNCTIONS: (1) *Legislative.*—According to the theory of the Athenian constitution, no subject could be acted upon in the Ecclesia until it had been considered in the Boulé and a bill (*προβούλευμα*) there drawn up. The Boulé, however, was a mere committee of the Ecclesia, not a co-ordinate legislative body. Its concurrence was not necessary to the passage of a measure.

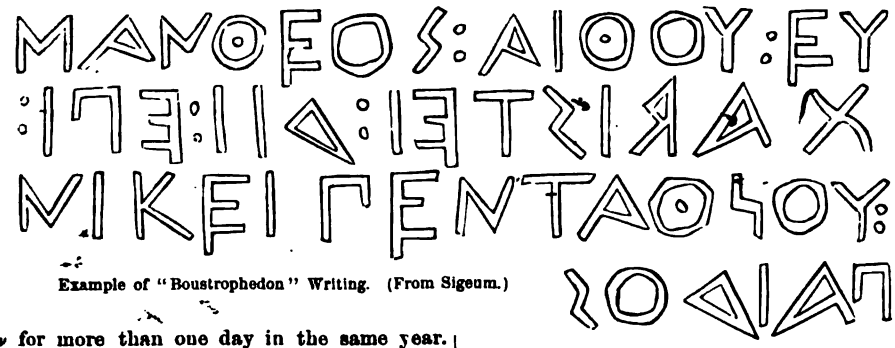
(2) *Administrative.*—These were very numerous and extensive. For example: the Boulé decided on the claims of pauper cripples to receive the dole provided for by law; it determined who should belong to the cavalry (*ἱππεῖς*), and inspected the cavalry horses, condemning the unfit; it superintended the navy and the docks; above all, it had a general oversight of the public finance, presiding over the farming of taxes, the renting of mines, payments to the special financial officials, etc. These and other administrative duties doubtless constituted the bulk of the work of the Boulé.

(3) *Judicial.*—The Boulé, like other magistracies, could punish those who violated its authority. It could also, either of its own motion or on the denunciation (*εἰσαγγελία*) of a private citizen, pass sentence on officials, especially financial officials, for malfeasance in office. In the period of the developed democracy its power, in most cases, seems to have been limited to the imposition of a fine of 500 drachmas. The evidence, however, on this point is confusing. See J. W. Headlam, *Election by Lot at Athens*, chap. ii.

Bouleuseos Graphé (*βουλεύσεως γραφή*). An impeachment for conspiracy. In this case *βουλεύσεως* is the abbreviated form of *ἐπιβουλεύσεως*, and is the name for two very different actions at Attic law. (1) An action for conspiracy against life, and instituted (*a*) by the person attacked, if competent, or by his or her legal patron (*κύριος*); or (*b*) if the plot succeeded, by near kinsmen or the *κύριος*. (2) An action against the person who had wrongfully inscribed another as state debtor. See PSEUDENGRAPHÉS GRAPHÉ.

Bouleuterion (*βουλευτήριον*). See BOULÉ.

Boustrophēdon (*βουστροφηδόν*). The zigzag method of writing—i.e. alternately from right to left, and left to right. See ALPHABET.



Example of "Boustrophedon" Writing. (From Sigeum.)

Bovillae. An ancient town in Latium at the foot of the Alban Mountains, on the Appian Way, about ten miles from Rome. Near it Clodius was killed by Milo (B.C. 52).

Bows and Arrows. See ARCUS; PHARETRA; SAGITTA.

Brabēum, Brabīum, or **Bravīum** (*βραβεῖον*). A prize given to the winner at the public games (Prudent. *Περὶ Στεφ.* v. 538). The cry *bravo*, as a sign of applause or approval, is derived from this word.

Bracae (*ἀναξυρίδες, θύλακοι*). Trousers; pantaloons. These were common to all the nations that encircled the Greek and Roman population, extending from the Indian to the Atlantic Ocean. Hence Aristagoras, king of Miletus, in his interview with Cleomenes, king of Sparta, described the attire of a large portion of them in these terms: "They carry bows and a short spear, and go to battle in trousers and with hats upon their heads." Hence, also, the phrase *bracati militis arcus*, implying that those who wore trousers were in general armed with the bow. In particular, we are informed of the use of trousers or pantaloons among the following nations: (1) The Medes and Persians (*περὶ τὰ σκέλεα ἀναξυρίδας*). (2) The Parthians and Armenians. (3) The Phrygians. (4) The Sacae. (5) The Sarmatae. (6) The Dacians and Getae. (7) The Teutones. (8) The Franks. (9) The Belgae. (10) The Britons (*veteres bracae Britonis pauperis*). (11) The Gauls (*Gallia Bracata*, now Provence; *sagatos bracatosque; χρῶνται ἀναξυρίσι, ἃς ἐκεῖνοι βράκας προσαγορεύουσι*).

The Gallic term "brakes," which Diodorus Siculus has preserved in the last-cited passage (lv. 30), also survives in the Scottish "breeks" and the English "breeches." Corresponding terms are used in all the Northern languages. (See Skeat,

Etymolog. Dict. s. v. "Breeches.") The Cossack and Persian trousers of the present day differ in no material respect from those which were anciently worn in the same countries.

In conformity with the preceding list of testimonies, the monuments of every kind which contain representations of the nations included in it, exhibit them in trousers, thus clearly distinguishing them from Greeks and Romans. An example is seen in the annexed group of Sarmatians, taken from the Column of Trajan.

Sarmatians wearing Bracae. (Column of Trajan.)

The proper bracae of the Eastern and Northern nations were loose (κεχαλασμέναι, *laxae*), and they are therefore very aptly, though ludicrously, described in Euripides as "variegated bags" (τοὺς θυλάκους τοὺς ποικίλους). To the Greeks they must have appeared highly ridiculous, although Ovid mentions the adoption of them by the descendants of some of the Greek colonists on the Euxine (*Trist.* v. 11, 34).

Bracae worn by Roman Soldier. (Column of Trajan.)

Trousers were principally woollen; but Agathias states that in Europe they were also made of linen and of leather; probably the Asiatics made them of cotton and of silk. Sometimes they were striped (*virgatae*), ornamented with a woof of various colours.

Roman soldiers fighting in the North were obliged to wear them, owing to the severity of the climate; and by the second century they were worn even at Rome. The emperor Alexander Severus wore white bracae; some of his predecessors, scarlet ones (*coccineae*).

Bracarius, meaning properly a breeches-maker (Lamprid. *Alex. Sever.* 24), came to be used of a tailor in general.

Bracāta Gallia. See GALLIA.

Bracchiālé (περιβραχιόνιον). A piece of defensive armour which covered the *bracchium*, or part of the arm between the wrist and the elbow. It is distinctly mentioned by Xenophon (*Cyrop.* vi. 4, 2) as part of the accoutrements worn by the Persians, and is sometimes seen on figures of Roman gladiators, though the Latin name does not occur in this sense, except, perhaps, in Trebell. *Claud.* 14.

Bracciolini, GIAN FRANCESCO POGGIO, one of the most noted names in the history of classical study, was born at Terranova, near Florence, in 1380. He studied Latin under John of Ravenna, and Greek under Manuel Chrysoloras, after which he became a copyist of manuscripts, in which pursuit his dexterity brought him the acquaintance of the chief scholars of Florence, by whose aid he was received into the service of the Roman curia (1403) as a secretary. In this office he showed himself an enthusiastic advocate of classical study, and took a most important part in the revival of learning, caring little or nothing for the exciting political and ecclesiastical movements of the period. Bracciolini (or Poggio, as he is usually called) is best known for his remarkable success in recovering the lost masterpieces of Latin literature by his researches in the libraries of monasteries and convents, where manuscripts of priceless value to the classicist were lying hitherto unknown. In one of his epistles he relates how he discovered at St. Gall, in Switzerland, Quintilian, Verrius Flaccus (in part), and the commentaries of Asconius Pedianus. To him, likewise, we owe manuscripts of Lucretius, Columella, Silius Italicus, Manilius, Vitruvius, Ammianus Marcellinus, Nonius Marcellus, Probus, Flavius Caper, and Eutyches. At Langres he unearthed Cicero's oration *Pro Caecina*, and at Monte Cassino a codex of Frontinus. No considerations of morality stood in Bracciolini's way when the question of securing a valuable manuscript was before him. If a codex could be gained only by fraud, he employed fraud, as when he actually bribed a monk at Hersfeld to abstract manuscripts of Livy and Ammianus from the convent library.

Bracciolini was an extensive traveller, and has left some lively pictures of the contemporary life and customs of different European countries, especially of England and Switzerland, as well as some curious notes on the remains of antique art in Rome. He likewise describes the trial of Jerome of Prague. To pure literature he was a voluminous contributor, writing orations, epistles, treatises on rhetoric, translations from the Greek, moral essays, and fabliaux, all in Latin, as well as a history of Florence, written in imitation of the style of Livy. His *Facetiae* are remarkable alike for their indecency and for their caustic satires on the secular clergy. Of this class, his most famous writings are his violent and often filthy diatribes against Valla and Filelfo, who retorted in kind, and thus established a bad precedent which was followed in the later controversies of the Scaligers (q. v.), Scioppius, Salmasius, and Milton.

Bracciolini, who remained a layman until his death, retired in 1452 to Florence, of which republic he became the chancellor and historian. There he died in 1459, and was buried in the Church of Santa Croce. A statue of him by Donatello commemorates his services to the humanities. His life has been written in English by Shepherd (Liverpool, 1802). See also J. A. Symonds, *The Renaissance in Italy* (1886).

Bracelets. See ARMILLA; CAELATURA.

Brachmānae or **Brachmānes** (Βραχμᾶνες). A name used by the ancient geographers, sometimes of a caste of priests in India (the Brahmins), sometimes, apparently, of all the people whose religion

was Brahminism, and sometimes of a particular tribe. See INDIA.

Branchĭdae (Βραγχίδαι), afterwards DIDŸMA. A place on the sea-coast of Ionia, a little south of Miletus, and celebrated for its temple and oracle of Apollo, surnamed Didymeus. This oracle, which the Ionians held in the highest esteem, was said to have been founded by Branchus, son of Apollo by a Milesian woman. The reputed descendants of this Branchus, the Branchidae, were the hereditary ministers of this oracle (Herod. i. 157). The temple, called Didymaeum, which was destroyed by Xerxes, was afterwards rebuilt, and its ruins contain some beautiful specimens of the Ionic order of architecture.

Brasĭdas (Βρασίδας). The most distinguished Spartan in the first part of the Peloponnesian War (q. v.). In B.C. 424, at the head of a small force, having effected a dexterous march through the hostile country of Thessaly, he gained possession of many of the cities in Macedonia that were subject to Athens; his greatest acquisition was Amphipolis. In 422, with only a handful of helots and mercenary troops, he gained a brilliant victory over Cleon, who had been sent with a powerful Athenian force to recover Amphipolis. Brasidas was slain in the battle. He was buried within the city, and the inhabitants honoured him as a hero by yearly sacrifices and by games.

Thucydides praises alike the eloquence and the liberality and wisdom of Brasidas, and Plato compares him to Achilles.

Brasidēa (Βρασίδεια). A festival held annually at Sparta with orations and contests, in memory of Brasidas (q. v.), who, after his death, in B.C. 422, received the honours of a hero. See Pausan. iii. 14.

Brattea (not *bractea:* see Lachmann on Lucret. iv. 727). A finely-beaten-out plate of metal, especially of gold. Thicker plates were called *laminae.* The gold-beater is styled *brattearius* or *bratteator.* These plates were used for adorning statues, furniture, walls and ceilings, and garments which were then called *vestes auratae* or *sigillatae.* Pliny (*H. N.* xxxiii. § 61) says that from an ounce of gold, 750 plates, each four fingers square, could be beaten.

Brauron (Βραυρῶν). A deme of Attica on the eastern bank of the river Erasinus, with a celebrated temple of Artemis, who was in consequence called Brauronia.

Brauronia (τὰ Βραυρώνια). An Attic festival held every fifth year in the little town of Brauron, in honour of Artemis Brauronia. At Brauron, Orestes and Iphigenia (q. v.) on their return from Tauris were supposed to have landed and to have left the statue of the Tauric goddess. The festival was under the superintendence of ten ἱεροποιοί; and the chief solemnity consisted in the circumstance that Attic girls between the ages of five and ten years, dressed in crocus-coloured garments, went in solemn procession to the sanctuary, where they were consecrated to the goddess. During this act, the ἱεροποιοί sacrificed a goat, and the girls performed a propitiatory rite in which they imitated bears. This rite may have simply arisen from the fact that the bear was sacred to Artemis, especially in Arcadia; but a tradition preserved in Suidas relates its origin as follows: In the Attic town of Phanidae a bear was kept, which was so tame that it was allowed to go about quite freely, and received its food from and among men. One day a girl ventured to play with it, and, on treating the animal rather harshly, it turned round and tore her to pieces. Her brothers, enraged at this, went out and killed the bear. The Athenians thereupon were visited by a plague; and when they consulted the oracle, the answer was given that they would rid themselves of the evil which had befallen them if they would compel some of their citizens to make their daughters propitiate Artemis by a rite called ἀρκτεύειν, for the crime committed against the animal sacred to the goddess. The command was more than obeyed; for the Athenians decreed that from thenceforth all women, before they could marry, should have once taken part in this festival, and have been consecrated to the goddess. Hence the girls themselves were called ἄρκτοι, the consecration ἀρκτεία, the act of consecrating ἀρκτεύειν, and to celebrate the festival ἀρκτεύεσθαι.

There was also a quinquennial festival called Brauronia, which was celebrated by men and dissolute women, at Brauron, in honour of Dionysus.

Brennus. The Latinized form of the Keltic title *bran,* "a prince." (1) A general of the Galli Senones, who entered Italy, defeated the Romans at the river Allia, and entered their city without opposition. The Romans fled into the Capitol, and left the whole city in the possession of their enemies. The Gauls climbed the Tarpeian Rock in the night, and the Capitol would have been taken, had not the Romans been awakened by the noise of the sacred geese in the Temple of Iuno and immediately repelled the enemy. (See MANLIUS.) Camillus, who was in banishment, marched to the relief of his country, and totally defeated the Gauls, so that not one remained to carry home the news of their destruction.

The Brennus Shield. (Dodwell.)

The destruction of the Gauls by Camillus is the national account given by the Roman writers, and is replete with error and exaggeration. The domination of the Gauls in Italy was certainly of long continuance, and was not terminated in the dramatic manner of the legend. See CAMILLUS; CELTAE; Kuno, *Vorgeschichte Roms* (1878); and Mommsen, *Hist. of Rome,* vol. i. p. 427 foll.

(2) Another Gallic leader, who made an irruption into Greece at the head of an army of his countrymen consisting of 152,000 foot and 20,000

horse. After ravaging various parts of northern Greece, they marched against Delphi, and endeavoured to plunder the temple. But the army of the invaders, according to the Grecian account, were seized with a panic terror during the night, and being attacked at daybreak by the Delphians and others of the Greeks, retreated in the utmost confusion. Large numbers perished, the Greeks continually hanging on the skirts of the retreating foe; and Brennus, wounded, and dispirited by his overthrow, killed himself in a fit of intoxication, B.C. 278 (Pausan. x. 19).

Breviarium. (1) The title of the brief history of Rome by Eutropius (q. v.)—more fully *Breviarium ab Urbe Condita.* It is written in simple style, and was largely read both in the original Latin and in the Greek translation. The best text is that of W. Hartel (Berlin, 1872). (2) A similar work, written at about the same time by Sex. Rufus Festus (q. v.).

Breviarium Alariciānum, or simply **Breviārium.** Alaric the second, king of the Visigoths (A.D. 484–507), who reigned over part of Gaul and Spain, commissioned a body of jurists, no doubt Romans, to make a selection from Roman statute law and from the writings of Roman jurists, which should form a legal code for his Roman subjects. The code was completed in A.D. 506, and submitted to a council of bishops and nobles held at Aduris (Aire) in Gascony, and by them approved. The work was then promulgated by Gojaric, the count of the palace (*comes palatii*), a certified copy forwarded to each *comes*, and the use of any other law prohibited. In some of the MSS. it is called *Lex Theodosii*, and the name *Breviarium Alaricianum* does not appear until the sixteenth century. The Breviarium contains several sources of Roman law otherwise almost entirely unknown, especially Paulus and the first five books of the Codex Theodosianus. There exist besides the MSS. of the Breviarium the MSS. of epitomes made in the Middle Ages. The standard edition is that by Haenel (1849). See also Biedenweg, *Commentarii ad Formulas Visigoth. novissime repertas* (Berlin, 1856).

Briareus (Βριάρεως). See AEGAEON.

Bribery. See AMBITUS; CRIMEN REPETUNDARUM.

Bricks. See FICTILE; LATER.

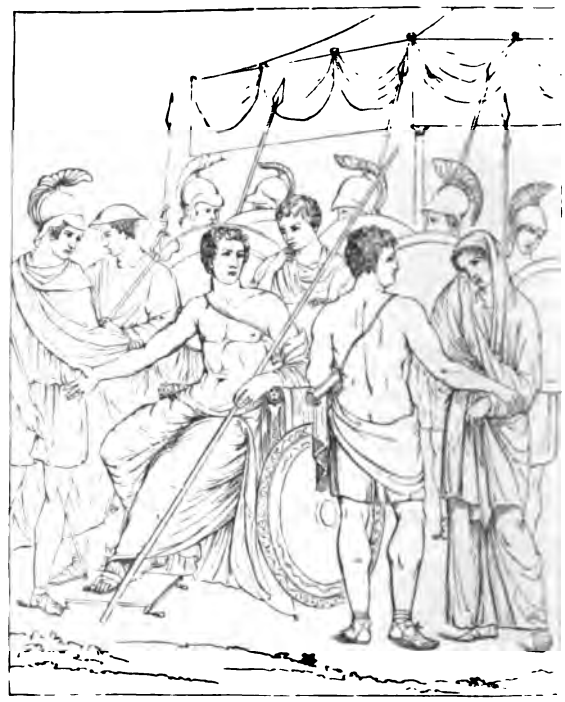
Bridges. See PONS.

Brigantes. The most powerful of the British tribes, inhabiting the whole of the north of the island from the Abus (Humber) to the Roman Wall, with the exception of the southeastern corner of Yorkshire, which was inhabited by the Parisii. The Brigantes consequently inhabited the greater part of Yorkshire, and the whole of Lancashire, Durham, Westmoreland, and Cumberland. Their capital was Eboracum, now York. They were conquered by Petilius Cerealis in the reign of Vespasian. There was also a tribe of Brigantes in the south of Ireland, between the rivers Birgus (Barrow) and Dabrona (Blackwater), in the counties of Waterford and Tipperary.

Brigantīnus Lacus. The modern Bodensee, or Lake Constance; also known to the ancients as Venetus and Acronius. The Rhenus (Rhine) flows through it.

Brilessus (Βριλησσός). A range of hills uniting Mount Pentelicus with Anchesmus.

Brisēis (Βρισηΐς). The daughter of Brisens of Lyrnessus, who fell into the hands of Achilles, but was seized by Agamemnon. Hence arose the dire feud between the two heroes. (See ACHILLES; AGAMEMNON; TROJAN WAR.) Her proper name was Hippodamia.



The Rape of Briseis. (Pompeian Painting.)

Britannia (Βρεττανία), called also ALBION. An island in the Atlantic Ocean, and the largest in Europe. The Phœnicians appear to have been early acquainted with it, and to have carried on there a traffic for tin. (See CASSITERIDES.) Commercial jealousy, however, induced them to keep their discoveries a profound secret. The Carthaginians succeeded to the Phœnicians, but were equally mysterious. Avienus (q. v.) in his poem entitled *Ora Maritima*, makes mention of the voyages of a certain Himilco, in this quarter, and professes to draw his information from the long-concealed Punic annals. Little was known of Britain until Caesar's time, who invaded and endeavoured, although ineffectually, to conquer the island. After a long interval, Ostorius, in the reign of Claudius, reduced the southern part of Britannia; and Agricola subsequently, in the reign of Domitian, extended the Roman dominion to the Frith of Forth and the Clyde. The whole force of the Empire, although exerted to the utmost under Septimius Severus, could not, however, reduce to subjection the hardy natives of the highlands. This emperor divided the country into two parts—Britannia Inferior or Southern

Britain, and Britannia Superior or Northern Britain—each under a special prefect. When the Empire was divided under Diocletian, Britain became a diocese of the *praefectura* of Gaul, and was governed by a *vicarius* residing at Eboracum (York). At this time it was marked out into five provinces, as follows: Britannia Prima (England south of the Thames), Britannia Secunda (Wales), Flavia Caesariensis (between the Thames, Severn, Mersey, and Humber), Maxima Caesariensis (all the rest of England up to the Wall of Hadrian), and Valentia (Scotland south of the Wall of Antoninus). Ptolemy enumerates fifty-six towns (*coloniae, municipia*) of Roman Britain, two of which (Eboracum and Verulamium) had the rights of Roman citizenship. Eboracum, Deva (Chester, *castra*), and Isca (Caerleon) were military centres, each being the station for a legion of Roman soldiers, chiefly, however, Gauls, Germans, and Iberians.

To what an extent the Romans succeeded in introducing the refinements of their civilization into Britain may be seen in the great number of their remains that have been found, including roads, houses, baths, painted walls, altars, ornaments, mosaics, sculpture, bronzes, coins, pottery, and various implements. Britain continued a Roman province until A.D. 426, when the troops, having been in a great measure withdrawn to assist Valentinian III. against the Huns, never returned. The Britons had become so enervated under the Roman yoke as to be unable to repel the incursions of the inhabitants of the north. They invoked, therefore, the aid of the Saxons (A.D. 407), by whom they were themselves subjugated and at length obliged to take refuge in the mountains of Wales.

Copper Coin of Antoninus Pius, about A.D. 138, showing figure of Britannia.

The name Britain was unknown to the Romans before the time of Caesar; though Aristotle as early as the fourth century B.C. speaks of the νῆσοι Βρεττανικαί. Some deduce the name of the Britons from the Gallic *Britti* (Cymric *brith*), "painted," in allusion to the custom of a part of the inhabitants of painting their bodies; but Rhys rejects this etymology, without suggesting any that is more plausible. The other name, Albion, is etymologically connected with the Gaelic *alp*, "a high hill," or the Latin *albus*, "white." This was undoubtedly the Keltic name of the whole island.

Britain was famous for its Roman walls, of which traces remain to the present day. The first was built by Agricola, A.D. 79, nearly in the situation of the rampart of Hadrian and wall of Severus mentioned below. In A.D. 81, Agricola built a line of very strong forts from the Frith of Forth to the Frith of Clyde. This, however, was insufficient to check the barbarians after his departure. In A.D. 120, therefore, Hadrian erected a famous wall from Boulness on Solway Frith to a spot a little beyond Newcastle-upon-Tyne. It was sixty-eight English or seventy-four Roman miles long. Twenty years after this, Lollius Urbicus, under the emperor Antoninus, restored the second wall of Agricola, which is commonly called the Vallum Antonini. But the greatest of all was that of Severus, begun A.D. 209, and finished the next year, and which was only a few yards north of Hadrian's wall. It was garrisoned by ten thousand men. See Wright, *The Kelt, the Roman, and the Saxon* (1889); Coote, *The Romans of Britain* (1878); Scarth, *Roman Britain* (1883).

Britannĭcus. The agnomen of the son of the emperor Claudius by Messalina, and born in A.D. 42. Agrippina, the second wife of Claudius, induced the emperor to adopt her own son Nero, and to give him precedence in the succession. On the assumption of imperial power by Nero, Britannicus was put to death by poison (A.D. 55). His story is the subject of a play by Racine.

Britomartis (Βριτόμαρτις, "sweet maid"). A Cretan goddess, supposed to dispense happiness, and whose worship extended throughout the islands and along the coasts of the Mediterranean. Like Artemis, with whom she was sometimes identified, she was the patroness of hunters, fishermen, and sailors, and also goddess of birth and of health. Her sphere was Nature in its greatness and its freedom. As goddess of the sea she bore the name of Dictynna, the supposed derivation of which from the Greek δίκτυον, "a net," was explained by the following legend. She was the daughter of a huntress much beloved by Zeus and Artemis. Minos loved her, and followed her for nine months over valley and mountain, through forest and swamp, till he nearly overtook her, when she leaped from a high rock into the sea. She was saved by falling into some nets, and Artemis made her a goddess.

Brixellum. The modern Bregella or Brescella; a town on the right bank of the Padus (Po), in Gallia Cisalpina, where the emperor Otho (q. v.) committed suicide in A.D. 69.

Brixia. The modern Brescia; a town in Gallia Cisalpina. Through it flowed the river Mella.

Brizo (Βριζώ). A goddess localized in Delos, to whom women, in particular, paid worship as being the protectress of mariners. They set before her eatables of various kinds (fish being excluded) in little boats. She also presided over an oracle.

Bromius (Βρόμιος). From βρέμω, "to roar"; an epithet applied to Dionysus as the noisy god of the Bacchic revels.

Brontes (Βρόντης). See CYCLOPES.

Bronze. See AES.

Bruchĭum (Βρυχεῖον). The Royal or Greek quarter of the city of Alexandria (q. v.) enclosed by its own walls. Here were the finest of the public buildings, and upon it the Ptolemies lavished every form of ornament—obelisks, sphinxes, flowers and gardens, and colonnades. Among the great structures that stood here were the famous Library and Museum with its hundreds of thousands of volumes, its corridors, theatre, menagerie, and lecture-halls; the Palace of the Ptolemies; the Caesarium or Temple of the Caesars; the Mausoleum of the Ptolemies (containing the body of Alexander the Great); and the Arsinoëum, a monument raised by Ptolemy Philadelphus to his sister Arsinoë. The name is also written PYRUCHIUM (Πυροχεῖον).

Bructĕri. A German people dwelling on each side of the Amisia (Ems), and as far south as Lup-

pia (Lippe). They joined the Batavi (q. v.) in their revolt against the Romans in A.D. 69.

Brunck, RICHARD FRANÇOIS PHILIPPE. See article in the Appendix.

Brundisium. The modern Brindisi; a celebrated city on the coast of Apulia, in the territory of the Calabri. By the Greeks it was called Βρεντέσιον, a word which, in the Messapian language, signified a stag's head, from the resemblance which its different harbours and creeks bore to antlers.

Roman Pillar at Brundisium.

Herodotus speaks of it as a place generally well known (iv. 99). Brundisium soon became a formidable rival to Tarentum, which had hitherto engrossed all the commerce of this part of Italy. The Romans annexed it in B.C. 245 (Flor. i. 20). From this period the prosperity of this port continued to increase in proportion with the greatness of the Roman Empire. Large fleets were always stationed there for the conveyance of troops into Macedonia, Greece, or Asia; and from the convenience of its harbour, and its facility of access from every other part of Italy, it became a sort of Dover to the Calais of Dyrrhachium. At Brundisium the Appian Way ended.

Bruttiāni. Slaves whose duty it was Roman magistrates. The name is con plained as due to the fact that these s originally taken from among the Bru cause this people remained steadfastly Hannibal (Aul. Gell. x. 3, § 19); but both 2, § 4) and Diodorus (xvi. 15) state tha signifies in the Lucanian dialect "revolt

Bruttium, Bruttius, and **Bruttiōr** more usually called **Bruttii,** after the in The southern extremity of Italy, sepa Lucania by a line drawn from the mo Laus to Thurii, and surrounded on the sides by the sea. It was the countr ancient times Oenotria and Italia. The mountainous, as the Apennines run down to the Sicilian Straits; it contai lent pasturage for cattle, and the valley good corn, olives, and fruit. The earlie ants of the country were Oenotrians. S ly some Lucanians, who had revolted countrymen in Lucania, took possess country, and were hence called Bruttii which word is said to mean "rebels" guage of the Lucanians. This peopl inhabited only the interior of the land was almost entirely in the possession o colonies. At the close of the Second in which the Bruttii had been the allie bal, they lost their independence, and w by the Romans with great severity. declared to be public slaves, and were e lictors and servants of the magistrates.

Brutus. (1) L. IUNIUS BRUTUS. A Roman, the author, according to the ends, of the great revolution which dro the Proud from his throne, and which the consular for the regal governmen the son of Marcus Iunius and of Ta second daughter of Tarquin. While y years, he saw his father and brother s order of Tarquin, and having no mean ing them, and fearing the same fate to affected a stupid air, in order not to a formidable in the eyes of a suspicious tyrant. This artifice proved successfu far deceived Tarquin and the other the royal family that they gave him, the surname of Brutus, as indicative posed mental imbecility. At length, w tia had been outraged by Sextus Tarq tus, amid the indignation that pervade threw off the mask, and snatching the the bosom of the victim, swore upon exile to the family of Tarquin. Weari the tyranny of this monarch, and exa the spectacle of the funeral solemnities the people abolished royalty, and c chief authority to the Senate and two named at first praetors, but subsequen Brutus and the husband of Lucretia w vested with this important office. The their entrance upon its duties by mak people take a solemn oath never agai king of Rome. Efforts, nevertheless, made in favour of the Tarquins: an sent from Etruria, under the pretext o a restoration of the property of Tarq family, formed a secret plot for the o the new government; and the sons o

Lucius Iunius Brutus. (Vatican Museum.)

came connected with the conspiracy. A discovery having been made, the sons of the consul and their accomplices were tried, condemned, and executed by the orders of the father, although the people were willing that he should pardon them. From this time, Brutus sought only to die himself, and, some months after, a battle between the Romans and the troops of Tarquin enabled him to gratify his wish. He encountered, in the fight, Aruns, the son of the exiled monarch; and with so much impetuosity did they rush to the attack that both fell dead on the spot, pierced to the heart each by the weapon of the other. The corpse of Brutus was carried to Rome in triumph.

Coin representing the Children of Brutus led to death by Lictors.

The consul Valerius pronounced a funeral eulogy over it, a statue of bronze was raised to the memory of the deceased in the Capitol, and the Roman women wore mourning for an entire year. (2) D. Iunius Brutus, master of the horse A.U.C. 418, and consul A.U.C. 429 (Liv. viii. 12, 29). (3) D. Iunius Brutus, consul A.U.C. 615, obtained a triumph for his successes in Spain. (4) M. Iunius Brutus, father of the Brutus who was concerned in the assassination of Caesar. He embraced the party of Marius, and was overcome by Pompey. After the death of Sulla, and the renewal of hostilities, he was besieged in Mutina by Pompey, who compelled him to surrender after a long resistance, and caused him to be put to death. He was brother-in-law to Cato by his wife Servilia. Brutus was an able lawyer, and wrote on the Civil Wars (Cic. *Brut.* 62; id. *Or.* ii. 32; id. *Pro Cluent.* 51). (5) Marcus Iunius Brutus, son of the preceding, was by the mother's side nephew of M. Cato (Uticensis). He accompanied his uncle to Cyprus, A.U.C. 695, where the latter was sent by Clodius to annex that island to the Roman Empire. It appears, however, that he did not copy the example of Cato's integrity; for, having become the creditor of the citizens of Salamis to a large amount, he employed one Scaptius, a man of infamous character, to enforce the payment of the debt, together with an interest four times exceeding the rate allowed by law (Cic. *Ad Att.* v. 21). When Cicero governed the province of Cilicia, to which Cyprus seems to have been annexed, Brutus wrote to him, and was supported by Atticus in his request, entreating him to give Scaptius a commission as an officer of the Roman government, and to allow him to employ a military force to exact from the Salaminians the usurious interest which he illegally demanded. Cicero was too upright a magistrate to comply with such requests, but they were so agreeable to the practice of the times that he continued to live on intimate terms with the man who could prefer them; and the literary tastes of Brutus were a recommendation which he could not resist; so that he appears soon to have forgotten the affair of Scaptius, and to have spoken and thought of Brutus with great regard. They both, indeed, were of the same party in politics, and Brutus actively exerted himself in the service of Pompey, although his own father had been put to death by the orders of that commander. Being taken prisoner in the battle of Pharsalia, he received his life from the conqueror. Before Caesar set out for Africa to carry on war against Scipio and Iuba, he conferred on Brutus the government of Cisalpine Gaul, and in that province Brutus accordingly remained, and was actually holding an office under Caesar while his uncle Cato was maintaining the contest in Africa and committed suicide rather than fall alive into the hands of the enemy. His character, however, seems to have been greatly improved since his treatment of the Salaminians, for he is said to have governed Cisalpine Gaul with great integrity and humanity. In the year B.C. 45 he returned to Rome, but afterwards set out to meet Caesar on his return from Spain, and, in an interview which he had with him at Nicaea, pleaded the cause of Deiotarus, tetrarch of Galatia, with such warmth and freedom that Caesar was struck by it, and was reminded of what he used frequently to say of Brutus—that what his inclinations might be made a very great difference; but that, whatever they were, they would be nothing lukewarm. It was about this time also that Brutus divorced his first wife, Appia, daughter of Appius Claudius, and married the famous Porcia, his cousin, the daughter of Cato. Soon after, he received another mark of Caesar's favour, in being appointed praetor urbanus, B.C. 44; and he was holding that office when he resolved to become the assassin of the man whose government he had twice acknowledged by consenting to act in a public station under it. He was led into the conspiracy, it is said, by Cassius, who sought at

first by writing, and afterwards by means of his wife Iunia, the sister of Brutus, to obtain his consent to become an accomplice; and Plutarch informs us that when the attack was made on Caesar in the Senate-house, the latter resisted and endeavoured to escape, until he saw the dagger of

Marcus Iunius Brutus.

Brutus pointed against him, when he covered his head with his robe and resigned himself to his fate. See CAESAR.

After the assassination of Caesar, the conspirators endeavoured to stir up the feelings of the people in favour of liberty; but Antony, by reading the will of the dictator, excited against them so violent a storm of odium that they were compelled to flee from the city. Brutus retired to Athens, and used every exertion to raise a party there among the Roman nobility. Obtaining possession, at the same time, of a large sum of the public money, he was enabled to bring to his standard many of the old soldiers of Pompey who were scattered about Thessaly. His forces daily increasing, he soon saw himself surrounded by a considerable army, and Hortensius, the governor of Macedonia, aiding him, Brutus became master in this way of all Greece and Macedonia. He went now to Asia and joined Cassius, whose efforts had been equally successful. In Rome, on the other hand, the triumvirs were all-powerful; the conspirators had been condemned, and the people had taken up arms against them. Brutus and Cassius returned to Europe to oppose the triumvirs, and Octavius and Antony met them on the plains of Philippi. In this memorable conflict Brutus commanded the right wing of the republican army, and defeated the division of the enemy opposed to him, and would in all probability have gained the day if, instead of pursuing the fugitives, he had brought reinforcements to his left wing, commanded by Cassius, which was hard pressed and eventually beaten by Antony. Cassius, upon this, believing everything lost, slew himself in despair. Brutus bitterly deplored his fate, styling him, with tears of the sincerest sorrow, "the last of the Romans." On the following day, induced by the ardour of the soldiers, Brutus again drew up his forces in line of battle, but no action took place, and he then took possession of an advantageous post, where it was difficult for an attack to be made upon him. His true policy was to have remained in this state, without hazarding an engagement, for his opponents were distressed for provisions, and the fleet that was bringing them supplies had been totally defeated by the vessels of Brutus. The condition of things, however, was unknown to the latter, and, after an interval of twenty days, he hazarded a second battle. Where he himself fought in person, he was still successful; but the rest of his force was soon overcome, and the conflict ended in a total defeat of the republican army. Escaping with only a few friends, he passed the night in a cave, and, as he saw his cause irretrievably ruined, ordered Strato, one of his attendants, to kill him. Strato refused for a long time to perform the painful office; but, seeing Brutus resolved, he turned away his face, and held his sword while Brutus fell upon it. He died in the forty-third year of his age, B.C. 42.

A great deal of false glamour has been thrown around the character of Brutus. That he was a stern and consistent patriot throughout the whole of his career, the sketch which we have given of his movements prior to the assassination of Caesar most clearly disproves. Why hold office under one who was trampling upon the liberties of his country? Why require so much solicitation before engaging in the conspiracy? Was he not aware that Caesar was a usurper?—this would show a miserable want of penetration. Or if he preferred security to danger, where was the Roman patriot in this? The truth is that Brutus, notwithstanding all that has been said of him, was but a tardy patriot. His motives towards the close of his career were no doubt pure enough, but he ought to have had nothing to do with Caesar from the moment when that general began to act with treason towards his country. As a student and man of letters, the character of Brutus appears to more advantage than as a patriot. He was remarkable for literary application, usually rising with this view long before day, and it is said that on the evening previous to a battle, while his army was in a state of anxious suspense and alarm, he calmly occupied himself in his tent with writing an abridgment of the history of Polybius. One of the most singular circumstances in the life of Brutus is that of the so-called apparition which, it was said, appeared to him on one occasion in his tent at midnight. "Who art thou?" inquired Brutus. "Thy evil genius," replied the phantom; "we shall meet again at Philippi." And so it happened. The spirit reappeared on the eve of the second battle of Philippi—a story that reminds one of the Bodach Glas in *Waverley*. See Plutarch's life of Brutus.

Brygi (Βρύγοι) or **Bryges** (also BRUGI and BRUGES). A barbarous tribe in northern Macedonia, believed by the ancients to have been the ethnic source of the Phrygians; hence the name is sometimes use for Phryges. See PHRYGIA.

Bubassus (Βυβασσός). An ancient city of Caria, east of Cnidus, and giving its name to the bay, Bubassius Sinus.

Bubastis (Βούβαστις) or **Būbastus** (Βούβαστας). The capital of the Nomos Bubastites in Lower Egypt, which stood on the eastern bank of the Pelusiac branch of the Nile, and was the chief seat of the worship of the goddess Bubastis (Pasht), whom the Greeks identified with Artemis, and who was regarded as the daughter of Ra and bride of Ptah, symbolizing the sexual passion. More than 70,000 persons sometimes took part in her festivals at this place. Here also the cats sacred to Bubas-

tis were buried. The modern name of the city is Tel Bast. Here in 1887 the French explorer, M. Naville, discovered the ruins of the great temple of Bubastis, and further excavations in 1888 showed the city to have been a very important place under the Hyksos. See AEGYPTUS.

Bubo. The horned owl.

Bucco (from *bucca*, the cheek). The name of a stock character continually introduced into the Atellan plays, and represented as a gabbling fool. Isidorus (*Orig.* x. 30) gives *bucco* = *garrulus*. See ATELLANAE FABULAE.

Buccŭla. See GALEA.

Bucephăla (Βουκέφαλα, also Βουκεφαλεία, Βουκεφαλία). A city on the Hydaspes in northern India, built by Alexander the Great after his battle with Porus, in memory of his favourite horse Bucephalus (q. v.), who died there.

Bucephălus (Βουκέφαλος). A horse belonging to Alexander the Great, so called either because his head resembled that of an ox (βοὸς κεφαλή); or because he had the mark of an ox's head impressed upon his flank; or, according to others, because, like an ox, he had a black mark upon his head, the rest of his body being white. Plutarch states that the horse had been offered for sale to Philip by a Thessalian, but had proved so unmanageable that the monarch refused to purchase, and ordered it to be taken away. Alexander thereupon expressing his regret that they were losing so fine a horse for want of skill and spirit to manage it, Philip agreed to pay the price of the steed if his son would ride it. The prince accepted the offer, and succeeded in the attempt. Bucephalus, after this, would allow no one but Alexander to mount him, and he accompanied the monarch in all his campaigns. In the battle with Porus, he received, according to the same authority, several wounds, of which he died not long after. An ancient writer, however, quoted by Plutarch, states that he died of age and fatigue, being thirty years old. See Arrian, *Anab.* v. 19.

Buchanan, GEORGE. A famous classical scholar, the most distinguished in the annals of Scottish classical philology. He was born of humble parentage at Killearn, in February, 1506. At the age of fourteen, his uncle sent him to the University of Paris, where he acquired a local reputation for his facility in writing Latin verse. In 1522, he returned to Scotland, and, after serving in a military expedition against the English, matriculated at the University of St. Andrews, from which at the end of one year he received the Bachelor's degree (1525). In 1526, he returned to France, where he soon took the Master's degree at the Scottish College of Paris, and after two years of great destitution succeeded in winning a professorship at the College of Sainte Barbe. In 1535, he once more visited Scotland, having been made tutor to the son of the Earl of Cassilis. Soon after he undertook the education of an illegitimate son of the king (James V.). Having written two satires against the Franciscan clergy (entitled *Somnium* and *Franciscanus*), he was imprisoned at the instigation of Cardinal Beaton, but escaping fled to France (1539), and was appointed to a professorship in the College of Bordeaux, by André de Gouvéa, its head. At the end of three years, an outbreak of the plague forced him to leave Bordeaux, whence he went to Paris, receiving a professorship in the college of the Cardinal le Moyne. By the influence of De Gouvéa he was called to the newly founded University of Coimbra in Portugal (1547). Here his heretical opinions led to his enforced seclusion in a monastery, where he began his celebrated version of the Psalms in Latin verse. Upon his release he visited England, subsequently returning to France to become tutor to the son of the Maréchal de Brissac (1555). In 1560, he returned to Scotland, which he now made his permanent home. In the struggles between Queen Mary and the Scottish peers, Buchanan bore a prominent part. He had been the classical tutor of the queen, to whom he dedicated his version of the Psalms, but after the death of Darnley, took sides with the faction of the nobles, joining at the same time the Reformed Church. In 1566, the regent, Murray, appointed him Principal of St. Leonard's College in the University of St. Andrews, and soon after Mary's imprisonment in Lochleven, Buchanan was made Moderator of the General Assembly. In 1568, he accompanied Murray to the famous Conference of York. While Lennox was regent, Buchanan assumed charge of the education of the young king, James VI., afterwards James I. of England, who in after-years always spoke of his learned tutor with respect and pride. From 1570 to 1578, Buchanan was Keeper of the Privy Seal, resigning it to devote his time to the preparation of a history of Scotland, which was published a month before his death. This event took place on September 28th, 1582, and was followed by his burial in the Greyfriars' Churchyard, Edinburgh.

As a classicist, Buchanan was best known for his skill in Latin verse, in which he easily ranked first among his contemporaries; and he is generally regarded as the most brilliant of all the British humanists of the sixteenth century. His range of subjects was wide, from versions of the Psalms, theological topics, and political pasquinades, to erotic verses whose indecency may be regarded as purely conventional, though grotesque enough as the production of a professed reformer of religion.

As a man, Buchanan was stern, strong-willed, and domineering, making many enemies, whom he attacked with a violence of invective that belonged to the customs of the age in which he lived. Besides the works mentioned above, he wrote a violent diatribe against the queen, *Detectio Mariae Reginae*, and a bold political tract *De Iure Regni*, in which he states the doctrine that kings exist only by the will of the people and for the people's good.

His writings were edited in the last century by the elder Burmann. See Irving, *Life of George Buchanan* (1817).

Bucĭna (βυκάνη). A kind of horn-trumpet, originally made out of a shell, in which case it is often, especially in poetry, denoted by *concha* (Gk. κόχλος), and was made not only from the *bucinum*, but from many other kinds of spiral shells. It is happily described by Ovid (*Metam.* i. 335).

The *bucina*, as seen in art, agrees closely with his description, and also with the shape of the shell *bucinum*, and, like it, might almost be described, in the language of conchologists, as spiral and gibbous. The two drawings in the annexed illustra-

Bucinae. (From ancient frieze and sculpture.)

tion agree with this account. See CORNU; LITUUS; TUBA.

Bucolĭca (*τὰ Βουκολικά*). Ten poems of Vergil, written B.C. 41–39, in imitation and in part translations of Theocritus (q. v.). Many allusions to contemporary history are included. In the MSS. the individual poems are called *Eclogae*, and are today oftenest spoken of as "the Eclogues." A recent translation is that of S. Palmer (London, 1883). (See VERGILIUS.) Bucolica were also written in Greek by Bion and Moschus; and in Latin by Calpurnius Siculus (q. v.), under Nero; by Septimius Serenus (*Opuscula Ruralia*), of uncertain date; by Ausonius (q. v.); and by Boëthius (q. v.), whose *Carmen Bucolicum* has some merit. See Hunger, *De Poesi Romanorum Bucolica* (Halle, 1841); and W. Y. Sellar, *Roman Poets of the Augustan Age* (Oxford, 1883).

Bucolĭcum (*τὸ Βουκολικὸν στόμα*). One of the mouths of the Nile (Herod. vii. 134).

Bufo. The toad.

Bulgă (Keltic). A small leathern bag which was carried on the arm (Non. s. v. p. 78, ed. Mercer), in the same manner as the modern reticule, by travellers, who used it as a money bag (Lucil. *Sat.* vi. p. 20, 1 ed. Gerlach; Varro *ap.* Non. *l. c.*); and by farmers, as a pouch, containing the seed at sowing time (the *πήρα σπερμοφόρος* of the Greek Anthology), to which use the example here given was applied; it is borne by a figure furnished with various implements of husbandry on a beautiful silver *tazza* of the Neapolitan Museum (*Mus. Borb.* xii. 47).

Bulga. (Naples.)

Bulis (*Βοῦλις*). A town of Phocis on the shore of the Sinus Corinthiacus, southeast of Anticyra.

Bulla. A circular plate or boss of metal, so called from its resemblance in form to a bubble floating upon water. Bright studs of this description were used to adorn the sword-belt (*aurea bullis cingula; bullis asper balteus*). Another use of them was in doors the parts of which were fastened together by brass-headed, or even by gold-headed, nails. The magnificent bronze doors of the Pantheon at Rome are enriched with highly ornamented bosses.

We most frequently read, however, of bullae as ornaments worn by children suspended from the neck, and especially by the sons of the noble and wealthy. Such a one is called *heres bullatus* by Juvenal. His bulla was made of thin plates of gold. Its usual form is shown in the annexed illustration, which represents a fine bulla preserved in the British Museum, and is of the size of the original.

Golden Bulla. (British Museum.)

The bulla was worn by children of both sexes for ornament, as a token of paternal affection and a sign of high birth; and, as it was given to infants, it sometimes served, like other ornaments or playthings (*crepundia*), to recognize a lost child. Probably, also, it contained amulets. See AMULETUM.

Instead of the bulla of gold, boys of inferior rank, including the children of freedmen, wore only a piece of leather (*lorum*).

The use of the bulla, like that of the praetexta (q. v.), was derived from the Etruscans.

On arriving at adolescence, the bulla was laid aside, together with the praetexta, and it was often consecrated, on this occasion, to the Lares or to some divinity. See FASCINUM.

Bullis (*Βουλλίς*). A town of Illyria, on the coast south of Apollonia.

Bupălus (*Βούπαλος*). A sculptor and architect born in the island of Chios, and son of Anthermus or rather Archennus. He encountered the enmity of the poet Hipponax (q. v.), the cause of which is said to have been the refusal of Hipponax to give his daughter in marriage to Hipponax; while others inform us that it was owing to a statue made in derision of the poet by Bupalus. The satire and invective of the bard were so severe that, according to one account, Bupalus hanged himself in despair (Horace, *Epod.* vi. 13). His brother's name was Athenis. In [illegible] the statue which Bupalus made in [illegible] Hipponax, other works are mentioned [illegible] the joint productions of the two brothers. Callim. *Frag.* 90, ed. Ernesti.

Buphonia (*τὰ βουφόνια*). A festival in honour of Zeus at Athens. The legend [illegible] with this festival is a singular one. [illegible] laws given by Triptolemus to the Athenians, more especially remarkable were [illegible] your elders—Honour the gods by [illegible] first fruits—Hurt not the labour[illegible] the beast employed in agriculture. [illegible] offended against this last command [illegible] named Thaulon, who, at the feast [illegible] observing a steer eating the sacr[illegible]

expiation-feast (βουφόνια), instituted for the purpose of atoning for this involuntary offence, it was found afterwards expedient to continue. The ceremonies observed in it are not a little amusing. First was brought water by women appointed for the office, for the purpose of sharpening the axe and knife with which the slaughter was to be committed. One of these women having handed the axe to the proper functionary, the latter felled the beast and then took to flight. To slay the beast outright was the office of a third person. All present then partook of the flesh. The meal finished, the hide was stuffed, and the beast, apparently restored to life, was put to the plough. Now commenced the steer-trial. A judicial assembly was held in the Prytaneum, to which all were summoned who had been partakers in the above transaction. Each lays the blame upon the other. The water-bearers throw the guilt upon the sharpener of the axe and knife; the sharpener of the knife casts it upon the person delivering it to the feller of the beast; the feller of the beast upon the actual slaughterer, while this last ascribes the whole guilt to the knife itself. The knife, unable to speak, is found guilty and thrown into the sea.

Buprasium (Βουπράσιον). An ancient city of Elis mentioned by Homer (*Il.* ii. 615).

Bura (Βοῦρα). One of the twelve original cities of Achaea, formerly situated near the sea; but having been destroyed by an earthquake, it was rebuilt by the survivors about forty stadia from the shore, on the river Buraïcus (Herod. i. 145).

Buraïcus (Βουραϊκός). An epithet applied to Heracles, from his temple near Bura.

Burdigăla. The modern Bordeaux; the chief town of the Bituriges Vivisci, on the left bank of the Garumna (Garonne). Under the Empire it was a place of great commercial importance. Ausonius (q. v.), who was born there, describes it in his little poem entitled *Ordo Nobilium Urbium.* The only remaining Roman monument in the town is the amphitheatre locally known as the Arènes, or Palais Gallien. It is in a greatly damaged state.

Burdigalensé Itinerarium. See ITINERARIA.

Burgundiōnes or **Burgundii.** A powerful nation of Germany, dwelling originally between the Viadus (Oder) and the Vistula, and of the same race as the Vandals or Goths. They were driven out of their original abodes by the Gepidae, and the greater part of them settled in the country on the Maine. In the fifth century they settled in Gaul, where they founded the powerful kingdom of Burgundy. Their chief towns were Genava (Geneva) and Lugdunum (Lyons). See Dubois, *La Bourgogne*, vol. i. (Paris, 1867).

Burial Rites. See FUNUS.

Buris. The beam of the plough. See ARATRUM.

Burmann. The name of two celebrated Dutch classical scholars. (1) PIETER, known as "the elder," born at Utrecht, June 26th, 1668. He studied at the university of his native town, from which he received a degree in laws in 1688. He spent some time in travel, visiting the great seats of learning in Germany and Switzerland, and on his return practised law. In 1691, he was appointed receiver of taxes, and in 1696, Professor of Eloquence and History in his Alma Mater. To the duties of this chair he soon added those pertaining to the chair of Greek. In 1715, he was called to the University of Leyden to succeed the renowned Perizonius (q. v.) as Professor of Greek, Rhetoric, and History, where he remained until his death, which occurred March 31st, 1741. He was an indefatigable editor, producing commentaries on Phaedrus (1698), Horace (1699), Valerius Flaccus (1701), Petronius (1709), Velleius Paterculus (1719), Quintilian (1720), Ovid (1727), and Lucan (1740). He likewise edited the works of the Scottish scholar, George Buchanan (q. v.), and continued the *magnum opus* of Graevius, *Thesaurus Antiquitatum et Historiarum Italiae*, besides preparing a short manual of Roman Antiquities entitled *Antiquitatum Romanarum Brevis Descriptio* (1711). A number of his poems and orations in Latin were collected and published after his death. As a commentator, Burmann was diffuse, laborious, and pedantic, and his stately quartos are to-day but little consulted; yet they have furnished much material for succeeding editors who possessed the taste and discretion which he unfortunately lacked. As a controversialist, he possessed a most irascible temper, and was involved in many violent disputes with contemporary scholars, notably with Le Clerc and Bentley.

(2) PIETER, known as "the younger," the nephew of the preceding, was born at Amsterdam in 1714, and after studying at Utrecht, filled professorships at Franeker and at the Amsterdam Athenaeum, besides acting as the keeper of the public library at the latter place. His published works comprise editions of Aristophanes, Vergil, Claudian, and Propertius, besides a selection of the Latin Anthology (1759 and 1773). In 1777, he retired on a pension and died in the following year. The Anthology is his only work that is now regarded as important. See L. Müller, *Geschichte der class. Philologie in den Niederlanden* (Leipzig, 1869), and the article ANTHOLOGY.

Busĭris (Βούσιρις). (1) A reputed king of Egypt, son of Poseidon and Lysianassa, daughter of Epaphus, or (as Plutarch states, from the Samian Agatho) of Poseidon and Anippé, daughter of the Nile. This king, in consequence of an oracle, offered up strangers on the altar of Zeus; for Egypt having been afflicted with a dearth for nine years, a native of Cyprus named Thrasius, a great soothsayer, came thither, and said that it would cease if they sacrificed a stranger every year to Zeus. Busiris sacrificed the prophet himself first of all, and then continued the practice. When Heracles, in the course of his wanderings, came into Egypt, he was seized and dragged to the altar; but he burst his bonds, and slew Busiris, his son Amphidamas, and his herald Chalbes. Historically, there is no such king as Busiris, and the myth is in all probability only a legend of the former sacrifice of human victims to Osiris (q. v.), of which name Busiris is only a corruption. (2) There were several cities named Busiris in ancient Egypt, the most celebrated being placed by Herodotus in the middle of the Delta. It possessed a noble temple of Isis. See Herod. ii. 59.

Bustirăpi. Persons suffering the extreme of poverty; and so called because they satisfied their cravings by snatching from the flames of the funeral pyre the bread and other eatables which the superstition of the living dedicated to the dead. See Catull. lix. 2.

Bustuaria. A prostitute who plied her vocation on the outskirts of the city among the *busta* and burial-places. See Mart. i. xxxv. 8.

Bustuarii. See FUNUS; GLADIATORES.

Bustum. A funeral pyre. See FUNUS.

Butes (Βούτης). (1) A Thracian, the son of Boreas. His brother Lycurgus, whose life he had attempted, banished him, and he settled on the island of Strongylé or Naxos. Finding here no wives for himself and his companions, he carried off some women from Thessaly, while they were celebrating a sacrifice to Dionysus. One of these, Coronis, whom he had forced to be his wife, prayed to Dionysus for vengeance. The god drove him mad, and he threw himself into a well. (2) An Athenian hero, son of the Athenian Pandion and Zeuxippé. A tiller of the soil, and a neat-herd, he was a priest of Athené, the goddess of the stronghold, and of Poseidon Erechtheus, and thus ancestor of the priestly caste of the Butadae and Eteobutadae. He shared an altar in the Erechtheum with Poseidon and Hephaestus. The later story represented him as the son of Teleon and Zeuxippé, and as taking part in the expedition of the Argonauts. (3) A descendant of Amycus, king of the Bebryces. He was one of the Argonauts, and on passing the island of the Sirens leaped overboard in order to swim to it, but was caught up by Aphrodité, who conveyed him to Lilybaeum in Sicily. Here she became by him the mother of Eryx (q.v.). He was renowned as a boxer. (4) An armour-bearer of Anchises, and afterwards of Ascanius. Apollo assumed his form when he descended from heaven to encourage Ascanius in battle. Butes was killed by Turnus. See Verg. *Aen.* ix. 647 foll.

Buthrōtum (Βουθρωτόν). Now Butrinto; a town of Epirus, a flourishing seaport on a small peninsula, opposite Corcyra.

Būto (Βουτώ). (1) An Egyptian divinity, the nurse of Horus and Bubastis, the children of Osiris and Isis, whom she saved from the persecutions of Typhon by concealing them in the floating island of Chemnis. The Greeks identified her with Leto, and represented her as the goddess of night. See HORUS; ISIS; OSIRIS. (2) A city in Lower Egypt, stood near the Sebennytic branch of the Nile, on the lake of Buto. It was celebrated for its oracle of the goddess Buto, in honour of whom a festival was held at the city every year.

Buttmann, PHILIPP KARL. A distinguished classical scholar, who was born in Frankfort in 1764. He studied classical philology under Heyne, and in 1789 was made assistant in the Royal Library at Berlin, subsequently becoming the librarian (1811). From 1800 to 1808 he also held a professorship in the Joachimsthal Gymnasium in Berlin. His best-known works are his Greek grammar (1792), of which the twenty-second edition appeared in 1869; and his *Lexilogus*, 2 vols. (1818–25; 2d ed. 1860). It is a valuable study of the difficult words found in Homer and Hesiod. There is an English translation of it by Fishlake. Buttmann also published *Ausführliche griechische Sprachlehre*, 2 vols. (1819–27); *Demosthenes in Midiam* (1823); *Mythologus*, a collection of essays (1828–29); and continued Spalding's great edition of Quintilian. He also edited *Spener's Journal* from 1796 to 1808. He died June 21st, 1829.

Butȳrum (βούτυρον). Butter. The oldest mention of butter, though dubious and obscure, is in the account given of the Scythians by Herodotus (iv. 2). According to him they poured the milk of mares into wooden vessels, caused it to be violently stirred or shaken by their blind slaves, and thus separated the part that arose to the surface, which they considered more valuable and more delicious than that which was collected below it. Herodotus here evidently speaks of the richest part of the milk being separated from the rest by shaking; and that what he alludes to here was actually butter would plainly appear from comparing with what he says the much clearer account of his contemporary Hippocrates. "The Scythians," remarks this latter writer, "pour the milk of their mares into wooden vessels, and shake it violently; this causes it to foam, and the fat part, which is light, rising to the surface, becomes what is called butter (ὃ βούτυρον καλοῦσι)." Mention of butter occurs several times, in fact, in the writings of Hippocrates, and he prescribes it externally as a medicine; though he gives it another name, *pikerion* (πικέριον).

It would appear, however, that butter must have been very little known to the Greeks and Romans till the end of the second century. It appears, also, that when they had learned the art of making it, they employed it only as an ointment in their baths, and particularly in medicine. Pliny recommends it, mixed with honey, to be rubbed over children's gums, in order to ease the pain of teething, and also for ulcers in the mouth. The Romans, in general, seem to have used butter for anointing the bodies of their children to render them pliable; and we are told that the ancient Burgundians smeared their hair with it. Except in Dioscorides there is no indication that it was used by the Greeks or Romans in cookery or the preparation of food. No notice is taken of it by Apicius, nor is it mentioned by Galen for any other than medical purposes. This is easily accounted for by the ancients having entirely accustomed themselves to the use of oil; and, in like manner, butter at present is very little employed in Italy, Spain, Portugal, and the southern parts of France. One chief cause of this is the difficulty of preserving it for any length of time in warm countries, and it would seem that among the ancients in the south of Europe it was rather in an oily state and almost liquid.

Buxum (πύξος). The wood of the box-tree, employed largely in making tablets for writing (hence often called *cerata buxa*), for tops (Pers. iii. 51), and for combs (Juv. xiv. 194).

Buxentum. Originally Pyxus (Πυξοῦς); a town on the west coast of Lucania and on the river Buxentius, was founded by Micythus, tyrant of Messana, B.C. 471, and was afterwards a Roman colony.

Byblis (Βυβλίς). The daughter of Miletus and Idothea, who was in love with her brother Caunus, whom she pursued through various lands, till at length, worn out with sorrow, she was changed into a fountain. See Ovid, *Met.* ix. 446 foll.

Byblus (Βύβλος). (1) The modern Jebeïl; a very ancient city on the coast of Phœnicia, between Berytus and Tripolis, a little north of the river Adonis. It was the chief seat of the worship of Adonis. Here are the remains of a Roman theatre, of which the *cavea* or auditorium is nearly

perfect. The name was anciently applied to the whole of Phœnicia. (2) A town of Egypt in the Delta, famous for its *papyrus* (q. v.).

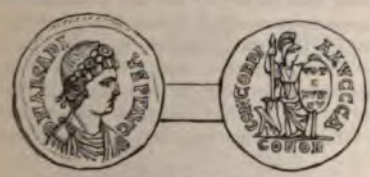
Byrsa (Βύρσα, from the Punic BASRA, a fort). The citadel of Carthage. See CARTHAGO.

Byssus (βύσσος). A name derived from the Hebrew *brûtz*, and usually applied to linen, but sometimes to very fine cotton. In it the Egyptian mummies were wrapped. (See Herod. ii. 86; Plut. *Is. et Osir.* 39.) Strabo even applies the word to silk.

Byzacium (Βυζάκιον). The southern portion of the Roman province of Africa; now the southern part of Tunis. See AFRICA.

Byzantine Historians. See BYZANTINUM IMPERIUM, at the end.

Byzantīnum Imperium. The Byzantine or Eastern Roman Empire, comprehending at first, in Asia, the country on this side of the Euphrates, the coasts of the Black Sea, and Asia Minor; in Africa, Egypt; and in Europe, all the countries from the Hellespont to the Adriatic and Danube. This survived the Western Empire 1000 years, and was even increased by the addition of Italy and the coasts of the Mediterranean. It commenced in 395, when Theodosius divided the Roman Empire between his two sons, Arcadius and Honorius. The Eastern Empire fell to the elder, Arcadius, through whose weakness it suffered many misfortunes. During his minority Rufinus was his guardian and minister, between whom and Stilicho, the minister of the Western Empire, a fierce rivalry existed. The Goths laid waste Greece; Eutropius, the successor, and Gainas, the murderer of Rufinus, were ruined by their own crimes. The latter lost his life in a civil war excited by him (A.D. 400). Arcadius and his Empire were now ruled by his proud and covetous wife, Eudoxia, till her death (A.D. 404). The Isaurians and the Huns wasted the provinces of Asia and the country along the Danube. Theodosius the younger succeeded his father (A.D. 408), under the guardianship of his sister Pulcheria. Naturally of an inferior mind, his education had made him entirely imbecile, and unfit for self-command. Pulcheria, who bore the title of Augusta, administered the kingdom ably. Of the Western Empire, which had been ceded to Valentinian, Theodosius retained western Illyria. The Greeks fought with success against the king of the Persians, Varanes. The kingdom of Armenia, thrown into confusion by internal dissensions, and claimed at the same time by the Romans and the Persians, became now an apple of contention between the two nations (A.D. 440). Attila (q. v.) laid waste the dominions of Theodosius, and obliged him to pay tribute. After the death of her brother, Pulcheria was acknowledged empress (A.D. 450), being the first woman who attained this dignity. She gave her hand to the senator Marcian, and raised him to the throne. His wisdom and valour averted the attacks of the Huns from the frontiers, but he did not support the Western Empire in its wars against the Huns and Vandals with sufficient energy. He afforded shelter to a part of the Germans and Sarmatians, who were driven to the Roman frontiers by the incursions of the Huns. Pulcheria died before him, in 453. Leo I. (A.D. 457), a prince praised by contemporary authors, was chosen successor of Marcian. His expeditions against the Vandals (A.D. 467) were unsuccessful. His grandson Leo would have succeeded him, but died a minor shortly after him, having named his father, Zeno, his colleague (A.D. 474). The government of this weak emperor, who was hated by his subjects, was disturbed by rebellions and internal disorders of the Empire. The Goths depopulated their provinces till their king, Theodoric, turned his arms against Italy (A.D. 489). Ariadné, widow of Zeno, raised the minister Anastasius, whom she married, to the throne (A.D. 491). The nation, once excited to discontents and tumults, could not be entirely appeased by the alleviation of their burdens and by wise decrees. The forces of the Empire, being thus weakened, could not offer an effectual resistance to the Persians and the barbarians along the Danube. To prevent their incursions into the peninsula of Constantinople, Anastasius built the Long Wall, as it is called. After the death of Anastasius the soldiers proclaimed Justin emperor (A.D. 518). Notwithstanding his low birth, he maintained possession of the throne. Religious persecutions, which he undertook at the instigation of the clergy, and various crimes into which he was seduced by his nephew Justinian, disgrace his reign. After his early death, in 521, he was succeeded by the same Justinian, to whom, though he deserves not the name of the Great, many virtues of a ruler cannot be denied. He was renowned as a legislator, and his reign was distinguished by the victories of his general Belisarius; but how unable he was to revive the strength of his Empire was proved by its rapid decay after his death. Justin II., his successor (A.D. 565), was an avaricious, cruel, weak prince, governed by his wife. The Lombards tore from him part of Italy (A.D. 568). His war with Persia, for the possession of Armenia, was unsuccessful; the Avari plundered the provinces on the Danube, and the violence of his grief at these misfortunes deprived him of reason. Tiberius, his minister, a man of merit, was declared Caesar, and the general Justinian conducted the war against

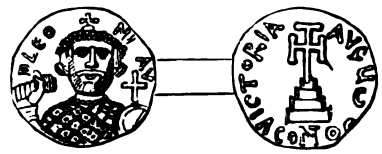


Coin of Arcadius.

Coin of Honorius.

Coin of Theodosius II.

Persia with success. The Greeks now allied themselves, for the first time, with the Turks. Against his successor, Tiberius II. (A.D. 578), the empress Sophia and the general Justinian conspired in vain. From the Avari the emperor purchased peace; from the Persians it was extorted by his general Mauritius or Maurice (A.D. 582). This commander Tiberius declared Caesar in the same year. Mauritius, under other circumstances, would have made an excellent monarch, but for the times he wanted prudence and resolution. He was indebted for the tranquillity of the eastern frontiers to the gratitude of King Chosroës II., whom, in 591, he restored to the throne from which he had been deposed by his subjects. Nevertheless, the war against the Avari was unsuccessful, through the errors of Commentiolus. The army was discontented and irritated, now by untimely severity and parsimony and now by timid indulgence. It finally proclaimed Phocas, one of its officers, emperor. Mauritius was taken in his flight and put to death (A.D. 602). The vices of Phocas and his incapacity for government produced the greatest disorders in the Empire. Heraclius, son of the governor of Africa, took up arms, conquered Constantinople, and caused Phocas to be executed (A.D. 610). He distinguished himself only in the short period of the Persian War. During the first twelve years of his reign the Avari, and other nations of the Danube, plundered the European provinces, and the Persians conquered the coasts of Syria and Egypt. Having finally succeeded in pacifying the Avari, he marched against the Persians (A.D. 622), and defeated them; but during this time the Avari, who had renewed the war, made an unsuccessful attack on Constantinople in 626. Taking advantage of an insurrection of the subjects of Chosroës, he penetrated into the centre of Persia. By the peace concluded with Siroës (A.D. 628) he recovered the lost provinces and the Holy Cross. But the Arabs, who, meanwhile, had become powerful under Mohammed and the califs, conquered Phœnicia, the countries on the Euphrates, Iudaea, Syria, and all Egypt (A.D. 631–641). Among his descendants there was not one able prince. He was succeeded by his son Constantine III., probably in conjunction with his step-brother Heracleonas. The former soon died, and the latter lost his crown and was mutilated. After him, Constans, son of Constantine, obtained the throne (A.D. 642). His sanguinary spirit of persecution and the murder of his brother Theodosius made him odious to the nation. The Arabs, pursuing their conquests, took from him part of Africa, Cyprus, and Rhodes, and defeated him at sea (A.D. 653). Internal disturbances obliged him to make peace. After this he left Constantinople (A.D. 659), and in the following year carried on an unsuccessful war against the Lombards in Italy, in which he lost his life at Syracuse (A.D. 660). Constantine IV., Pogonatus, son of Constans, vanquished his Syracusan competitor Mezizius, and in the beginning of his reign shared the government with his brothers Tiberius and Heraclius. The Arabs inundated all Africa and Sicily, penetrated through Asia Minor into Thrace, and attacked Constantinople for several successive years by sea (A.D. 669). Nevertheless, he made peace with them on favourable terms. But, on the other hand, the Bulgarians obliged him to pay a tribute (A.D. 680). Justinian II., his son and successor, weakened the power of the Maronites, but fought without success against the Bulgarians and Arabs. Leonitius dethroned this cruel prince, had him mutilated, and sent to the Tauric Chersonese (A.D. 695). Leonitius was dethroned by Apsimar, or Tiberius III. (A.D. 698), who was himself dethroned by Trebelius, king of the Bulgarians, who restored Justinian to the throne (A.D. 705); but Philippicus Bardanes rebelled anew against him. With Justinian II. the race of Heraclius was extinguished. The only care of Philippicus was the spreading of Monotheism, while the Arabs wasted Asia Minor and Thrace. In opposition to this prince, who was universally hated, the different armies proclaimed their leaders emperors, among whom Leo III., the Isaurian, obtained the hegemony (A.D. 713–714). Leo repelled the Arabs from Constantinople, which



Gold Coin of Leo III. (British Museum.)

they had attacked for almost two years, and suppressed the rebellion excited by Basilius and the former emperor Anastasius. From 726 the abolition of the worship of images absorbed his attention, and the Italian provinces were allowed to become a prey to the Lombards, while the Arabs plundered the Eastern provinces. After his death (A.D. 741) his son Constantine V. ascended the throne, a courageous, active, and noble prince. He vanquished his rebellious brother-in-law Artabasdus, wrested from the Arabs part of Syria and Armenia, and overcame at last the Bulgarians, against whom he had been long unsuccessful. He died (A.D. 775), and was succeeded by his son Leo IV., who fought successfully against the Arabs; and this latter, by his son Constantine VI., whose imperious mother Irené, his guardian and associate in the government, raised a powerful party by the restoration of the worship of images. He endeavoured in vain to free himself from dependence on her and her favourite Stauratius, and died in 797, after having had his eyes put out.

Gold Coin of Irené. (British Museum.)

The war against the Arabs and Bulgarians was long continued; against the former it was unsuccessful. The design of the empress to marry Charlemagne excited the discontent of the patricians, who placed one of their own order, Nicephorus, upon the throne (A.D. 802). Irené died in a monastery. Nicephorus became tributary to the Arabs, and fell in the war against the Bulgarians (A.D. 811). Stauratius, his son, was deprived of the crown by Michael I., and he in turn by Leo V. (A.D. 813). Leo was dethroned and put to

death by Michael II. (A.D. 820). During the reign of the latter the Arabs conquered Sicily, Lower Italy, Crete, and other countries. Michael prohibited the worship of images, as did also his son Theophilus. Theodora, guardian of his son Michael III., put a stop to the dispute about images (A.D. 841). During a cruel persecution of the Manichaeans, the Arabs devastated the Asiatic provinces. The dissolute and extravagant Michael confined his mother in a monastery. The government was administered in his name by Bardas, his uncle, and after the death of Bardas by Basil, who was put to death by Michael (A.D. 867). Basil I., who came to the throne in 867, was

Gold Coin of Basil I. and his son Constantine. (British Museum.)

not altogether a contemptible monarch. He died A.D. 886. The reign of his learned son, Leo VI., was not very happy. He died A.D. 911. His son, Constantine VII., Porphyrogenitus, a minor when he succeeded his father, was placed under the guardianship of his colleague Alexander, and after Alexander's death, in 912, under that of his mother Zoé. Romanus Lacopenus, his general, obliged him, in 919, to share the throne with him and his children. Constantine subsequently took sole possession of it again, and reigned mildly but weakly. His son Romanus II. succeeded him in 959, and fought successfully against the Arabs. To him succeeded, in 963, his general Nicephorus, who was put to death by his own general, John Zimisces (A.D. 970), who carried on a successful war against the Russians. Basil II., son of Romanus, succeeded this able prince. He vanquished

Basil II. (From a Psalter at Paris.) (D'Agincourt, tav. 47.)

the Bulgarians and the Arabs. His brother, Constantine IX. (A.D. 1025), was not equal to him. Romanus III. became emperor (A.D. 1028) by a marriage with Zoé, daughter of Constantine. This dissolute but able princess caused her husband to be executed, and successively raised to the throne Michael IV. (A.D. 1034), Michael V. (A.D. 1041), and Constantine X. (A.D. 1042). Russians and Arabs meanwhile devastated the Empire. Her sister Theodora succeeded her on the throne (A.D. 1053). Her successor, Michael VI. (A.D. 1056), was dethroned by Isaac Comnenus in 1057, who became a monk (A.D. 1059). His successor, Constantine XI., Ducas, fought successfully against the Uzes. Eudocia, his wife, guardian of his sons Michael, Andronicus, and Constantine, was intrusted with the administration (A.D. 1067), married Romanus IV., and brought him the crown. He carried on an unsuccessful war against the Turks, who kept him for some time prisoner. Michael VII., son of Constantine, deprived him of the throne (A.D. 1071). Michael was dethroned by Nicephorus III. (A.D. 1078), and the latter by Alexius I., Comnenus (A.D. 1081). Under his reign the crusades commenced. His son, John II., came to the throne in 1118, and fought with great success against the Turks and other barbarians. The reign of his son Manuel I., who succeeded him in 1143, was also not unfortunate. His son, Alexius II., succeeded (A.D. 1180), and was dethroned by his guardian Andronicus, as was the latter by Isaac (A.D. 1185). After a reign disturbed from without and within, Isaac was dethroned by his brother, Alexius III. (A.D. 1195). The crusaders restored him and his son Alexius IV., but the seditious Constantinopolitans proclaimed Alexius V., Ducas Murzuphlus, emperor, who put Alexius IV. to death. At the same time Isaac II. died. During the last reigns, the kings of Sicily had made many conquests on the coasts of the Adriatic. The Latins now forced their way to Constantinople (A.D. 1204), conquered the city, and retained it, together with most of the European territories of the Empire. Baldwin, count of Flanders, was made emperor; Boniface, marquis of Montferrat, obtained Thessalonica as a kingdom, and the Venetians acquired a large extent of territory. In Rhodes, Philadelphia, Corinth, and Epirus, independent sovereigns arose. Theodore Lascaris seized on the Asiatic provinces, bore the title of emperor at Nice, and was, at first, more powerful than Baldwin. A descendant of the Comneni, named Alexius, established a principality at Trebisond, in which his great-grandson John took the title of emperor. Neither Baldwin nor his successors were able to secure the tottering throne. He himself died in captivity among the Bulgarians (1206). To him succeeded Henry, his brother, with Peter, brother-in-law of Henry, and his son Robert (A.D. 1221). With the exception of Constantinople, all the remaining Byzantine territory, including Thessalonica, was conquered by John, emperor of Nice. Baldwin II., brother of Robert, under the guardianship of his colleague, John Brienne, king of Jerusalem, died in 1237. Michael Palaeologus, king of Nice, conquered Constantinople in 1261, and Baldwin died in the West a private person. The sovereigns of Nice, up to this period, were Theodore Lascaris (A.D. 1204); John Ducas Patatzes, a good monarch and successful warrior (A.D. 1222); Theodore II., his

son (A.D. 1259), who was deprived of the crown by Michael Palaeologus (A.D. 1260). In 1261, Michael took Constantinople from the Latins. He laboured to unite himself with the Latin Church, but his son Andronicus renounced the connection. Internal disturbances and foreign wars, particularly with the Turks, threw the exhausted Empire into confusion. Andronicus III., his grandson, obliged him to divide the throne (A.D. 1322), and at length wrested it entirely from him. Andronicus died a monk (A.D. 1328). Andronicus IV., who ascended the throne in the same year, waged war unsuccessfully against the Turks, and died A.D. 1341. His son John was obliged to share the throne with his guardian, John Cantacuzenus, during ten years. The son of the latter, Matthew, was also made emperor, but John Cantacuzenus resigned the crown, and Matthew was compelled to abdicate (A.D. 1355). Under the reign of John, the Turks first obtained a firm footing in Europe, and conquered Gallipolis (A.D. 1357). The family of Palaeologus, from this time, were gradually deprived of their European territories, partly by revolt and partly by the Turks. The Sultan Amurath took Adrianople A.D. 1361. Bajazet conquered almost all the European provinces except Constantinople, and obliged John to pay him tribute. The latter was, some time after, driven out by his own son Manuel (A.D. 1391). Bajazet besieged Constantinople, defeated an army of Western warriors under Sigismund, near Nicopolis, and Manuel was obliged to place John, son of Andronicus, on his throne. Timour's invasion of the Turkish provinces saved Constantinople for this time (A.D. 1402). Manuel then recovered his throne, and regained some of the lost provinces from the contending sons of Bajazet. To him succeeded his son John (A.D. 1425), whom Amurath II. stripped of all his territories except Constantinople, and extorted from him a tribute (A.D. 1444). To the emperor John succeeded his brother Constantine. With the assistance of his general, the Genoese Justinian, he withstood the superior forces of the enemy with fruitless courage, and fell in the defence of Constantinople, by the conquest of which, May 29th, A.D. 1453, Mohammed II. put an end to the Greek or Byzantine Empire.

The events which have just been detailed are recorded by a series of Greek authors, known by the general name of Byzantine historians. Their works relate to the history of the lower Empire, from the fourth century to the conquest of Constantinople by the Turks, and to the Turkish history for some period later. They display in their writings the faults of a degenerate age, but are valuable for the information which they furnish, being the principal source from which we obtain the history of the decay of the Eastern Empire. The most valuable of the number are Zonaras, Nicetas, Nicephorus, and Chalcondylas. These four form a continued history of the Byzantine Empire to the year 1470. Of the remaining authors, who give us histories of detached portions of this same period, the following deserve particular mention, and are given in chronological order: (1) Procopius (q. v.); (2) Agathias; (3) Theophylactus; (4) Nicephorus, patriarch of Constantinople; (5) Johannes Scylitzes; (6) Anna Comnena; (7) Georgius Acropolita; (8) Georgius Pachymeres; (9) Johannes Cantacuzenus; (10) Georgius Codinus; (11) Constantinus Porphyrogenitus; (12) Ducas; (13) Anselmus Bandurius; (14) Petrus Gyllius; (15) Zosimus; (16) Georgius Phranza. Besides editions of individual works or of entire authors, we have the united works of these writers with a Latin translation in what is called the *Corpus Scriptorum Hist. Byzantiae*, 36 vols., by Labbé (Paris, 1654–1711); reprinted at Venice in 1729–33; and a similar collection in 48 vols. begun by Niebuhr, Bekker, Hase, and the Dindorfs (Bonn, 1828 foll.). See Krumbacher, *Geschichte der byzantinischen Litteratur* (Munich, 1891). For an account of the Eastern Empire, see Du Cange, *Hist. de l'Empire de Constantinople sous les Empereurs François* (1659); Gibbon, *Decline and Fall of the Roman Empire;* Hullmann, *Geschichte der byzantischen Handels* (1808); Heyne, *Antiquitates Byzantinae* (1808–11); Lebeau, *Hist. du Bas-Empire* (1824–36); Manast, *Esquisses Byzantines*, 2d ed. (1874); Finlay, *History of Greece*, 7 vols. (1856; 2d ed. 1877); Gasquet, *L'Empire Byzantin* (Paris, 1888); Mahaffy, *The Greek World under Roman Sway* (London, 1890); Bury, *History of the Later Roman Empire* (London, 1890); and Oman, *Story of the Byzantine Empire* (N. Y. 1892).

Byzantium (Βυζάντιον). A celebrated city of Thrace, on the shore of the Thracian Bosporus, called at a later period CONSTANTINOPOLIS, and made the capital of the Eastern Empire of the Romans. It was founded by a Dorian colony from Megara, or, rather, by a Megarian colony in conjunction with a Thracian prince. For Byzas, whom the city acknowledged, and celebrated in a festival as its founder, was, according to the legend, a son of Poseidon and Ceroëssa the daughter of Io, and ruled over all the adjacent country. The early commerce of Megara was directed principally to the shores of the Propontis, and this people had founded Chalcedon seventeen years before Byzantium, and Selymbria even prior to Chalcedon (Herod. iv. 144). When, however, their trade was extended still farther to the north, and had reached the shores of the Euxine, the harbour of Chalcedon sank in importance, and a commercial station was required on the opposite side of the strait. This station was Byzantium. The appellation of "blind men" given to the Chalcedonians by the Persian general Megabazus (Herod. iv. 144), for having overlooked the superior site where Byzantium was afterwards founded, does not therefore appear to

Map of Byzantium, or Constantinople.

have been well merited. As long as Chalcedon was the northernmost point reached by the commerce of Megara, its situation was preferable to any offered by the opposite side of the Bosporus, because the current on this latter side runs down from the north more strongly than it does on the side of Chalcedon, and the harbour of this city, therefore, is more accessible to vessels coming from the south. On the other hand, Byzantium was far superior to Chalcedon for the northern trade, since the current that set in strongly from the Euxine carried vessels directly into the harbour of Byzantium, but prevented their approach to Chalcedon in a straight course (Polyb. iv. 43). The harbour of Byzantium was peculiarly favoured by nature, being deep, capacious, and sheltered from every storm. From its shape, and the rich advantages thus connected with it, the harbour of Byzantium obtained the name of Chrysoceras, or "the Golden Horn," which was also applied to the promontory or neck of land that contributed to form it. And yet, notwithstanding all these advantages, Byzantium remained for a long time an inconsiderable town. The declining commerce of Megara, and the character which Byzantium still sustained of being a half-barbarian place, may serve to account for this.

At a subsequent period, the Milesians sent hither a strong colony, and so altered for the better the aspect of things that they are regarded by some ancient writers as the founders of the city itself. When, at a later day, the insurrection of the Asiatic Greeks had been crushed by Darius, and the Persian fleet was reducing to obedience the Greek cities along the Hellespont and the Propontis, the Byzantines, together with a body of Chalcedonians, would not wait for the coming of the Persians, but, leaving their habitations, and fleeing to the Euxine, built the city of Mesembria on the upper coast of Thrace (Herod. vi. 33). The Persians destroyed the empty city, and no Byzantium for some time thereafter existed. This will explain why Scylax, in his *Periplus*, passed by Byzantium in silence, while he mentions all the Grecian settlements in this quarter, and among them even Mesembria itself.

Byzantium reappeared after the overthrow of Xerxes, some of the old inhabitants having probably returned; and here Pausanias, the commander of the Grecian forces, took up his quarters (B.C. 479). He gave the city a code of laws, and a government modelled, in some degree, after the Spartan form, and hence he was regarded by some as the true founder of the city. The Athenians succeeding to the hegemony, Byzantium fell under their control, and received so many important additions from them that Ammianus Marcellinus, in a later age, calls it an Attic colony (xxii. 8). The city, however, was a Doric one, in language, customs, and laws, and remained so even after the Athenians had the control of it. The maintenance of this military post became of great importance to the Greeks during their warfare with the Persians in subsequent years, and this circumstance, together with the advantages of a lucrative and now continually increasing commerce, gave Byzantium a high rank among Grecian cities. After Athens and Sparta had weakened the power of each other by national rivalry, and neither could lay claim to the empire of the sea, Byzantium became an independent city, and turned its whole attention to commerce. Its strong situation enabled it, at a subsequent period, to resist successfully the arms of Philip of Macedon; nor did Alexander, in his eagerness to march into Asia, make any attempt upon the place. It preserved also a neutral character under his successors. The great evil to which the city of Byzantium was exposed came from the inland country, the Thracian tribes continually making incursions into the fertile territory around the place, and carrying off more or less of the products of the fields. The city suffered severely also from the Gauls, being compelled to pay a yearly tribute amounting at least to eighty talents.

After the departure of the Gauls it again became a flourishing place, but its most prosperous period was during the Roman sway. It had thrown itself into the arms of the Romans as early as the war against the younger Philip of Macedon, and enjoyed from that people not only complete protection, but also many valuable commercial privileges. It was allowed, more-

Coin of Byzantium.

over, to lay a toll on all vessels passing through the straits—a thing which had been attempted before without success—and this toll it shared with the Romans. But the day of misfortune at length came. In the contest for the Empire between Severus and Niger, Byzantium declared for the latter, and stood a siege in consequence which continued long after Niger's overthrow and death. After three years of almost incredible exertions the place surrendered to Severus. The few remaining inhabitants whom famine had spared were sold as slaves, the city was razed to the ground, its territory given to Perinthus, and a small village took the place of the great commercial emporium. Repenting soon after of what he had done, Severus rebuilt Byzantium, and adorned it with numerous and splendid buildings, which in a later age still bore his name; but it never recovered its former rank until the days of Constantine. Constantine had no great affection for Rome as a city, nor had the inhabitants any great regard for him. He felt the necessity, moreover, of having the capital of the Empire in some more central quarter, from which the movements of the German tribes on the one hand, and those of the Persians on the other, might be observed. He long sought for such a locality, and believed at one time that he had found it in the neighbourhood of the Sigaean promontory, on the coast of Troas. He had even commenced building here when the superior advantages of Byzantium as a centre of empire attracted his attention, and he finally resolved to make this the capital of the Roman world. For a monarchy possessing the western portion of Asia and the largest part of Europe, together with the whole coast of the Mediterranean Sea, nature herself seemed to have destined Byzantium as a capital.

Constantine's plan was carried into rapid execution (A.D. 330). The ancient city had possessed a cir-

cuit of forty stadia, and covered merely two hills, one close to the water, on which the Seraglio at present stands, and another adjoining it, and extending towards the interior to what is now the *Besestan*, or great market. The new city, called Constantinopolis, or "City of Constantine," was three times as large, and covered four hills, together with part of a fifth, having a circuit of somewhat less than fourteen geographical miles. Every effort was made to embellish this new capital of the Roman world: the most splendid edifices were erected, including an imperial palace, numerous residences for the chief officers of the court, churches, baths, a hippodrome; and inhabitants were procured from every quarter. Its rapid increase called, from time to time, for a corresponding enlargement of the city, until, in the reign of Theodosius II., when the new walls were erected (the previous ones having been thrown down by an earthquake), Constantinople attained to the size which it at present has. Chalcondylas supposes the walls of the city to be 111 stadia in circumference; Gyllius, about 13 Italian miles; but, according to the best modern plans of Constantinople, it is not less than 19,700 yards. The number of gates is twenty-eight—fourteen on the side of the port, seven towards the land, and as many on the Propontis. The city is built on a triangular promontory, and the number of hills which it covers is seven. Besides the name of Constantinopolis (Κωνσταντίνου πόλις), this city had also the more imposing one of New Rome (Νέα Ῥώμη), which, however, gradually fell into disuse. According to some, the peasants in the neighbourhood, while they repair to Constantinople, say in corrupt Greek that they are going *es tam bolin* (i.e. ἐς τὰν πόλιν), "to the city," whence has arisen the Turkish name of the place, Stamboul. Constantinople was taken by the Turks under Mohammed II. on the 29th of May, A.D. 1453. See BYZANTINUM IMPERIUM; CONSTANTINUS.

St. Sophia, at Constantinople.

Byzas (Βύζας). The legendary founder of Byzantium (q. v.). Cf. Diod. Sic. iv. 49.

K, C, X

K, as a symbol.

IN GREEK.—K = κάτθανε (on sepulchral inscriptions), Corinth, Crotona (on coins), Καῖσαρ, Κόϊντος, Καλανδῶν, καί (e. g. *C. I. G.* 111, 606, 1241, 1318, 2026, 2423). κ' = 20; ͵κ = 20,000.

ϙ = *koppa*, a letter in the primitive Hellenic alphabet, originally placed between π and ρ, and answering to the Latin *q*, both in form and signification. As a numeral, it designates 90. The same letter is very frequently found on the coins of Corinth and her western colonies, particularly Crotona and Syracuse, as a symbol for the city. A koppa was also branded on Corinthian horses, as a kind of guarantee trade-mark, Corinth being famous for its stud. Hence κοππατίας (sc. ἵππος) in Arist. *Nub.* 23, 437; Fragm. Anagyrus, 41; or κοππάφορος in Lucian, *Adv. Indoctos*, § 5.

KΘ = καταχθονίοις θεοῖς (*C. I. G.* 1182, 5172 = Karbel, *Epigr.* 418).

KX = ? κοινοῖς χρήμασι (*C. I. G.* 5932).

IN LATIN.—K = Kaeso, Kalendae (very frequent before B.C. 180, thereafter generally displaced by KAL), kalendarium, candidatus, castellum, coniux, cardo, carissimus, casa.

Ꙗ = castra (also K·K).

K·K = calumniae causae.

K·L = caput legis.

K·O = canophori Ostienses.

K·Q = kalendae Quinctiles.

K·S = carus suis.

C, as a symbol.

IN GREEK.—C (half of O) = half an obolus.

IN LATIN.—C = Caesar, Gaius, candidatus, centum, cedit, centurio, censuerunt, cineres, circi, circus, citra, civis, clarissimus, classiarius, Claudius, cohors, colonia, comitialis, compos, condemnat (hence, *littera tristis* in Cic. *Mil.* 6. 15), coniux, consule, creatus, curavit, curia, etc.

Ɔ = Gaia, centurio, conductor, coronarum.

CC = Caesares (duo), Gai (duo). ƆƆ = Gaiae duae. ƆƆƆ = Gaiae tres.

·C·C = censuerunt cuncti, certa constans (legio), collegium centonariorum, colonia Claudia, coloni coloniae, constans Commoda (agens) curam carceris.

C·C·C· = coire convocari cogi, colonia copia Claudia, cum consilio collocutus, calumniae cavendae causa.

C·A = curam agens, custos armorum, colonia Augusta.

C·A·A·A = colonia Aelia Augusta Aeclanum.

C·A·D·A·I = colonis agrorum dandorum adsignandorum ius.

C·B = colonia Beneventana, coniugi bonae.

C·B·F (or M or M·F or M·P) = coniugi bonae fecit, merenti, merenti fecit, merenti posuit.

C·C·A·A·A = coloni coloniae Augustae Alexandrinae Abellinatium.

C·C·R = curator civium Romanorum.

C·D = compos dat, consulto decurionum.

C·D·D = creatus decreto decurionum.

C·E·B·Q = cineres eius bene quiescant.

C·F = clarissima femina, cl. filius, coniux fecit.

C·F·C = censores faciundum curarunt, coniux faciundum curavit.

C·F·C·C = collegium fabrum centonariorum Comensium.

C·F·F = carissimae filiae fecit.

C·I = colonia Iulia, clarissimus iuvenis.

C·K·F = coniugi karissimae fecit.

C·L = Gai libertus. Ↄ·L = mulieris libertus.

C·M = civitas Mathacorum, collegium mensorum.

C·M·F (P, V) = clarissimae memoriae femina, puer, vir.

C·P = Castor (et) Pollux, castra praetoria (peregrina), censoria potestati, comprobatum pondus, cui praeest.

C·P·F = Claudia pia fidelis (legio).

C·P·M·P = coniugi pientissimae memoriam posuit.

C·P·P = conductor publici portorii.

C·Q·V = cum quo (qua) vixit.

C·R·P = curator rei publicae.

C·S = carissimus sibi (suis), coniugi sanctissimae (suae), cum suis.

C·S·P·N·C = consularis senfascalis provinciae Numidiae Constantinae.

C·S·O = cum suis omnibus.

C·V = civitas Ulpia, clarissimus vir, colonia Viennensis.

C, as the symbol for 100, being the first letter of *centum*, is the youngest numerical symbol in Latin, for this letter originally represented the sound of G, which was introduced into the Roman alphabet at the beginning of the Second Punic War (according to Plut. *Quaest. Rom.* 277 D, by a freedman of Spurius Carvilius Ruga). (See ALPHABET.) The siglum for 100, in use before this time, was probably ⊗ = *θ*, the Etruscan designation for 100.

X (chi) as a symbol.

X = *χιλίαρχος*; X = 600.

XMΓ = *Χριστός*, *Μιχαήλ*, *Γαβριήλ* (*Bull. de Corresp. Hellén.* ii. 30).

Cabalia (*Καβαλία*). A small district of Asia Minor, between Lycia and Pamphylia, with a town of the same name.

Cabeiri (*κάβειροι*). See CABEIRIA.

Cabeiria (*τὰ καβείρια*). The mysterious rites of the Pelasgic gods known as the Cabeiri, celebrated in the islands lying between Euboea and the Hellespont, in Lemnos, Imbros, and especially in Samothrace. This worship was also known on the adjacent coasts of Europe and Asia Minor, at Thebes and Andania in Greece, and, according to Strabo (iv. p. 198), in an island near Britannia. Like the Eleusinia, an almost complete secrecy had been maintained as to the ceremonies and teaching of these mysteries. Yet we know the names of the gods; and, from an examination of the various forms under which we find them, Lenormant has been able to discover what he calls a Cabeiric group. They are four in number, thus differing essentially from the Phœnician Kabirim, who, as their Semitic name shows, are also "great gods," but are eight in number, representing the planets and the universe formed from their union. The names of the Samothracian Cabeiri, as revealed by Mnaseas of Patara and Dionysodorus, two historians of the Alexandrian Age, are Axieros (= Demeter), Axiokersa (= Persephoné), Axiokersos (= Hades), Casmilos (= Hermes). (See the scholiast on Apoll. Rhod. i. 917.) Sometimes the two goddesses blend in one, viz. Earth (Varro, *L. L.* v. 58); sometimes as Aphrodité and Venus; but to most of the Romans they represent Iuno and Minerva (Serv. *ad* Verg. *Aen.* iii. 12). Axiokersos appears further as Zeus, Uranus, Iupiter, Apollo, Dionysus-Liber; and Casmilos as Mercurius or Eros. The group is a primal mother goddess, whose issue are two divinities, a male and a female, from whom again springs a fourth, Casmilos, the orderer of the universe. For a full discussion of the varied evidence on which this grouping is made, the reader is referred to Lenormant in Daremberg and Saglio, i. 757 foll.

Herodotus (ii. 51) is the first historian who mentions them. Though known while Athens was flourishing (Aristoph. *Pax*, 277), it was not till Alexandrian times that they really became famous. During this period Samothrace was a sort of sacred island, as it was under the Roman dominion, for the idea was prevalent that the Penates (Serv. *ad* Verg. *Aen.* ii. 325, iii. 12, viii. 619) were identical with the gods of Samothrace. Legend told how that Dardanus, Eetion, or Iasion, and Harmonia, wife of Cadmus, were children of Electra and Zeus; that Iasion was given the mysteries by Zeus, married Cybelé, and begat Corybas; and after Iasion was received among the gods, Dardanus, Cybelé, and Corybas brought the mysteries to Asia. The legends vary in details, but almost all agree in making Dardanus and Iasion sons of Zeus and Electra, and connecting the Samothracian mysteries with them. It is to be remarked, in passing, that, while legend brought the mysteries from Samothrace to Asia, there can be hardly any doubt that the passage was the other way (cf. Strabo, x. 472); for the whole tenor of the worship is Asiatic. We have many inscriptions of Romans who were initiated (*C. I. L.* iii. 713–721), and we hear besides of other Romans of high position who were initiated, among them probably Cicero (*Nat. Deor.* i. 42, 119). Throughout the Roman period the Cabeiric mysteries were held in high estimation, second only to the Eleusinian, and they were still in existence in the time of Libanius.

From the earliest times, the Pelasgi are said to have sacrificed a tenth of their produce to the Cabeiri in order to be preserved from famine. The chief priest was probably the *ἱεροφάντης* mentioned by Galen (iii. 576, ed. Kühn); and the purifying priest *κόης* or *κοίης*. The *βασιλεύς* of the inscriptions was the highest eponymous magistrate of Samothrace. As in all mysteries, the votary must be purified in body and mind before initiation; and thus we have some evidence of auricular confession. But, as far as we know, there was not any special preparatory intellectual training required. Women and children appear to have been admitted as well as men. Of the religious ceremonies themselves we may say we know nothing. They consisted of *δρώμενα καὶ λεγόμενα*. We hear of dances by the *pii Samothraces*, and the priests who executed these dances were called Saoi (?). The Romans, who traced their Penates to Samothrace, referred their Salii to these Saoi. There were two classes of votaries—the *μύσται* and the *μύσται εὐσεβεῖς*, *mystae pii*—the

latter being apparently those initiated for the first time. In the Samothracian mysteries, *sacra accipere* (*παραλαμβάνειν τὰ μυστήρια*), which is the regular phrase for primary initiation, seems to be applied to the higher grades. But the whole matter is quite obscure and unsettled. See Hirschfeld in Conze, *Untersuchungen auf Samothrake*, pp. 37–39.

The scholiast on Apollonius Rhodius tells us that the initiated wore a purple band (*ταινία*) round their waist (which reminds us of the Brahminical thread); that Agamemnon quelled a mutiny of the Greeks by wearing one; and that Odysseus, who wore a fillet for the band, was miraculously saved in shipwreck. Preservation in times of peril, and especially in perils on the sea, was the chief service that the Cabeiri were supposed to render to those who called on them by name, and none knew their names except the initiated. It was the electric fires of the Cabeiri that, according to the legend, lighted on the heads of the Dioscuri during the Argonautic voyage. Diodorus further says, in the course of an important discussion on the Cabeiri (v. 47–49), that those who were initiated became more pious, more righteous, and in every respect better than they were before. On the basis of this, Lenormant thinks it probable that the doctrine of rewards and punishments in a future life was inculcated, though, with Lobeck, we may well suppose that no more is necessarily implied than the impulse to virtue, which is always united with religious emotion excited by impressive and gracious ceremonies. (Cf. Apoll. Rhod. i. 917.)

The initiations at Samothrace took place at any time from May to September (see inscriptions), in this differing from the Eleusinian and more resembling the Orphic Mysteries. There appears, however, to have been a specially great ceremony at the commencement of August (Plut. *Lucull.* 13).

From the manner in which Cicero speaks of the Samothracian mysteries in the passage already cited, it is probable that he was initiated. He says of their ceremonies, *quibus explicatis ad rationemque revocatis, rerum magis natura cognoscitur quam deorum.* And the Cabeiri themselves do appear to be symbols of the creation of the world. From the primeval mother emanate or differentiate themselves two elements — matter (earth) and force (especially fire, celestial and terrestrial). Indeed, the name Cabeiri appears to mean "the Burners," from *καίειν* (see Welcker, *Die Aeschyl. Trilogie*, pp. 161, 211), and by the action of the former on the latter the ordered world is generated. The etymological identity of the Pelasgian with the Phœnician Cabeiri is doubted by Lenormant; the name of the latter being from a Semitic root, which in Arabic appears as *kebir*, "great." Many hold that all the ceremonies of the Cabeiri, and those of the other mysteries, were pure inventions of the priests, nothing more than mere stories about gods. The reader, with regard to this phase of the subject, is referred to the article MYSTERIA.

For information on the Cabeiric mysteries, see Lobeck, *Aglaoph.* pp. 1202–1295; Schömann, *Griech. Alterth.* ii. 403–407; Preller, *Gr. Mythol.* i. 695–709; Welcker, *Gr. Götterlehre*, i. 328–333, iii. 173–189; and, above all, the article by Lenormant in Daremberg and Saglio, i. 757–774.

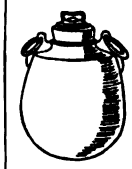
Cabillōnum. The modern Châlon-sur-Saône; a town of the Aedui on the Arar (Saône) in Gallia Lugdunensis.

Cabīra (*τὰ Κάβειρα*). A place in Pontus on the borders of Armenia; a frequent residence of Mithridates, who was defeated here by Lucullus, B.C. 71.

Cabīri. See CABEIRIA.

Caca. A sister of Cacus (q. v.), who, according to one version of the fable, became enamoured of Hercules, and showed the hero where her brother had concealed his oxen. For this she was deified. She presided over the excrements of the human body (cf. the verb *cacare*) and had a chapel (*sacellum*) at Rome, with a sacred fire continually burning in it, and virgins to perform her rites (Lactant. i. 20, p. 110, ed. Gall; Serv. *ad* Verg. *Aen.* viii. 190).

Caccăbus, less correctly CACABUS (*κάκκαβος, κακκάβη*). A cooking-pot. The statement of Varro, *L. L.* v. 127, *vas ubi coquebant cibum, ab eo caccabum appellarunt*, may be accepted in proof of the meaning of the word, however absurd as an etymology. The Greek forms *κακκάβη* and *κάκκαβος* both occur in the Comic Fragments, and the former is as old as Aristophanes.


Caccabus (Pompeii.)

The different processes of boiling and frying are not always clearly distinguished in the ancient kitchen. (See SARTAGO.) It seems certain, however, that the caccabus was used for boiling meat, vegetables, etc.; and that it was placed immediately upon the fire, or upon a trivet (*tripus*) standing over it. It is thus distinguished from the *aenum*, which was suspended over the fire (Serv. *ad* Verg. *Aen.* i. 213); and from the *authepsa* (q. v.), which was probably not used for cooking at all. The material varied. Athenaeus mentions the *κακκάβη* as equivalent to the *χύτρα*—i. e. the earthen cooking-pot—and so usually in Latin (*fictilis*). But *caccabi* were sometimes of metal—*stanneus* (of tin), or *argenteus*. See Colum. *R. R.* xii. 42, 1.

Kakegorias Diké (*κακηγορίας δίκη*). An action for abusive language, brought in the Attic courts, and also known as *κακηγορίου δίκη*. Any person was liable who applied to another certain abusive epithets, such as "murderer" (*ἀνδροφόνος*), "parricide" (*πατραλοίας*), etc. (See APORRHETA.) By a law of Solon, it was equally forbidden to speak evil of the dead. If the person slandered was a public officer, the offender became liable, in addition to the usual penalty of 500 drachmas fine, to *ἀτιμία*, because in the person of the officer the State had also been insulted.

Kakologias Diké (*κακολογίας δίκη*). See KAKEGORIAS DIKÉ.

Kakōsis (*κάκωσις*). In the Attic law, *κάκωσις* signifies one of the following kinds of ill-treatment:

(1) The ill-treatment of parents by their children (*κάκωσις γονέων*), the term *γονεῖς* including also grandparents and great-grandparents. Refusal to supply the parents with means of support or to bury them with proper honours at death, equally with actual abuse or disobedience, formed instances of *κάκωσις*. An illegitimate child, however, was not liable to this action.

(2) Infidelity or ill-treatment of wives by their husbands (*κάκωσις γυναικῶν*), including also the neglect of the law of Solon by which the husband

was bound to visit his wife three times every month, at least, if she were an heiress (Plut. *Sol.* 30). In the comedy of Cratinus, called the *Wine Flask* (Πυτίνη), Comedy was represented as the wife of Cratinus, who brought an action against him because he neglected her and devoted all his attention to the wine-flask (Schol. *ad* Aristoph. *Equit.* 399).

(3) Injury committed against orphans or widows (κάκωσις τῶν ὀρφανῶν καὶ χηρευουσῶν γυναικῶν), who were all considered to be under the especial protection of the chief archon.

All cases of κάκωσις belonged to the jurisdiction of the chief archon in the case of citizens, or to the polemarch in the case of *metoeci* (Meier, *Att. Process*, p. 269; Perrot, *Essai sur le Droit Public*, p. 264). If a person wronged in any way orphans, heiresses, or widows, the archon could inflict a fine himself; or, if he considered the person deserving of greater punishment, could bring him before the Heliaea. Any private individual could also accuse parties guilty of κάκωσις by means of laying an information (εἰσαγγελία) before the chief archon, though sometimes the accuser proceeded by means of a regular indictment (γραφή), with an ἀνάκρισις before the archon. Those who accused persons guilty of κάκωσις incurred no danger, as was usually the case if the defendant was acquitted and they did not obtain the fifth part of the votes of the dicasts.

The punishment does not appear to have been fixed for the different cases of κάκωσις, but it was generally severe. Those found guilty of κάκωσις γόνεων lost their civil rights (ἀτιμία), but were allowed to retain their property; if the κάκωσις consisted in beating their parents, the hands of the offenders might even be cut off.

Kakotechniōn Diké (κακοτεχνιῶν δίκη). An action in the nature of one for the subornation of perjury, and might be brought against a party to a previous suit whose witnesses had been convicted of perjury in an action ψευδομαρτυριῶν. The details relating to this action are not known. See Meier, *Att. Process*, pp. 45, 386.

Cācus. In Italian mythology, a fire-spitting giant, the son of Vulcan, who lived near the place where Rome was afterwards built. When Hercules came into the neighbourhood with the cattle of Geryon, Cacus stole some of them while the hero was sleeping and dragged them backwards into his cave under a spur of the Aventine, so that their footprints gave no clue to the direction in which they had gone. He then closed the entrance to the cave with a rock, which ten pairs of oxen were unable to move. But the lowing of the cattle guided the hero, in his search, to the right track. He tore open the cave, and, after a fearful struggle, slew Cacus with his club (Ovid, *Fast.* i. 543 foll). Upon this he built an altar on the spot to Iupiter, under the title of Pater Inventor, "the discoverer," and sacrificed one of the cattle upon it. The inhabitants paid him every honour for freeing them of the monster; and Evander, who had been instructed by his mother, Carmentis, in the lore of prophecy, saluted him as a god. Hercules is then said to have established his own religious service, and to have instructed two noble families, the Potitii and the Pinarii, in the usages to be observed at the sacrifice (Livy, i. 7). This sacrifice was to be offered on the Ara Maxima, which he himself had built on the cattle-market (*Forum Boarium*) where the cattle had been pastured.

Cadāver. A corpse. See FUNUS.

Cadi (Κάδοι). A city of Phrygia Epictetus on the borders of Lydia.

Cadiscus (καδίσκος). A voting-urn. See PSEPHUS.

Cadmēa (Καδμεία). The citadel of Thebes. See THEBAE.

Cadmēis (Καδμηΐς). An ancient name of Boeotia (q. v.), and of Thebes (Hes. *Op.* 161). It is also applied to Semelé (q. v.).

Cadmus (Κάδμος). (1) The son of Agenor, king of Phœnicia, and of Telephassa. His sister Europa being carried off by Zeus, Cadmus, with his brothers Phoenix and Cilix, was sent out with the command to look for her, and not to return without her. In the course of his wanderings he came to Thrace. Here his mother, who had accompanied him so far, breathed her last; and Cadmus applied for counsel to the Delphic oracle. He was advised not to seek his sister any more, but to follow a cow which would meet him, and found a city on the spot where she should lie down. The cow met him in Phocis, and led him into Boeotia. He was intending to sacrifice the cow, and had sent his companions to a neighbouring spring to bring the necessary water, when they were all slain by a serpent, the offspring of Ares and the Erinys Tisiphoné, that guarded the spring. After a severe struggle, Cadmus destroyed the dragon, and at the command of Athené sowed its teeth over the neighbouring ground. A host of armed men sprang up, who immediately fought and slew each other, all except five. The survivors, who were called Spartoi, "sown," helped Cadmus to build the Cadmea, or the stronghold of what was afterwards Thebes, which bore his name. They were the ancestors of the Theban aristocracy; and one of them, Echion, "the serpent's son," became the husband of Cadmus's daughter, Agavé. Cadmus did atonement to Ares for eight years for the slaughter of the dragon. Then Zeus gave him to wife Harmonia, the daughter of Ares and Aphrodité, who bore him a son, Polydorus, and four daughters, Autonoé, Ino, Agavé, and Semelé. (See HARMONIA; SEMELÉ.) Crushed by the terrible doom which weighed upon his home, he afterwards sought retirement among the Euchelii in Illyria, a country which he named after his son Illyrius, who was born there. He resigned the kingdom to Illyrius; and then he and his daughter Harmonia were changed into serpents, and carried by Zeus to Elysium.

The ancient tradition was that Cadmus brought sixteen letters from Phœnicia to Greece, to which Palamedes added subsequently four more, θ, ξ, φ, χ, and Simonides, at a still later period, four others, ζ, η, ψ, ω. The traditional alphabet of Cadmus is supposed to have been the following: Α, Β, Γ, Δ, Ε, F, Ι, Κ, Λ, Μ, Ν, Ο, Π, Ρ, Σ, Τ, and the names were, Ἄλφα, Βῆτα, Γάμμα, Δέλτα, Εἶ, Faῦ, Ἰῶτα, Κάππα, Λάμβδα, Μῦ, Νῦ, Οῦ, Πῖ, Ῥῶ, Σίγμα, Ταῦ. The explanation which has just been given to the myth of Cadmus, and its connection with the Pelasgi, have an important bearing on the question relative to the existence of an early Pelasgic alphabet in Greece. See ALPHABET; PELASGI. (2) A native of Miletus, who flourished

about B.C. 520. Pliny (*H. N.* vii. § 56) calls him the most ancient of the *logographi*. In another passage he makes him to have been the first prose-writer, though elsewhere he attributes this to Pherecydes. According to a remark of Isocrates (in his discourse Περὶ Ἀντιδόσεως), Cadmus was the first that bore the title of σοφιστής, by which appellation was then meant an eloquent man. He wrote on the antiquities of his native city. His work was abridged by Bion of Proconnesus. See LOGOGRAPHI.

Caducāriae Leges; Cadūcum. See BONA CADUCA.

Caduceus (κηρύκειον). The staff or mace carried by Greek ambassadors and heralds in time of war (Herod. ix. 100; Thuc. i. 53). The name is often given to the staff or wand with which Hermes, or Mercury, is conventionally represented.

Hermes with Caduceus. (From an Ancient Vase.)

The caduceus was originally only an olive-branch with garlands, which were afterwards formed into snakes. About these snakes, later mythologists like Hyginus invented various stories—that Hermes once found two snakes fighting, and divided them with his wand; from which circumstance they were used as an emblem of peace.

From caduceus was formed the word *caduceator*, which signified a person sent to treat of peace. Thus Aulus Gellius tells us that Q. Fabius sent to the Carthaginians a spear and a caduceus as the emblems of war or peace (*hastam et caduceum, signa duo belli aut pacis*). The persons of the *caduceatores* were considered sacred.

It would appear, however, that the Roman ambassadors did not usually carry the caduceus, since Marcian informs us that they carried vervain (*sagmina*), so that no one might injure them, in the same manner as the Greek ambassadors carried the κηρύκεια. The illustration given above is from Millin's *Peintures de Vases Antiques*.

Cadurci. A people of Keltic Gaul, living between the two northern branches of the Garumna (Garonne). Their capital was Divona, afterwards Cadurci, and now Cahors.

Cadurcum. A kind of linen, of which the name is derived from the tribe which produced it, the Cadurci in Guienne. It was much used for bed-clothing, but also for garments, bandages, and tents. See Plin. *H. N.* xix. § 13.

Cadus (κάδος). A large earthenware vessel, most frequently used, like the *amphora* (q. v.), for holding wine after it had been drawn from the *dolium* (q. v.); and especially imported wine, as the Chian (Athen. xi. 473b). Other commodities were also stored in *cadi*—e. g. oil, figs, beans, honey and salt fish. Its shape resembled that of the *amphora* (q. v.), except that its lower end was ovoid. The word sometimes denotes a well-bucket (γαυλός). Aristophanes twice (*Aves*, 1030, 1053) uses the word κάδος of the voting-urn, commonly styled καδίσκος. See CISTA; PSEPHUS.

Cadȳtis (Κάδυτις). A town of Syria, mentioned by Herodotus (ii. 159), supposed by some to be Gath, by others Jerusalem (El Kuds).

Caecias (καικίας). A northeast wind. See Arist. Gell. ii. 22.

Caecilia, GAIA, or **Tanaquil.** See TANAQUIL.

Caecilia Lex. See LEX.

Caecilia Metella. See METELLA.

Caecilius Metellus. See METELLUS.

Caecilius Statius or **Statius Caecilius.** A writer of Latin comedy. He was a Gaul, of the race of the Insubrians, who were settled in Upper Italy, and was brought to Rome, probably about B.C. 194, as a prisoner of war. He was set free by one of the Caecilii, became very intimate with Ennius, and died not long after him, B.C. 166. It was long before he could obtain a footing on the stage; but, this once achieved, he won a considerable reputation, and was numbered among the masters of his craft. The influence of Ennius seems to have been apparent in the comparative care and regularity with which his pieces were constructed. Cicero, however, finds fault with his defective Latinity (Cic. *Ad Att.* vii. 3, 10); and we must therefore infer that, being of foreign extraction, he never succeeded in fully mastering the niceties of colloquial Latin. The titles of some forty of his plays have survived. The contents he mostly borrowed from Menander, and sixteen of his titles are those of plays of Menander. See Teuffel, *Caecilius Statius* (Tübingen, 1858).

Caecīna. The name of a family of the Etruscan city of Volaterrae, probably derived from the river Caecina, which flows by the town. (1) A. CAECINA, whom Cicero defended in a lawsuit, B.C. 69. (2) A. CAECINA, son of the preceding, who published a libellous work against Caesar, and was in consequence sent into exile after the battle of Pharsalia, B.C. 48. (3) A. CAECINA ALIĒNUS, quaestor in Baetica, in Spain, at Nero's death, and one of the foremost in joining the party of Galba. He served first under Galba, and afterwards under Vitellius; but, proving a traitor to the latter, he joined Vespasian, against whom also he conspired, and was slain by order of Titus.

Caecūbus Ager. A marshy district in Latium, bordering on the Gulf of Amyclae, close to Fundi, celebrated for its wine (Caecubum) in the age of Horace. In the time of Pliny the reputation of this wine was entirely gone. See VINUM.

Caecūlus. A son of Vulcan, conceived, as some say, by his mother as she was sitting by the fire, a spark having leaped forth into her bosom. After a life spent in plundering and rapine, he built

Praenesté; but, being unable to find inhabitants, he implored Vulcan to tell him whether he really was his father. Upon this a flame suddenly shone around a multitude who were assembled to see some spectacle, and they were immediately persuaded to become the subjects of Caeculus. Vergil says that he was found on the hearth, or, as some less correctly explain it, in the very fire itself, and hence was fabled to have been the son of Vulcan (Verg. *Aen.* vii. 680).

Caelatūra (*τορευτική*). Both the Greek and the Roman name come from the words denoting in the two languages "the graver's tool" (*caelum*, *τορεύς*); and in its general sense *caelatura* may be taken as meaning the arts employed in the production of ornamental works in metal, both in relief and in intaglio, including repoussé work, chasing, and engraving, but excluding statuary. See STATUARIA ARS.

The chief literary source of our information regarding the toreutic art is Pliny (*H. N.* xxxiii. §§ 154–157); and a complete list of the passages in the ancient writers, referring to this art, has been made by Overbeck in his *Antiken Schriftquellen*, s. v. "Toreutik." It is, however, from the artistic remains of antiquity that its history can best be studied—remains that are magnificently represented in the great museums of Europe.

Gold Diadem from the so-called Treasure of Priam, as actually worn. (Schliemann, *Ilios*, p. 458.)

The earliest specimens of ornamental metal-work discovered on Greek soil are those found by Dr. Schliemann at Hissarlik in the Troad, consisting of a large number of objects in gold, such as bracelets, ear-rings, and diadems. Among the specimens, of which a detailed description will be found in Schliemann's *Ilios* (London and N. Y., 1880), may be mentioned the following: bracelets, consisting of a thick gold plate piped with wire and adorned with spiral ornaments of gold wire soldered on the plate; a diadem, composed principally of hexagonal leaves of gold; hair-pins, consisting of a quadrangular plate ornamented with spirals of gold wires soldered on like the bracelets just mentioned; gold disks, of which one represents a flower of star form, in repoussé work. The appellation "Treasure of Priam" given by the discoverer to a large class of these objects is misleading, inasmuch as the art described in the Homeric poems is quite certainly of a more advanced character. The Hissarlik metal-work is, in fact, the product of a half-barbarous people, and its simple and unambitious character may be discerned in the preference for such ornamentation as the spiral (a form which is naturally suggested by the curling of gold wire) and in the infrequent representations of animal forms. An early though more advanced style is represented by the objects discovered by Schliemann at Mycenae, which may be approximately assigned to a date not later than B.C. 1000. The Mycenaean objects are, on the whole, the work of rude local artists, scarcely touched as yet by Oriental influence. The specimens in gold, which are extremely numerous, consist principally of plaques in repoussé work, bowls, diadems, and sepulchral masks rudely imitating the human countenance. Round bosses and other circular patterns, and especially combinations of spirals, are the basis of most of the patterns, but floral forms and imitations of insects and of marine life are also employed. Among the most instructive objects may be mentioned the following: (1) Gold diadems found on the heads of corpses. The diadems are generally piped with copper wire to give them greater solidity. (2) Lozenge-shaped buttons of wood plated with gold, ornamented with intaglio and repoussé work. (3) Perforated ornaments of gold with engravings in intaglio. (4) Gold cylinder adorned with rock crystal; a dragon of gold with scales of rock crystal. (5) Scabbards of

Brooches of Gold—actual size. (Schliemann, *Ilios*, p. 488.)

swords, representing a lion-hunt, winged monsters, fish, and plants. The manes of the lions are of red gold, the bodies of a paler tint in the same metal. A distinction of colour is also observed between the sea and the fish swimming in it, and further variety is obtained by the use of enamel in the background.

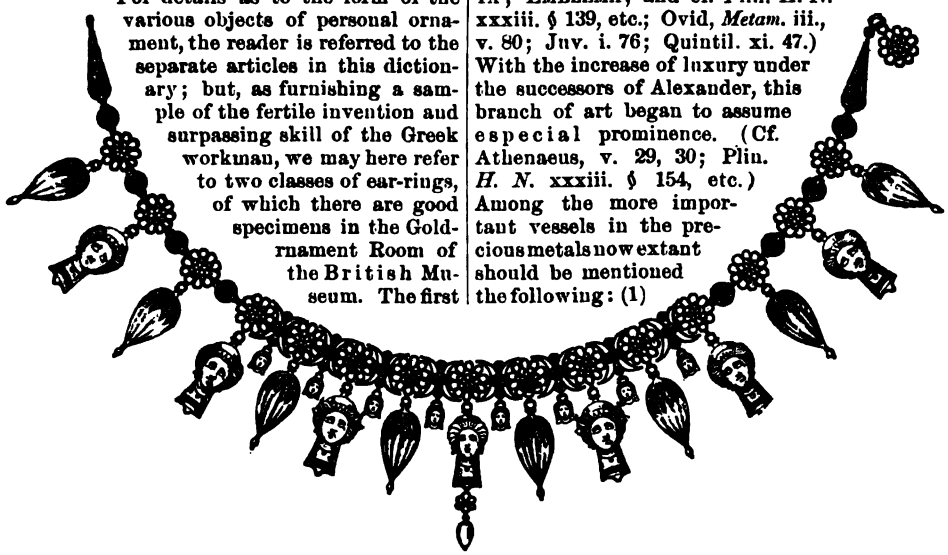
The next important epoch in the history of our subject has been denominated the Graeco-Phœnician, an epoch when the rude genius of the Greeks set itself to learn in the comparatively advanced artistic school of the Phœnicians. This is the period of art described, though with some poetic embellishment, in the Homeric poems, in which compositions the higher works of metallic art are spoken of as coming from a foreign and especially a Phœnician source. Thus it is from the king of Cyprus that Agamemnon receives the present of his cuirass (*Il.* xi. 19), and from Egypt that Menelaïs brings back tripods and the basket of Helen (*Od.* iv. 126 foll.). The crater destined by Menelaïs for Telemachus comes to him from the king of the Sidonians (*Od.* iv. 616; *Il.* xxiii. 741), and it is the Sidonians who made the silver crater given by Achilles as a prize at the Funeral Games. Even the elaborate Homeric description of the shield of Achilles may be shown to have had a tangible basis in works of Phœnician art. This Phœnician art, as revealed to us by the archæological discoveries of recent years, was not in itself original, but was formed by a curious blending of the art of the Egyptians and the Assyrians. It may best be studied in the numerous metal bowls that have been found in several localities, especially Cyprus and Italy, which had in early days relations with the Phœnician traders. The epoch generally assigned for the execution of these bowls is the seventh or eighth century B.C., though the manufacture of them according to traditional patterns may have continued to a later period. In the artistic designs of these vessels it is especially important to note the arrangement of the subjects in concentric zones, and the frequent mingling of Assyrian and Egyptian elements. See CYPRUS.

As specimens of early jewelry we may refer to the objects of gold (now in the Louvre and the British Museum) found by Salzmann at Camirus in Rhodes, which may be regarded as products of Phœnician art in the eighth century B.C. As an example of these we may take the pale gold plaques which belonged to a necklace and which are embossed with the alternate designs of a Centaur of primitive type with Egyptian head-dress, seizing a hind, and a winged female figure (the goddess Artemis or Anaïtis) holding a lion and a panther. Another plate is ornamented with a recumbent lion of Assyrian style: the mane is formed by massing together minute granules of gold, while the ears are marked out by lines formed of similar granules. On the same plaque is the head of an eagle, adorned, like the lion, with granulated designs. From the plaque itself are suspended pomegranates, chainlets, and heads of Egyptian style. Of early jewelry found in Greece proper we may notice the gold studs or ear-rings discovered in 1860 at Megara: they are decorated in repoussé, with human heads of Egyptian character, facing. Another interesting specimen of archaic jewelry, stated to have been found at Athens, and belonging probably to the first half of the sixth century B.C., is an ear-ring published in the *Journal of Hellenic Studies* (vol. ii. p. 324), on the oblong pendant of which is represented side by side a pair of female figures, beaten out in relief. The arms of both these figures are straightened closely to their sides, and their dress and attitude, though very archaic, present a resemblance to the Canephori of the Erechtheum.

Armlet found at Caeré.

Our knowledge of the jewelry of the fine period of Greek art is mainly derived from two great sources—the excavations in the tombs of southern Russia and in those of Etruria. Of the Etruscan jewelry, the Louvre, the Vatican, and the British Museum possess numerous and choice examples. The objects from southern Russia, which belong to a great extent to the fourth century B.C., are now in the Museum of the Hermitage, and may be studied in the elaborate *Compte Rendus de la Commission Archéologique de St.-Pétersbourg*, and in the

Antiquités du Bosphore Cimmérien. The great European jewel-collections contain specimens, unrivalled in workmanship, of all the various objects of personal adornment—necklaces with pendants, ear-rings, bracelets, brooches, etc. The main effect in this jewelry is due to the combination of small figures and flowers in repoussé work, with fine filigree, granulated patterns, and vitreous inlays. Precious stones, such as garnets, are sometimes introduced, but in the best age the jeweller made comparatively little use of them. The ancient jeweller is distinguished by his delicate manipulation of the gold, his mastery of modelling, his extraordinary minuteness of work, and by the technical skill which produced the granulation (i.e. the soldering of extremely minute particles of gold on a leaf of gold) which is especially noticeable in the jewelry of Etruria. This Etruscan jewelry in its earlier period betrays an Oriental influence, but is in its later and finest stage so thoroughly Greek in character as to be a fair exponent of the capabilities of the Greek jewellers. For details as to the form of the various objects of personal ornament, the reader is referred to the separate articles in this dictionary; but, as furnishing a sample of the fertile invention and surpassing skill of the Greek workman, we may here refer to two classes of ear-rings, of which there are good specimens in the Goldornament Room of the British Museum. The first class, which is the simpler and perhaps somewhat the earlier in date, consists of ear-rings formed of twisted wire and terminating at one end in the head of an animal, especially a lion. The second class consists of the specimens attached to the ear by a hook, which is covered by a round disk. The disk itself is generally adorned with some subject suitable for a medallion, such as a full face in relief, and beneath it are suspended one or more small figures. For these pendants Victories are often chosen, and an especial favourite is a tiny figure of Eros holding various objects, such as a scroll or a musical instrument. As exquisite specimens may be noticed a pair (*Comptes Rendus de la Comm. Arch. de St.-Pétersb.*, 1870–71, pl. vi., figs. 11, 12) composed of a rosette, from which hang three chains, the two outermost terminating in pendants: from the middle chain hangs a goose, inlaid about the feathers with granulated work. In the centre of the rosette is a garnet, from which radiate leaves in blue enamel, forming a star pattern.



Etruscan Necklace from Tarentum (B.C. 600). (In the Castellani Collection, British Museum.)

The beautiful gold necklace shown in the illustration given below forms part of the Castellani Collection in the British Museum. It consists of a circlet of roses bearing alternate pendants of vases and female heads, all exquisitely modelled. The roses are each composed of three rosettes of diminishing sizes superimposed. Of the pendants, the centre head is simply that of a beautiful girl, while the two on each side of it have cows' horns and ears, and represent Io, who was changed by Zeus into a cow.

A very fine specimen of jewelry not intended for wear is the votive gold crown found at Armento, and now at Munich. It is composed of branches of oak intertwined with garlands of flowers, while winged figures are placed amid the foliage.

Another important branch of the toreutic art is constituted by the production of gold and silver vases, elaborately adorned—generally with reliefs in repoussé, or with ornaments separately made and soldered or riveted to the vessel. (See CRUSTA; EMBLEMA; and cf. Plin. *H. N.* xxxiii. § 139, etc.; Ovid, *Metam.* iii., v. 80; Juv. i. 76; Quintil. xi. 47.) With the increase of luxury under the successors of Alexander, this branch of art began to assume especial prominence. (Cf. Athenaeus, v. 29, 30; Plin. *H. N.* xxxiii. § 154, etc.) Among the more important vessels in the precious metals now extant should be mentioned the following: (1) The magnificent silver vase in the Hermitage Museum, which was found in the tomb of a Scythian king at Nicopolis. It has the form of an amphora, and on its upper part are friezes of Scythians and animals, in high-relief; leaves and flowers adorning the body of the vessel. The decoration is partly in repoussé, and partly consists in ornaments, like the lion-masks and the head of a winged horse, separately made and gilded and then soldered on. This vase has been assigned to the fourth century B.C. (2) Silver vase in the Antiquarium of Munich, ornamented externally with a circular frieze, in which are represented Trojan captives, in low relief. (3) The Corsini vase, on which see the memoir by Michaelis, *Das Corsinische Silbergefäss.* (4) Specimens in the Berlin Museum from the silver treasure found near Hildesheim (Hanover) in 1885, some of which go back to the time of Augustus or earlier. They have much executional merit, but present the Roman characteristics of exuberant ornament and exag-

Roman Mixing-bowl. (Found at Hildesheim; now in Berlin Museum.)

gerated relief. (5) Specimens in the Bibliothèque Nationale, Paris, from the treasure discovered at Bernay in France. The vases are of varying merit, and differ in date—one class being ornamented in very prominent repoussé, the other in lower relief with slight and delicate lines. (6) The gold patera of Rennes, into which are inserted gold coins ranging from Hadrian to Geta. The bottom of the vase is adorned with a large medallion executed in repoussé, and bordered by a wreath of laurel leaves in low-relief. (7) Silver vases found at Pompeii, and now in the Museum at Naples. This list may be concluded with a reference to the specimens in the celebrated silver treasure discovered at Rome in 1793, and now in the British Museum. It consists of caskets, vases, trappings, and ornaments of silver, and was probably executed for the most part about the end of the fifth century A.D. The figures and ornaments on most of the objects are generally embossed and chased, and gilding is applied to the salient parts. The figures, as might be expected at so late a period, are coarsely executed and of clumsy proportions.

To the examples of ornamental metal-work which have now been mentioned in this article, and which are principally in gold and silver, must be added certain specimens in bronze which are adorned (1) with engraved designs, (2) with figures in relief. A remarkable specimen of archaic Greek engraving is found on the bronze cuirass discovered in the bed of the Alpheus, and photographed in the *Bulletin de Corr. Hell.* (1883), p. 1, pl. i.–iii. Besides figures of animals, the design shows a group of six human figures. Engraved designs occur most frequently upon the circular metal disks used as mirrors by the ancients, the largest class of which comes from Etruria. Though on some of the Etruscan mirrors the drawings are of a masterly character, the greater number are executed loosely and without much regard to beauty of composition. See SPECULUM.

The covers of the mirrors of box-like form—mostly found in Greece proper—offer favourable specimens of reliefs executed in bronze. Several of them belong to a good period of Greek art; their subjects, as a rule, are borrowed from the cycles of Aphrodité and of Dionysus. Fine examples of Greek repoussé work in bronze are also to be seen in the plaques with figures in relief, which once served to ornament armour or other objects.

Engravings on mirrors of purely Greek work are rare. Among the most beautiful examples may be cited the mirror representing the Genius of the Cock Fights (Musée de Lyon), and the specimen with the hero Corinthus crowned by a woman who personifies the Corinthian colony of Leucas.

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Caeles Vibenna. See VIBENNA.

Caelia Lex. See LEX.

Caelibātus. See AES UXORIUM; LEX IULIA ET PAPIA POPPAEA.

Caelius. (1) A young Roman of considerable talents and accomplishments, intrusted to the care of Cicero on his first introduction to the Forum. Having imprudently engaged in an intrigue with Clodia, the well-known sister of Clodius, and having afterwards deserted her, she accused him of an attempt to poison her, and of having borrowed money from her in order to procure the assassination of Dio, the Alexandrian ambassador. He was defended by Cicero in an oration which is still extant. (2) AURELIANUS, a medical writer. (See AURELIANUS.) (3) SABĪNUS, a writer in the age of Vespasian, who composed a treatise on the edicts of the curule aediles. (4) One of the seven hills on which Rome was built, but now deserted. Romulus surrounded it with a ditch and rampart, and it was enclosed by walls under the succeeding kings. It is supposed to have received its name from Caeles Vibenna. See ROMA.

Caelum (γλύφανον, τορεύς). The graver's tool. See CAELATURA.

Caementum (λατύπη, σκύρος). Rubble or small undressed stones used with mortar to form the concrete walls of Roman buildings. Vitruvius notes two kinds (ii. 8), the *opus reticulatum*, the more handsome but less durable kind of work; and the primitive *opus incertum*, less sightly but extremely strong, because of the way the stones were massed together.

Concrete was extensively used at Baiae in the Augustan Age, as a foundation for edifices built out into the sea (Tibull. 2, 3, 45; Hor. *Carm.* iii. 1. 33, 24. 3), the Romans having discovered that pozzolana and lime formed an hydraulic cement (Vitruvius, ii. 6, 1).

The most massive relic of Roman times in Great Britain, the great military wall which extended from the mouth of the Tyne to that of the Solway, is a structure of faced concrete, formed by erecting two faces of large stones and filling up

the intervening space with alternate courses of rubble one foot deep, and mortar four inches deep.

Many of the great Roman achievements in building, especially in distant provinces, are to be attributed to this method of construction, which enabled them to raise, with comparatively unskilled hands, and from materials which are accessible in most regions or easily procured, structures which in a short time were united into solid homogeneous masses of great tenacity. See Middleton, *Ancient Rome in 1885*; id. *Remains of Ancient Rome* (1892); and the article DOMUS.

Caené (Καινή) or **Caenepŏlis** (Καινήπολις). (1) A town of Egypt, in the Panopolitan nome, supposed to be the present Ghenné. (2) A town near the promontory of Taenarus; its previous name was Taenarum. See TAENARUS.

Caeneus (Καινεύς). The son of Elatus and Hippia, one of the Lapithae of Gyrton in Thessaly. The story was that he was originally a girl named Caenis, whom her lover Poseidon changed, at her own request, into a man, and at the same time rendered her invulnerable. Caeneus took part in the Argonautic expedition and the Calydonian boar-hunt. At the marriage of Pirithoüs, the Centaurs, finding him invulnerable, crushed him to death with the trunks of trees, and he was afterwards changed into a bird. See PIRITHOŬS.

Caeni (Καινοί). A Thracian people, between the Black Sea and the Panysus.

Caenīna. A town of the Sabines, in Latium, whose king, Acron, is said to have carried on the first war against Rome. After their defeat, most of the inhabitants removed to Rome.

Caenis (Καινίς). See CAENEUS.

Caenys (Καῖνυς). A promontory of Italy north of Rhegium, facing the promontory of Pelorus in Sicily, and forming with it the narrowest part of the Fretum Siculum.

Caepio, CN. SERVILIUS. A Roman consul, B.C. 106, sent into Gallia Narbonensis to oppose the Cimbri, by whom, in 105, he was defeated, together with the consul, Cn. Mallius or Manlius. Eighty thousand soldiers and forty thousand camp-followers are said to have perished. Caepio survived the battle, but ten years afterwards (B.C. 95) he was brought to trial by the tribune C. Norbanus, on account of his misconduct in this war. He was condemned and cast into prison, where, according to one account, he died; but it was more generally stated that he escaped from prison and lived in exile at Smyrna.

Caeré (always called by the Greek writers Ἀγυλλα). One of the most considerable cities of Etruria, and universally acknowledged to have been founded by the Tyrrhenian Pelasgi (Dion. Hal. i. 20; iii. 60). It was situated near the coast, to the west of Veii. Ancient writers seem puzzled to account for the change of name which this city is allowed to have undergone, the Romans never calling it anything but Caeré, except Vergil (*Aen.* viii. 478). Strabo relates that the Tyrrheni, on arriving before this city, were hailed by the Pelasgi from the walls with the word Χαῖρε, according to the Greek mode of salutation; and that, when they had made themselves masters of the place, they changed its name to that form of greeting. Other variations of this story may be seen in Servius (*ad Aen.* viii. 597). According to one of them, given on the authority of Hyginus, the Romans, and not the Lydians, changed its name from Agylla to Caeré. All these explanations, however, are unsatisfactory. It has been supposed that Caeré might be the original name, or perhaps that which the Siculi, the ancient possessors, gave to the place before the Pelasgic invasion. According to Müller (*Die Etrusker*, vol. i. p. 87), the two names for the place point to two different stems or races of inhabitants. This same writer makes the genuine Etrurian name to have been Cisra.

The earliest record to be found of the history of Agylla is in Herodotus (i. 167). That writer informs us that the Phocaeans, having been driven from their native city on the shores of Ionia by the arms of Cyrus, formed establishments in Corsica, of which the Tyrrhenians and Carthaginians, jealous of their nautical skill and enterprising spirit, sought to dispossess them. A severe action accordingly took place in the Sea of Sardinia, between the Phocaeans and the combined fleet of the latter powers, in which the former gained the day; but it was such a victory as left them little room for exultation, they having lost several of their ships, and the rest being nearly all disabled. The Agylleans, who appear to have constituted the principal force of the Tyrrhenians, on their return home landed their prisoners and stoned them to death; for which act of cruelty they were soon visited by a strange calamity. It was observed that all the living creatures which approached the spot where the Phocaeans had been murdered were immediately seized with convulsive distortions and paralytic affections of the limbs. On consulting the oracle at Delphi, to learn how they might expiate their offence, the Agylleans were commanded to celebrate the obsequies of the dead and to hold games in their honour; which order, the historian informs us, was punctually attended to up to his time. We learn also from Strabo that the Agylleans always abstained from piracy, to which the other Tyrrhenian cities were much addicted. According to Dionysius, the Romans were first engaged in hostilities with Caeré under the reign of Tarquin the Elder, and subsequently under Servius Tullius, by whom a treaty was concluded between the two states (iii. 28). Long after, when Rome had been taken by the Gauls, the inhabitants of Caeré rendered the former city an important service by receiving their priests and Vestals, and defeating the Gauls on their return through the Sabine territory; on which occasion they recovered the gold with which Rome is said to have purchased its liberation. This is a curious fact, and not mentioned by any historian; but it agrees very well with the account which Polybius gives us of the retreat of the Gauls (i. 6). In return for this assistance, the Romans requited the Caerites by declaring them the public guests of Rome, and admitting them, though not in full, to the rights enjoyed by her citizens. They were made citizens, but without the right of voting; whence the phrases, *in Caeritum tabulas referre aliquem*, "to deprive one of his right of voting," and *Caerite cera digni*, "worthless persons," in reference to citizens of Rome, since what would be an honour to the people of Caeré would be a punishment to a native Roman citizen. See Hor. *Epist.* i. 6, 62.

Caerītum Tabŭlae. See CAERÉ.

Caesar. A title of the Roman emperors, and originally a family name of the gens Iulia. It was assumed by Octavianus as the adopted son of the great dictator, C. Iulius Caesar, and was by him handed down to his adopted son Tiberius. It continued to be used by Caligula, Claudius, and Nero, as members either by adoption or female descent of Caesar's family; but though the family became extinct with Nero, succeeding emperors still retained the name as part of their titles, and it was the practice to prefix it to their own names, as, for instance, *Imperator Caesar Domitianus Augustus.* When Hadrian adopted Aelius Verus, he allowed the latter to take the title of Caesar (Spart. *Ael. Ver.* 1); and from this time, though the title of *Augustus* continued to be confined to the reigning emperor, that of *Caesar* was also granted the second person in the State and the heir-presumptive to the throne. See AUGUSTUS.

The name *Caesar* was variously derived by the ancients, some assigning it directly to *caedo*, to denote that the first bearer of the name was cut from his mother's uterus by the "Caesarian" operation (Plin. *H. N.* vii. 9, 7); and others explaining it from *caesaries*, because the first Caesar was born with a full head of hair (Fest. p. 44 Müll.). Doederlein (*Synon.* iii. 17) assigns it to *caesius*, as applied to the colour of the skin, or perhaps of the eyes.

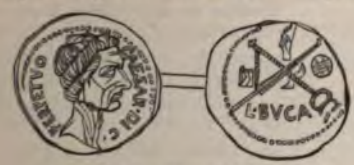
Caesar, GAIUS IULIUS, or, as the name is written in English, JULIUS CAESAR, was born on the 12th of July, in B.C. 102 or 100. The latter date rests upon the statement of several ancient authorities, but Mommsen has shown that the earlier date is more probably correct. The Caesar family was of patrician stock. It belonged to the proud gens of the Iulii, who traced their ancestry back to the very beginning of Roman history. In the century between B.C. 160 and 60, several Caesars held public offices, at least four being honoured with the consulship.

Of the youth and education of Iulius Caesar little is known excepting that he was under the instruction of the distinguished teacher of grammar and rhetoric, M. Antonius Gnipho, who for a time taught in his home. Though allied by descent with the aristocracy, he was brought into relation with the popular party through the marriage of his aunt Iulia with the great leader Marius. In B.C. 83, he himself married Cornelia, the daughter of Marius's most ardent supporter, Cinna. This vexed Sulla, who, regaining the ascendency at Rome the following year, ordered Caesar to divorce her. Unlike Pompey and Piso, who put away their wives at Sulla's bidding, Caesar boldly refused. Sulla confiscated his property, and revoked the priesthood of Iupiter, which had been conferred upon him through the influence of Marius. As his life was now in danger, he went into hiding, hotly pursued from place to place by Sulla's emissaries. After a time his friends, aided by the Vestal Virgins, succeeded in securing pardon for him from Sulla, who is said to have granted it with the remark that Caesar would some time be the ruin of the aristocracy, for in him there was many a Marius. Soon afterwards, desirous of gaining the military experience considered necessary for a young Roman of rank, he joined the staff of M. Minucius Thermus, who was besieging Mytilenê. Here he saved the life of a fellow-soldier, displaying so great bravery that he was honoured with a civic crown. After Mytilenê fell he entered the service of P. Servilius in Cilicia; but immediately on hearing of the death of Sulla, in 78, he returned to Rome.

The following year Caesar introduced himself to public notice by bringing a charge of provincial extortion against Gnaeus Dolabella, who had been proconsul of Macedonia. Though unsuccessful, in 76 he was invited to accuse Gaius Antonius of similar misconduct in Greece. Antonius also was acquitted, but the young prosecutor gained great popularity and a considerable reputation for oratory by his pleas. He now started for Rhodes, to pursue the study of oratory under Molo. Near Miletus he was captured by pirates, and was detained on the island of Pharmacusa until he could get together a ransom of fifty talents (over $55,000). Having been set at liberty, he procured ships, captured the pirates, took them to Pergamus, and crucified them, thus carrying out a threat which he had jestingly pronounced when with them. He spent a short time at Rhodes, and then passed over to Asia, where he rendered gallant service against an army of Mithridates. In the winter of 74–73, he returned to Rome, having been chosen to fill a vacancy in the college of *pontifices*. He now threw himself into political life with an energy that yielded to no opposition and a reckless liberality that hesitated at no expenditure. He was affable to every one, and no applicant for aid went away empty-handed. He soon exhausted his inheritance and became deeply involved in debt; but his popularity was unbounded. Having taken a stand in opposition to the Sullan constitution and the aristocracy, he received the offices in the gift of the people in regular succession. In 67, he was quaestor, serving under Antistius Vetus in Further Spain. In 65, he was curule aedile, with M. Bibulus as colleague. Extravagant expenditures upon games and buildings raised his popularity to the highest pitch. He increased the power and influence of the popular party in many ways, but by no single act did he kindle the enthusiasm of the populace more than by privately restoring the trophies of Marius, which had been destroyed by Sulla, and replacing them by night on the Capitol. Marius's veterans crowded around them with tears and shouting. The Senate, notwithstanding the formal denunciation of Marius as a public enemy, was obliged to yield to the popular feeling and leave them in the place of honour.

Caesar was charged with complicity in both the Catilinarian conspiracies, but evidence is wanting. In 62, he was praetor, carrying himself with great firmness and discretion amid scenes of violence. The following year he governed the province of Further Spain with distinction, both as a civil administrator and as a general. He subdued several tribes and captured the city of Brigantium, in the extreme northwestern part. At the expiration of his year of office he came back to Rome with ample means to satisfy his creditors. In 60, he was chosen consul for 59, the aristocracy making every effort to secure the election of Bibulus as his colleague to offset his influence. About this time he brought about a reconciliation between Pompey and Marcus Crassus, entering with them into the coalition known as the First Triumvirate. These ties were strengthened further by the marriage of his daughter Julia to Pompey. During his consulship he was influential in promoting the interests of Pompey and Crassus; at the same time

he kept his standing with the people, and was especially serviceable to the important body of *equites*. Instead of the usual proconsular command for one year, he easily obtained the governorship of Cisalpine Gaul, Illyricum, and Transalpine Gaul, of which only the southeastern portion had been subdued, for five years, together with the control of four legions. During the next nine years (58–50), Caesar was engaged in the conquest of Transalpine Gaul. Summers were devoted to military operations; but when possible he spent a part of the winter in Cisalpine Gaul, in close communication with his friends at Rome. In 56, he again reconciled Pompey and Crassus, who met with him at Luca; in 55, his command was continued for five years longer. The conquest of Gaul was no easy matter, both from the advancement of its civilization and the character of the country (see GALLIA); but Caesar accomplished it, in a series of campaigns which, for variety and skill of tactics as well as unremitting energy of movement, are unsurpassed in the annals of warfare. He twice bridged the Rhine and invaded Germany; twice also he crossed over to Britain, reducing the tribes along the southeast coast to nominal subjection. By the year 50, Gaul was completely conquered, and well on the way towards complete organization as a Roman province.



Coin of Iulius Caesar as Dictator.

The death of Iulia, Pompey's wife and Caesar's daughter, in 54, and that of Crassus a year later in the East, broke the common bond between the two great military leaders and put an end to the compact of the triumvirate. Pompey, viewing with jealousy and alarm the victorious career of his younger rival, entered into an alliance with the aristocratic party, and endeavoured to check the increasing power of Caesar by means of senatorial enactments. In his interest the Senate, early in B.C. 50, passed a decree that each of the commanders should give up a legion for the Parthian War. As Pompey had lent one of his to Caesar in 53, this was now demanded back. Although the intent of the whole matter was clearly to weaken Caesar, he gave up Pompey's legion and one of his own as directed; but the troops, instead of being despatched to the East, were placed in camp at Capua. It became clearer every day that Caesar's friends were powerless to obtain for him the recognition and privileges to which he was justly entitled; that the senatorial party and Pompey would scruple at nothing to gain the advantage over him. While his commission prevented him from entering Italy, and no dispensation from it was granted, Pompey was permitted to administer an important command in Spain through lieutenants, and at the same time remained at Rome. The climax was reached early in January, B.C. 49, when the Senate, amid great uproar, decreed that Caesar should disband his army by a certain date, under penalty of being considered a public enemy if he failed to do so; and that the magistrates should take measures to provide for the security of the State. The tribunes M. Antonius and Q. Cassius, who had in vain interposed their veto, were obliged to flee, and took refuge with Caesar, calling upon him to defend the inviolable sanctity of their office. War was now inevitable.

With the vigour and despatch characteristic of his previous military operations, Caesar at once crossed the river Rubicon, the southern boundary of his province. Within three months he was master of the whole of Italy, Pompey and the more zealous adherents of the aristocratic party having fled to Greece. He now set out for Spain, and soon dispersed the forces of Pompey there, meanwhile gaining possession of Sicily and Sardinia also, through his lieutenants Curio and Valerius. In Africa and Illyricum his officers were less successful; but on his way back from Spain he forced the surrender of Massilia, which in his absence had withstood a siege at the hands of Trebonius and Decimus Brutus. By this time Pompey had gathered a large army in Greece, and had also a powerful fleet at his service. Nothing daunted, Caesar crossed the Adriatic in January, 48, and with a far inferior force tried to blockade his opponent at Dyrrachium. Being unsuccessful, and also reduced to straits for supplies, he withdrew into Thessaly. Pompey followed, over-confident. The decisive battle was fought on the plain of Pharsalus, in Thessaly, August 9th, B.C. 48. Pompey had 47,000 infantry and 7000 cavalry, Caesar barely 22,000 infantry and 1000 cavalry. But superior generalship and discipline, and the courage of despair, won the day against greater numbers. Pompey fled to Egypt, where he was immediately murdered. When the news of the victory reached Rome, Caesar was appointed dictator for a year, and other offices also were conferred upon him, so that, under the forms of the old constitution, he possessed absolute authority.

Coin of Iulius Caesar.

Having followed Pompey to Egypt, Caesar was there for a time in great danger on account of the disturbance known as the Alexandrine War, which arose from a dispute regarding the succession. He placed Cleopatra on the throne, and in the spring of 47 proceeded to Pontus, where he defeated Pharnaces, a son of Mithridates, near Zela, announcing the victory at Rome in the famous despatch, *Veni, vidi, vici*, "I came, I saw, I conquered." Early in 46, he crossed over to Africa, crushing the remnants of the senatorial forces there at the battle of Thapsus, April 6. Returning to Rome, where his supremacy was no longer disputed, he treated his former opponents with unlooked-for clemency, and inaugurated several salutary reforms, among which not the least important was the rearrangement of the calendar. The sons of Pompey gathered an army in Spain, which he defeated at the battle of Munda, March 17th, B.C. 45. During the ensuing months, Caesar's powers as a civil administrator had full scope. His projects, few of which were destined to be realized, were characterized by statesmanship of a high order, which has come to be the more admired the better it has been un-

derstood. But he was not beyond the reach of malice and envy. A conspiracy was formed against him; the leaders of it were Marcus Brutus and Cassius. The conspirators were actuated by different motives—some, no doubt, by personal jealousy and hatred; others by a patriotic desire to restore the old republican constitution; a few, perhaps, by ambitious designs upon the spoils of State. On the 15th of March, B.C. 44, as Caesar was entering the hall connected with Pompey's theatre to attend a meeting of the Senate, he was set upon, and fell pierced by twenty-three wounds.

Caesar holds a unique place in the history not merely of Rome, but of the world. In his time the government of Rome had been found wholly inadequate to meet the administrative demands of a great empire. More and more the military became paramount to the civil power in the State, and the old-time balance of political parties gave place to violent strifes between successful generals. The perpetuation of the Roman government demanded centralization of authority. Cherishing the ambition to become the great political leader of his generation, Caesar became supreme, not by usurpation, but by the natural exercise of extraordinary executive abilities under political conditions which admitted of no alternative between anarchy and absolutism. He appears to have had a truer insight into the needs of his country than any of his contemporaries. His genius was not, as often represented, merely destructive, but was constructive as well. After his death, Rome had no peace or prosperity till political authority was again concentrated in the hands of Augustus. But this many-sided man was great not merely as a statesman. As a general he is ranked in the same class with Alexander, Hannibal, and Napoleon; as an orator he was reckoned in his day second only to Cicero; and as a writer he has long since received a place among the world's greatest masters. Tall, with fair complexion and expressive black eyes, sensitive in regard to his appearance and neat to the verge of effeminacy, gracious in address and Epicurean in both tastes and beliefs, in external characteristics he might have passed for a man of the world, at home in the gay society of a luxurious capital. But in ambition, in energy, in the ability to form plans and to bring things to pass, he belied all appearances, and has probably made a deeper impression upon humanity than any other man that has ever lived.

Iulius Caesar. (Statue in the Palazzo del Conservatori, Rome.)

With the exception of a few fragments, Caesar's speeches have perished. A like fate has befallen his poems, most of which were composed in early life, and his treatise on grammar, in two books. Among other writings that were published was a tract written in opposition to Cicero's panegyric on Cato, in two books (see ANTICATONES): a treatise on astronomy, and a collection of witticisms. Only his invaluable "Memoirs" are extant—"On the Gallic War" (*De Bello Gallico*), in seven books, and "On the Civil War" (*De Bello Civili*), in three books, the former published probably in B.C. 51. These works are written in a simple, concise, straightforward style, remarkably free from military technicalities of the sort to trouble the reader. They were no doubt designed to justify the author in the eyes of his countrymen, but their credibility on the whole is not thereby seriously impaired. An eighth book was added to the *Gallic War* by Aulus Hirtius; and unknown authors extended the *Civil War* by narratives concerning the Alexandrine, African, and Spanish wars.

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1862); F. de Saulcy, *Les Campagnes de Jules-César dans les Gaules* (Paris, 1865); A. von Göler, *Caesars gallischer Krieg und Theile seines Bürgerkrieges* (2d ed., Freiburg and Tübingen, 1880, reprinted 1884); Stoffel, *Histoire de Jules César: Guerre civile* (2 vols., with atlas of twenty-four plates, Paris, 1887); Judson, *Caesar's Army* (Boston, 1888); and Fröhlich, *Das Kriegswesen Cäsars* (Zürich, 1891). Useful, also, in this connection are: Rüstow, *Atlas zu Caesars gallischem Kriege* (Stuttgart, 1868); A. von Kampen, *XV. ad Caesaris de Bello Gallico Commentarios Tabulae* (Gotha, 1879); Jal, *La Flotte de César* (Paris, 1862); and especially Desjardins, *Géographie historique et administrative de la Gaule romaine* (4 vols., Paris, 1876-93). For Caesar's writings, see Fallue, *Analyse raisonnée des Commentaires de Jules César* (Paris, 1862); and Trollope, *The Commentaries of Caesar* (Philadelphia, 1880). For the extant portraits of him, see Bernoulli, *Römische Ikonographie* (vol. i., pp. 145-181).

The MSS. upon which the text of Caesar's Commentaries is based fall into two classes, known as α and β. The α group seems to be more faithful to the original form, but contains only the Gallic War; the best representatives are: a MS. of the ninth or tenth century at Amsterdam (A), three of the tenth century (B, C at Paris, R in the Vatican), and one of the eleventh century (M, also at Paris). The MSS. of the β class include also the Civil War with the continuations, the best being a Paris MS. of the eleventh or twelfth century (T), a Vatican MS. of the twelfth century (V), and one of the thirteenth century, at Vienna. Critical editions of Caesar's works are by Nipperdey (Leipzig, 1847) and Dübner (2 vols., Paris, 1867); convenient text-editions by Nipperdey (4th reprint, 1884); Dinter (3 parts, Leipzig, 1864-76; 2d ed. of *Gallic War*, 1884), and Hoffmann (2d ed., Vienna, 1888); critical editions of the *Gallic War* by Frigell (Upsala, 1861), Holder (with useful index, Freiburg, 1882), and Kübler (vol. i., Leipzig, 1893). Among the numerous annotated editions are those by Kraner (Berlin; *de Bel. Gal.*, 15te verbesserte Aufl., von W. Dittenberger, 1890; *de Bel. Civ.*, 10te umgearbeitete Aufl. von Fr. Hofmann, 1890), Doberenz (Leipzig, umgearbeitet von B. Dinter, *de Bel. Gal.*, 9te Aufl. 1890-92; *de Bel. Civ.*, 5te Aufl., 1884), Rheinhard (Stuttgart; *de Bel. Gal.*, 7te Aufl., herausg. von S. Herzog, 1892), Moberly (Oxford; *Gallic War*, 2d ed., 1878; *Civil War*, 1880), and Peskett (Cambridge; *Gallic War*, 5 vols., 1878-82; *Civil War*, Book I. 1890), Allen and Greenough (Boston; *Gallic War*, 1887), and Kelsey (Boston; *Gallic War*, 7th ed., 1894). Of the several lexicons to Caesar, Meusel's *Lexicon Caesarianum* (Berlin, 1887-93) and the *Lexicon Caesarianum* by Menge and Preuss (Leipzig, 1890) are the best. A brief bibliography of the more recent literature dealing with Caesar's works is given in Teuffel's *History of Roman Literature*, §§ 195, 196 (Eng. tr. by Warr, 1892).

Site and Ruins of Caesarea in Samaria.

Caesaraugusta or **Caesarēa Augusta**. The modern Saragossa; a town of Hispania Tarraconensis, named from its founder, Augustus Caesar. It was the birthplace of the poet Prudentius.

Caesarēa (Καισάρεια). (1) The principal city of Samaria, situated on the coast, and anciently called Turris Stratonis, "Strato's tower." Who this Strato was is not clearly ascertained. The first inhabitants were Syrians and Greeks (Joseph. *Ant. Iud.* xx. 6). It was subsequently made a magnificent city and port by Herod, who called it Caesarea, in

honour of Augustus; and it now began to receive Jews among its inhabitants. Frequent contentions hence arose, in consequence of the diversity of faiths that prevailed within its walls. Here the Roman governor resided, and a Roman garrison was continually kept. Vespasian, after the Jewish War, settled a Roman colony in it, with the additional title of Colonia Prima Flavia. In later times it became the capital of Palaestina Prima. This city is frequently mentioned in the New Testament. Here King Agrippa was smitten, for neglecting to give God the praise when the people loaded him with flattery. Here Cornelius the centurion was baptized; and also Philip, the deacon, with his four daughters; and here Agabus the prophet foretold to Paul that he would be bound at Jerusalem (Acts, viii. 10). The modern name of the place is Kaisarieh. It was the birthplace of Eusebius. (2) The capital of Mauritania Caesariensis, and a place of some note in the time of the Roman emperors. It was originally called Iol, but was beautified at a subsequent period by Iuba, who made it his residence, and changed its name to Caesarea, in honour of Augustus. (3) CAESAREA AD ARGAEUM, the capital of Cappadocia, called by this name in the reign of Tiberius, previously Mazaca. It was situate at the foot of Mount Argaeus, as its name indicates, and was a place of great antiquity, its foundation having even been ascribed by some writers to Mesech, the son of Japhet (Ioseph. *Ant. Iud.* i. 6). The modern name is Kaisarieh. (4) CAESARĒA PHILIPPI, a town on the northern confines of Palestine, in the district of Trachonitis, at the foot of Mount Paneus, and near the springs of the Jordan. It was also called Leshem, Laish, Dan, and Paneas. The name Paneas is supposed to have been given it by the Phœnicians. The appellation of Dan was given to it by the tribe of that name, because the portion assigned to them was "too little for them," and they therefore "went up to fight against Leshem (or Laish, Judg. xviii. 29), and took it," calling it "Dan, after the name of Dan, their father" (Josh. xix. 47). Eusebius and Jerome distinguish Dan from Paneas as if they were different places, though near each other; but most writers consider them as one place, and even Jerome himself, on Ezek. xlviii., says that Dan or Leshem was afterwards called Paneas. Philip, the tetrarch, rebuilt it, or at least embellished and enlarged it, and named it Caesarea, in honour of the emperor Tiberius; and afterwards Agrippa, in compliment to Nero, called it Neronias. (5) CAESARĒA INSŬLA, now the island of Jersey.

Caesarion (Καισάριον). The son of Cleopatra, said to be hers by Iulius Caesar. Plutarch calls him the son of Caesar, but Dio Cassius and Suetonius doubt the assertion. He was put to death by Augustus Caesar. See Dio Cass. xlvii. 31; Suet. *Iul.* 52; *Aug.* 17.

Caesăris Arae. Mentioned by Ptolemy as near the Tanaïs, in what is now the country of the Don Cossacks. They are supposed to have been erected in honour of one of the Roman emperors by some neighbouring prince; perhaps by Polemo, in the reign of Tiberius. See Tac. *Ann.* xii. 15.

Caesarodūnum. The modern Tours; chief town of the Turones or Turoni, and subsequently called Turoni, on the Liger (Loire), in Gallia Lugdunensis.

Caesaromăgus. (1) The modern Beauvais: the capital of the Bellovaci in Gaul. (2) A city of the Trinobantes in Britain, answering, as is thought, to what is now Chelmsford.

Caesars, THE TWELVE. A collective name given to the first twelve rulers of imperial Rome: Iulius (B.C. 48–44); Augustus (B.C. 30–A.D. 14); Tiberius (14–37); Caligula (37–41); Claudius (41–54); Nero (54–69); Galba (69); Otho (69); Vitellius (69–70); Vespasian (70–79); Titus (79–81); Domitian (81–96). Their biographies were written by Suetonius in his *Vitae Duodecim Caesarum*, of which the standard text is that of Roth (Leipzig, 1858).

Caesius Bassus. A Latin poet, a friend of Persius the satirist, whose book he edited. He is said to have perished during the eruption of Vesuvius in A.D. 79. He had a high reputation in his day as a lyric poet, and is said to have composed a didactic poem on metre. There is a considerable fragment in prose on the same subject which bears the name of Caesius Bassus, but this is perhaps from a prose version of the poetical treatise, which we know to have been largely used by later writers, especially Iuba and Terentianus Maurus.

Caesonia, MILONIA. See CALIGULA.

Caestus (from *caedo*, and not to be confounded with *cestus*, from Greek κεστός). The thongs or bands of leather which were tied round the hands of boxers, in order to render their blows more powerful. These bands of leather were also frequently tied round the arm as high as the elbow, as is shown in the following statue of a boxer, the original of which is in the Louvre at Paris.

Statue of a Boxer with the Caestus. (From the Louvre.)

The caestus was used by boxers from the earliest times. The ordinary boxing-gloves were called in Greek ἱμάντες or ἱμάντες πυκτικοί. When Epeius and Euryalus in the *Iliad* (xxiii. 684) prepare themselves for boxing, they put on their hands thongs made of ox-hide. (Cf. Theocr. xxii. 81; Apoll. Rhod. ii. 53.) But it should be recollected that the caestus in heroic times appears to have consisted merely of thongs of leather, and differed materially from the frightful weapons loaded with lead and iron which were used in later times. The different kinds of caestus were called by the Greeks in later times μειλίχαι, σπεῖραι βόειαι, σφαῖραι, and μύρμηκες—of which the μειλίχαι gave the softest blows, and the μύρμηκες the most severe. The μειλίχαι, which were the most ancient, are described by Pausanias (viii. 40, § 3) as made of raw ox-hide cut into thin pieces, and joined in an ancient manner; they were tied under the hollow or palm of the hand, leaving the fingers uncovered. The athletae in the palaestrae at Olympia used the μειλίχαι only in practising for the public games.

The caestus used in later times in the public games was, as has been already remarked, a most formidable weapon. It was frequently covered with knots and nails, and loaded with lead and iron; whence Vergil, in speaking of it, says,

Ingentia septem,
m plumbo insuto ferroque rigebant.

peaks of *nigrantia plumbo tegmina.*
, in the hands of a trained boxer,
uently occasioned death. The μύρ-
fact, sometimes called γυιοτόροι, or
s." Lucilius speaks of a boxer whose
so battered by the μύρμηκες as to re-
See ATHLETAE; PUGIL.

the caestus frequently occur in an-
nts. They appear to have been of
as appears by the following speci-
rom ancient monuments, of which
iven by Fabretti.

Caestus. (Fabretti.)

κός). A river of Mysia, rising in
s and flowing past Pergamus into
Gulf.

e modern Gaeta; a town in Latium
s of Campania, situated on a prom-
same name, and on a bay of the sea
, Sinus Caietanus. It possessed an
our, and was said to have derived
Caieta, the nurse of Aeneas.

. See GAIUS, GAIA.

PLACENTA; SCRIBLITA.

INTUS, called SMYRNAEUS (Κόϊντος
e author of a poem in fourteen books,
continuation of the *Iliad* of Homer.
fourth century A.D. The poem was
sen (Strasburg, 1807).

The peninsula in the southeast of
g from Tarentum to the Promonto-
, and forming part of Apulia (q. v.).
λάκτα). Originally the name of part
nd afterwards a town on the north-
icily, founded by Ducetius.

The modern Calahorra; a town of
n Hispania Tarraconensis, near the
It was the birthplace of Quintil-
agurritani are said to have eaten
d children in the extremity of their
than yield to Pompey in B.C. 71.
vii. 6.

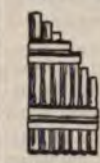
aïs) and **Zetes** (Ζήτης). The Borea-
f Boreas and Orithyia. They were
eroes, and took part in the Argonau-
Coming in the course of the enter-
dessus, they set free Phineus (q. v.),
of their sister Cleopatra, from the
ng them through the air on their
ding to one story, they perished on
according to another, they were
ds by Heracles on the island of Te-
return from the funeral games of
ACASTUS.) This was in retribution
l which they had given to the Argo-
oast of Mysia, to leave Heracles be-
hind. Their graves and monuments were shown in Tenos. One of the pillars was said to move when the north wind blew. See ARGONAUTAE.

Calămis (Κάλαμις). A Greek artist, who flourished at Athens about B.C. 470. He worked in marble and metal, as well as gold and ivory, and was master of sculpture in all its branches, from the chiselling of small silver vessels to the execution of colossal statues in bronze. His Apollo, at Apollonia in Pontus, was 120 feet high. This statue was carried away to Rome by Lucullus and set up on the Capitol. We hear of statues of the gods and heroic women from his hand, as well as of men on horseback and four-horsed chariots. His horses are said to have been unsurpassed. His female figures, if we may believe the ancient critics, were characterized by antique harshness and severity, but relieved by a touch of grace and delicacy.

Calamistrum and **Calamister.** A curling-iron, so called from its resemblance to a reed (*calamus*), and used among the Romans as early as the time of Plautus (*Curc.* iv. 4, 21). It was sometimes employed by men, though such were considered effeminate. Figuratively, the word denotes an excess of literary ornament (Suet. *Iul.* 56).

Calămus (also HARUNDO; in Greek κάλαμος). A reed. Reeds were extensively used by the ancients for thatching; for making mats and other kinds of plaited work; and in the following uses:

(1) In music, to form the pandean pipes (σῦριγξ), which consisted of reeds of different lengths fastened by wax, as shown in the accompanying cut, taken from a terra-cotta relief in the British Museum. See SYRINX.



Calamus, Pan's Pipe. (From terra-cotta relief.)

(2) A light flute formed of a single reed.

(3) The shaft of an arrow.

(4) A reed pen (*calamus scriptorius*), sharpened like the modern quill pen with a knife, and cleft at the point. The best reeds for pen-making came from Egypt and Cnidus. These reed pens are still known in the East, and the Arabs use the word *kalam* to denote them. They were carried in a sort of writing-case called *theca calamaria* (καλαμίς). (Cf. Suet. *Claud.* 35.) See WRITING AND WRITING MATERIALS.

(5) A fishing-rod.

(6) The fowler's limed rod, which was sometimes composed of separate joints, so that it could be lengthened to suit the fowler's convenience. It was then called *harundo crescens* or *texta*, as well as *calamus* (Petron. *Sat.* 109).

(7) A light Egyptian boat made of reeds (*canna*, Juv. v. 89).

(8) A horizontal rod passed through the warp in weaving (*harundo*, Ovid, *Met.* vi. 55). See TELA.

Calantĭca; also **Calautica** (κρήδεμνον). A feminine head-dress of uncertain form, but thought by Rich to signify a sort of covering for the head with lappets hanging down to the shoulders on both sides, and when drawn together concealing the face. The word is sometimes used in the sense of *mitra* (q. v.).

Calānus (Κάλανος). A celebrated Indian philosopher, one of the gymnosophists. He followed Alexander from India, and, becoming ill when they had reached Persia, he desired to have his funeral pile erected. Having offered up his prayers, poured libations upon himself, and cut off part of his hair

and thrown it into the fire, he ascended the pile, and did not move at the approach of the flames. Plutarch says that, in taking leave of the Macedonians, he desired them to spend the day in merriment and drinking with their king, "for I shall see him," said he, "in a little while at Babylon." Alexander died in Babylon three months after this. Calanus was in his eighty-third year when he burned himself on the funeral pile. See Cic. *De Div.* i. 23; Arrian, *Anab.* vii. 2, 4; Plut. *Vit. Alex.*; Aelian, *V. H.* ii. 41, 5, 6; Val. Max. i. 8.

Calăthus (*κάλαθος, τάλαθος*). A Greek word though found in Roman authors, the pure Latin word being *qualus* or *qualum*. The name *calathus* is applied to the following objects:

(1) A woman's work-basket, especially one that contained the materials for spinning. It was generally made of osiers or reeds, but sometimes of silver; and was narrow at the bottom and broad at the top, as in the annexed illustration taken from a painted vase (Millin).

Slave presenting her Mistress with a Calathus.

(2) A similar basket used for carrying fruits, flowers, grain, etc.

(3) A vessel shaped like a wicker *calathus* and used for holding milk; also a wine-cup of like shape (Verg. *Georg.* iii. 402).

(4) As a religious emblem, the *calathus* was carried in honour of Demeter and of Tellus as denoting abundance; and is found in connection with Athenê, the goddess of the art of weaving. Priestesses are also represented as wearing the calathus on their heads, and in imperial times the god Serapis (q. v.) is thus depicted.

Calatia. The modern Caiazzo; a town in Samnium, on the Appia Via, between Capua and Beneventum.

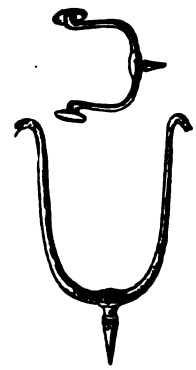
Calatinus, A. ATILIUS. Consul B.C. 258, and dictator in 249, when he carried on the war in Sicily. He was the first dictator to command an army outside of Italy.

Calātor (from *calo*, to call; Gk. *καλήτωρ*, from *καλέω*). Originally a slave employed as a crier; later, the *nomenclator* (q. v.) who accompanied a candidate for political office on his canvass, and prompted him (Hor. *Epist.* i. 6, 50). (See AMBITUS.) The word is also applied to certain attendants on the members of the higher orders of priesthood.

Calaurēa (*Καλαύρεια*). The modern Poro; a small island in the Saronic Gulf off the coast of Argolis and opposite Troezen, possessing a celebrated Temple of Poseidon, which was regarded as an inviolable asylum. Hither Demosthenes fled to escape Antipater, and here he took poison, B.C. 322. His tomb was one of the sights of the island.

Calcar (*μύωψ, ἐγκεντρίς*). A spur, an implement not mentioned in Homer, who speaks only of the use of a goad (*κέντρον*). In Greek, it is in fact often doubtful whether the writer is referring to the spur or the goad. In works of art spurs are seldom represented, but bronze spurs have been found at Dodona.

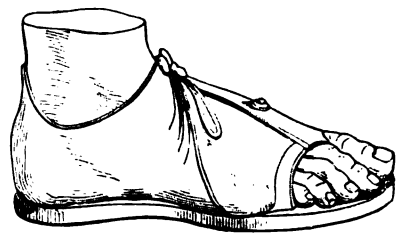
The early adoption of this contrivance by the Romans appears from the mention of it in Plautus and Lucretius. It is afterwards often alluded to by Cicero, Ovid, Vergil, and subsequent Roman authors. On the other hand, we do not find that the Greeks used spurs, and this may account for the fact that they are seldom, if ever, seen on antique statues.



Calcaria. Bronze Spurs (British Museum.)

The spurs of a cock are also called *calcaria*.

Calceus (*ὑπόδημα κοῖλον*). A shoe, part of the regular Roman dress, and usually worn in public. Each order, and every *gens*, had its particular kind of *calceus*. The patricians wore a *mulleus* or *calceus patricius*. This was a shoe of red leather with a high sole, like that of the *cothurnus*. The leather passed round the back of the heel, where it was furnished with small hooks, to which the straps were fastened. It was originally a part of the royal dress, and was afterwards worn by generals on the occasion of a triumph. In later times, with the rest of the triumphal costume, it became a part of the dress of the consuls. In the second rank came the *calceus senatorius*, or shoe worn by senators. This was black, and tied round the leg by four straps. In the case of patricians it was ornamented by a crescent-shaped clasp (*luna*). The *calceus* of the equites, and of ordinary citizens, was also black. The latter was called *pero*; it rose as high as the ankle, and was fastened with a simple tie.



Ordinary Calceus. (From a Marble in the British Museum.)

Calchas (*Κάλχας*). A celebrated soothsayer, son of Thestor. He had received from Apollo the knowledge of future events; and the Greeks, accordingly, on their departure for the Trojan War, nominated him their high-priest and prophet. Among the interpretations of events imputed to him, it is said that he predicted that Troy could not be taken without the aid of Achilles; and that, having observed a serpent, during a solemn sacrifice, glide from under an altar, ascend a tree, and devour nine young birds with their mother, and afterwards become itself changed into stone, he inferred that the siege of Troy would last ten years. He also foretold that the Grecian fleet, which was at that same time detained by contrary winds in the harbour of Aulis, would not be able to sail until Agamemnon should have sacrificed his own daughter Iphigenia. Calchas likewise advised Agamemnon, during the pestilence by which Apollo desolated the Grecian camp, to restore Chryseïs to her father, as the only means of

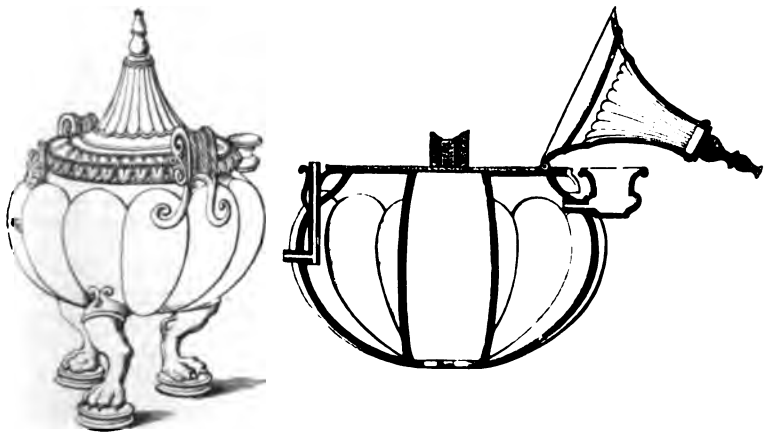
appeasing the god. (See TROJAN WAR.) He was consulted, indeed, on every affair of importance, and appears to have often determined, with Agamemnon and Odysseus, the import of the oracles which he expounded. His death is said to have happened as follows. After the taking of Troy, he accompanied Amphilochus, son of Amphiaraüs, to Colophon in Ionia. It had been predicted that he should not die until he found a prophet more skilful than himself: this he experienced in the person of Mopsus. He was unable to tell how many figs were on the branches of a certain fig-tree; and when Mopsus mentioned the exact number Calchas retired to the wood of Claros, sacred to Apollo, where he expired of grief and mortification. Calchas had the patronymic, Thestorides.

Calculātor (λογιστής). In general, a keeper of accounts, but sometimes a teacher of arithmetic — an office of much repute among teachers. The name is derived from the *calculi* used in reckoning, for which see ABACUS; LOGISTICA.

Calculator. (Saglio.)

Calculi. See ABACUS; DUODECIM SCRIPTA; LATRUNCULORUM LUDUS; LOGISTICA.

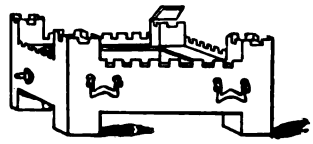
Calda or **Calĭda** (sc. *aqua*). A hot drink of the Greeks and Romans, mentioned as early as Plato, who calls it *θερμόν*. It was probably nothing more than hot water, flavoured with spices and herbs; and though wine was often drunk with it, there is no good reason for considering *calda* a sort of punch or negus in which wine was already mixed. Hot water is occasionally mentioned as a drink (cf. Athenaeus, ii. 45 d; Lucian, *Asin.* p. 575; Mart. viii. 67), and the most that can be inferred from the passages usually cited is that wine was separately served while the guest had the choice of hot or cold water to mix with it, according to his taste. Shops or taverns called *thermopolia* served the same drink, and we read of decrees of the emperors closing them on the occasion of a death in the imperial family. (See CAUPONA.) The water was heated for this purpose in an *aënum* or *caccabus* (q. v.), and kept hot in the *authepsa* (q. v.), a vessel resembling our tea-urns.



Bronze Vessels for serving the Calda. (Pompeii.)

Caldarium. (1) The hot chamber of Roman baths. (See BALNEAE.) (2) The boiler (χαλκεῖον) used in heating the water for the baths. (3) A portable cooking-stove. In this sense the word *caldarium* occurs only in late authors, though the thing itself is well known through numerous specimens found at Pompeii, and now in the Naples Museum. The classical term for it is probably *focus*. In Seneca's time, Roman epicurism brought these stoves into the dining-room (*cenatio*), that the dishes might be served to perfection.

The *caldarium* here figured has been described by Rich. The sides, which are hollow, contained water; and a small cock projects from one of them (seen in the engraving), by which it was drawn off. The four towers at the angles are provided with movable lids; the centre received the lighted charcoal, and cooking vessels might be placed on it or suspended over it. Another contrivance (see AUTHEPSA) seems to combine the two purposes of supplying hot water and keeping dishes hot. It has the cylinder with a place in the centre for a charcoal fire, which is the characteristic of an *authepsa;* and it is also furnished with a shallow, oblong tray, into which the hot water from the cylinder was drawn by a cock, and on which dishes may have been placed.



Caldarium. (*Museo Borbonico*, xii. pl. 46.)

These *calduria* might be shaped like a mile-stone (as in a specimen figured *Mus. Borbon.* iv. pl. 59, also by Saglio) or in more eccentric designs (*dracones et miliaria et complures formas*, Sen. *Nat. Quaest.* iii. 24, § 2). The same passage describes boiler-tubes, not unlike those of the modern steam-engine. These contrivances show great skill in the economy of fuel and the conveniences of life.

Calé. The modern Oporto; a port-town of the Callaeci in Hispania Tarraconensis, at the mouth of the Durius. From Porto Cale the modern name of the country, Portugal, is supposed to have come.

Caledonia. A country in the north of Britain, now called Scotland. The ancient Caledonia comprehended all those countries which lay to the north of the Forth and the Clyde. It was never

completely subdued by the Romans, though Agricola penetrated to the Tay, and Severus into the very heart of the country. The name is probably the Latinized form of the native name, Calido, and first appears in Lucan (vi. 68). The root is found in the Welsh *celydd*, "a woody retreat." The Romans also called it Britannia Barbara.

See Tac. *Agric.* 11, 25, 26, 27; Ammian. Marcell. xxvii. 8; Plin. *H. N.* iv. 16; Ptolemy, ii. 3; Wilson, *Prehistoric Annals of Scotland;* Rhys, *Celtic Britain* (2d ed. 1884); and the article BRITANNIA.

Calendarium (more properly KALENDARIUM). Originally the account-book in which debts were entered. As these debts fell due on the Kalends, the name got its first signification from that fact; coming later to mean a register of the days, weeks, and months. The Greek terms are ἡμερολόγιον and ἐφημερίς.

(1) GREEK. The Greek year consisted of twelve months—some "full," i.e. of 30 days each; the others, "hollow" or incomplete, of 29 days each. This made up a lunar year of 354 days, 11 days short of the solar year. To maintain some correspondence between the lunar and the solar years, and to provide at least for the festivals of the seasons always occurring at the right time of year, the Athenians early resorted to the method of intercalation. A space of time was taken which included as many days as would exactly make up eight solar years, and could easily be distributed among the same number of lunar years. This space of time was called a "great year." Then in every third, sixth, and eighth year, a month of 29 or 30 days was inserted, so that the years in question consisted each of 383 or 384 days. This system was introduced at Athens by Solon. The period of eight years was sometimes called ἐνναετηρίς, or a period of nine years, because it began again with every ninth year; sometimes ὀκταετηρίς, or space of eight years. For this the astronomers, of whom Meton (q. v.) in the Periclean Age may be taken as a representative, substituted a more accurate system, which was afterwards adopted in Athens and other cities as a correction of the old calendar. This was the ἐννεακαιδεκαετηρίς of nineteen years. The alternate "full" and "hollow" months were divided into three decades, consisting of 10 or 9 days each, as the case might be. The days of the last decade were counted from more to less to correspond with the waning of the moon. Thus the 21st of the month was called the 10th of the waning moon, the 22d the 9th, the 23d the 8th, and so on. The reckoning of the year, with the order and names of the months, differed more or less in different States, the only common point being the names of the months, which were almost without exception taken from the chief festivals celebrated in them. The Athenians and the other Ionian peoples began their year with the first new moon after the summer solstice; the Dorians with the autumnal equinox, the Boeotians and other Aeolians with the winter solstice. The table given below shows the succession of the Attic months, the number of days they contained, and the corresponding months of our year.

1. Hecatombaeon (Ἑκατομβαιών)	contained	30	days, and corresponds	nearly	to our	July.
2. Metageitnion (Μεταγειτνιών)	"	29	"	"	"	August.
3. Boedromion (Βοηδρομιών)	"	30	"	"	"	September.
4. Pyanepsion (Πυανεψιών)	"	29	"	"	"	October.
5. Maimacterion (Μαιμακτηριών)	"	30	"	"	"	November.
6. Poseideon (Ποσειδεών)	"	29	"	"	"	December.
7. Gamelion (Γαμηλιών)	"	30	"	"	"	January.
8. Anthesterion (Ἀνθεστηριών)	"	29	"	"	"	February.
9. Elaphebolion (Ἐλαφηβολιών)	"	30	"	"	"	March.
10. Munychion (Μουνυχιών)	"	29	"	"	"	April.
11. Thargelion (Θαργηλιών)	"	30	"	"	"	May.
12. Scirophorion (Σκιροφοριών)	"	29	"	"	"	June.

At the time when the Julian Calendar was adopted by the Athenians, probably about the time of the emperor Hadrian, the lunar year appears to have been changed into the solar year; and it has further been conjectured that the beginning of the year was transferred from the summer solstice to the autumnal equinox. The intercalary month was a second Poseideon inserted in the middle of the year. The official system of numbering the years differed also very much in the various States. The years received their names from the magistrates, sometimes secular, sometimes spiritual. (See EPONYMUS.) Historical chronology was first computed according to Olympiads, or periods of four years, beginning B.C. 776, by the historian Timaeus in the third century B.C.

(2) ROMAN. The Roman year was supposed to have consisted, under Romulus, of 10 months—four "full" ones of 31 days (March, May, July, and October) and six "hollow" of 30 days (April, June, August, September, November, December). But, as a space of 304 days makes up neither a solar nor a lunar year, it is difficult to understand the so-called "year of Romulus." King Numa was popularly supposed to have introduced the year of 12 months by adding January and February at the end; for the Roman year, it must be remembered, began originally with March. By this system every month except February had an odd number of days: March 31, April 29, May 31, June 29, Quintilis 31, Sextilis 29, September 29, October 31, November 29, December 29, January 29, February 28. Numa is also credited with the attempt to square this lunar year of 355 days with the solar year of 365; but how he did it is not certainly known. The Decemviri in B.C. 450 probably introduced the system of adjustment afterwards in use. According to this, a cycle of four years was taken, in the second year of

Roman Calendar, with Copy of Inscription for January. (Pompeii.)

which an intercalary month (*mensis mercedonius*) of 23 days was inserted between the 24th and 25th of February, and in the fourth year a month of 22 days between the 23d and 24th of Febru-

ary. Thus the period of four years amounted to 1465 days. But this gave the year an average of 366¼ days, or one day too many, so that a special rectification was necessary from time to time. This was probably carried out by the omission of an intercalary month. It was the business of the *pontifices* to keep the calendar in order by regular intercalation; but, partly from carelessness, partly from political motives, they made insertions and omissions so incorrectly as to bring the calendar into complete confusion, and destroy the correspondence between the months and the seasons. The mischief was finally remedied by Iulius Caesar, with the assistance of the mathematician Sosigenes. To bring the calendar into correspondence with the seasons, the year B.C. 46 was lengthened so as to consist of 15 months, or 415 days, and the calendar known as the Julian was introduced on the 1st of January, B.C. 45. This calendar is founded simply on the solar year, which is well known to be a discovery of the Egyptians. Caesar fixed this year at 365¼ days, which is correct within a few minutes. After this, the ordinary year consisted of 365 days, divided into 12 months, with the names still in use. Every fourth year had 366 days, a day being inserted at the end of February. The Julian Calendar maintained its ground till 1582, when Pope Gregory XIII. corrected the trifling error which still attached to it. The old names of the months were retained with two exceptions—that of Quintilis, which, in honour of Iulius Caesar, was called Iulius, and that of Sextilis, which in B.C. 8 was called Augustus, in honour of the emperor. The old divisions of the lunar month were also retained for convenience of dating. These were (*a*) the Kalendae, marking the first appearance of the new moon; (*b*) the Nonae, marking the first quarter; (*c*) the Idus, marking the full moon. Kalendae means properly the day of summoning, from *calare*, to summon. The pontifex was bound to observe the first phase, and to make his announcement to the Rex Sacrorum, who then summoned the people to the Capitol, in front of the Curia Calabra, so called from *calare*. Here he offered sacrifice, and announced that the first quarter would begin on the fifth or seventh day (inclusive) as the case might be. This day was called Nonae, as (according to Roman calculation) the ninth day before the full moon, and fell in March, May, July, and October on the 7th, in the other months on the 5th. The appearance of the full moon was called Idus (probably connected with the Etruscan word *iduare*, "to divide"), because it divided the month in the middle. The days of the month were counted backwards, in the first half of the month from the Nones and Ides, in the last half from the Kalends of the following month. The Romans also had a week called *internundinum*, or the interval between two *nundinae*. It consisted of eight days, and, like our weeks, could be divided between two months or two years. See FASTI.

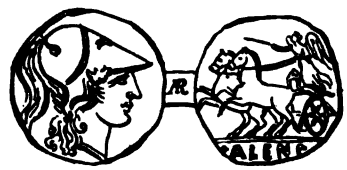
After the establishment of the Republic the Romans named their years after the consuls, a custom which was maintained down to the reign of Justinian (A.D. 541). After the time of Augustus it became the practice in literature to date events from the foundation of Rome, which took place, according to Varro, in B.C. 753; according to Cato, in 751.

THE DAY.—The Greeks reckoned the civil day from sunset to sunset, the Romans (like ourselves) from midnight to midnight. The natural day was reckoned by both as lasting from sunrise to sunset. The divisions of the day were for a long time made on no common principle. It was for military purposes that the Romans first devised such a principle, dividing the night during service into four equal watches (*vigiliae*). Corresponding to this we find another division (probably calculated immediately for the courts of justice) into *mane* (sunrise to 9 or 10), forenoon (*ad meridiem*), afternoon (*de meridie*) until 3 or 4, and evening (*suprema*) from thence till sunset. After the introduction of sundials and water-clocks, the day and night were divided each into twelve hours; but the division was founded on the varying length of the day, so that each hour of the day was longer, and conversely each hour of the night shorter, in summer than in winter.

It should be observed that several of the Eastern nations, for the purpose of preventing confusion in their calculations with other nations, dropped the names of their months, and merely counted the months, as the first, second, third, etc., month. For extended information see Corsini, *Fast. Att.*, which, however, is very imperfect; Ideler, *Handbuch der mathem. u. technischen Chronol.* (Berlin, 1826); Clinton, *Fast. Hellen.* vol. ii. Append. xix.; and more especially K. F. Hermann, *Ueber griechische Monatskunde* (Göttingen, 1844); Th. Bergk, *Beiträge zur griechischen Monatskunde* (Giessen, 1845); A. Boeckh, *Ueber die vierjährigen Sonnenkreise der Alten* (Berlin, 1863); Mommsen, *Chronologie* (Leipzig, 1883); Ideler's work, *Lehrbuch der Chronologie*, 2 vols. (Berlin, 1826); Mommsen, *Die römische Chronologie* (Berlin, 1858); and Matzat, *Röm. Chronologie*, 2 vols. (Berlin, 1883). For further information connected with the ancient measurement of time see the articles ASTRONOMIA; DIES; HOROLOGIUM; LUSTRUM; NUNDINAE; SAECULUM; VIGILIAE.

Calēnus, Q. FUFIUS. A tribune of the plebs, B.C. 61, when he succeeded in saving P. Clodius (q. v.) from condemnation for his violation of the mysteries of the Bona Dea. In 59, he was praetor, and from this time appears as an active partisan of Caesar, in whose service he remained until Caesar's death (44). After this event Calenus joined M. Antonius, and subsequently had the command of Antony's legions in the north of Italy. He died in 41.

Cales. The modern Calvi; the chief town of the Caleni, an Ausonian people in Campania, on the Via Latina, said to have been founded by



Coin of Cales.

Calais, son of Boreas, and therefore called Threïcia by the poets. It was celebrated for its excellent wine. See VINUM.

Calētes or Calēti. A people in Belgic Gaul near the mouth of the Sequana (Seine).

Calĭda. See CALDA.

Calidarium. See CALDARIUM.

Caliendrum. A tall female head-dress, but whether a wig of false hair or an arrangement of draperies, it is not easy to determine. The Cruquian scholiast on the *locus classicus* of Horace (*Sat.* i. 8, 48) gives both explanations, without attempting to decide between them (*peplum capitis aut crinis suppositicius seu capillamentum aut galericulus capitisve ornamentum*). But *galericulus* may mean a wig (Suet. *Oth.* 12, with Casaubon's note); and the humour of the passage is decidedly in favour of this rendering: one of the two old women drops her false teeth in her flight, and the other her false hair.

Calĭga. A strong and heavy shoe, or rather sandal, worn by the Roman soldiers. Although the use of this species of *calceamentum* extended to the centurions, it was not worn by the superior officers. Hence the common soldiers, including centurions, were distinguished by the name of *caligati* (Suet. *Aug.* 25). Service in the ranks was also designated after this article of attire. Thus Marius was said to have risen to the consulship *a caliga*, i. e. from the ranks. The emperor Caligula (q. v.) received that cognomen when a boy, in consequence of wearing the *caliga*, which his father, Germanicus, put upon his son in order to please the soldiers (Tac. *Ann.* i. 41). The triumphal monuments of Rome show most distinctly the difference between the *caliga* of the common soldier and the *calceus* worn by men of higher rank. (See CALCEUS). The *caliga* exhibits a number of straps, through which the foot is partially seen; while the *calceus* (q. v.) is an ordinary closed shoe. The sole of the *caliga* was thickly studded with hobnails.

Caliga. (Arch of Trajan.)

The *caliga speculatoria* (Suet. *Calig.* 52), made for the use of couriers, was probably much lighter than the ordinary shoe worn by the soldiers. See SPECULATOR.

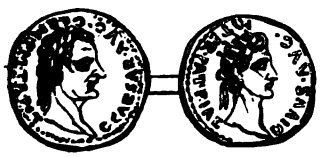
Caligŭla, GAIUS CAESAR AUGUSTUS GERMANĬCUS, son of Germanicus and Agrippina, was born A.D. 12, in the camp, probably in Germany, and was brought up among the legions (Suet. *Calig.* 8). Here he received from the soldiers the surname of Caligula, from his being arrayed, when quite young, like a common soldier, and wearing a pair of *caligae*, a kind of shoe or covering for the feet used chiefly by the common soldiers. This was done in order to secure towards him the goodwill of the troops. Caligula himself, however, disliked the appellation in after-days, and preferred that of Gaius Caesar, which is also his historical name. Upon his father's death he returned from Syria, and lived with his mother till her exile, when he removed to the residence of Livia Augusta, his great-grandmother, whose funeral oration he delivered in public, while he still wore the *praetexta*. He afterwards remained in the family of his grandmother, Antonia, until his twentieth year, when, being invited to Capreae by the emperor, he assumed the dress proper to manhood, but without the customary ceremonies.

In the court of his grandfather, his naturally mean and vicious temper appeared in a servile compliance with the caprices of those in power, in a wanton love of cruelty towards the unfortunate, and in the most abandoned and unprincipled debauchery; so that Tiberius observed that he was

Caligula. (Bronze bust in Par

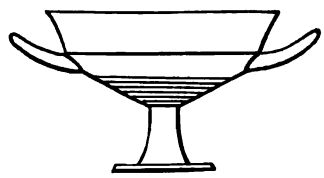
breeding a second Phaëthon for the
the world. Tiberius had, by his
pointed his two grandsons, Gaius C
berius Gemellus, the latter the son o
heirs of the Empire. The first act of
ever, was to assemble the Senate for
declaring the invalidity of the will;
readily effected, and Tiberius Geme
clared too young to rule, Gaius Caesa
immediately proclaimed emperor.
ment was received with the most
both at Rome and in the provinces, a
of the new prince seemed at first to
the most auspicious of reigns. But
simulation on his part—a dissimul
had learned under his wily predeces
ula esteemed it prudent to assume t
of moderation, liberality, and justice
be firmly seated on the throne, and
apprehension lest the claims of the
might be revived on any offence
taken by the Senate. He interre
honourable manner, the remains
and of his brother Nero, set free al
ers, recalled the banished, and forba
tions for treason. He conferred on t
free and independent power. Alth
of Tiberius had been declared, by
be null and void, he fulfilled ever
with the exception only of that ab
When he was chosen consul, he t
Claudius as his colleague. Thus he
the first eight months of his re
actions dictated perhaps by hypocr

appeared magnanimous and noble to the eyes of the world, when he fell, on a sudden, dangerously ill, in consequence, as has been imagined, of a love-potion given him by his mistress, Milonia Caesonia (whom he afterwards married), with a view to securing his inconstant affections. On recovering from this malady, whether weary by this time of the restraints of hypocrisy, or actually deranged in his intellect by the inflammatory effects of the potion which he had taken (Juv. vi. 614), the emperor threw off all appearance of virtue and moderation, as well as all prudential considerations, and acted on every occasion with the mischievous violence of unbridled passions and wanton power; so that the tyranny of Tiberius was forgotten in the enormities of Caligula. The most exquisite tortures served him for enjoyments. During his meals he caused criminals, and even innocent persons, to be stretched on the rack and beheaded; the most respectable citizens were daily executed. In the madness of his arrogance he even considered himself a god, and caused the honours to be paid to him which were paid to Apollo, to Mars, and even to Jupiter. He built a temple to his own divinity. At one time he wished that the whole Roman people had but one head, that he might be able to cut it off at a single blow. He frequently repeated the words of Attius, *Oderint dum metuant.* One of his greatest follies was the building of a bridge of vessels between Baiae and Puteoli, in imitation of that of Xerxes over the Hellespont. He himself consecrated this grand structure with great splendour; and, after he had passed the night following in a revel with his friends, in order to do something extraordinary before his departure he caused a crowd of persons, without distinction of age, rank, or character, to be seized and thrown into the sea. On his return he entered Rome in triumph, because, as he said, he had conquered nature herself. After this he made preparations for an expedition against the Germans; passed, with more than 200,000 men, over the Rhine; but returned after he had travelled a few miles, and that without having seen an enemy. Such was his terror that when he came to the river, and found the bridge obstructed by the crowd upon it, he caused himself to be passed over the heads of the soldiers. He then went to Gaul, which he plundered with unexampled rapacity. Not content with the considerable booty thus obtained, he sold all the property of his sisters Agrippina and Livilla, whom he banished. He also sold the furniture of the old court, the clothes of Augustus, Agrippina, etc. Before he left Gaul he declared his intention of going to Britain. He collected his army on the coast, embarked in a magnificent galley, but returned when he had hardly left the land, drew up his forces, ordered the signal of battle to be sounded, and commanded the soldiers to fill their helmets with shells, while he cried out, "This booty, ravished from the sea, is fit for my palace and the Capitol." When he returned to Rome he was desirous of a triumph on account of his achievements, but contented himself with an ovation. Discontented with the Senate, he resolved to destroy the greater part of the members and the most distinguished men of Rome, as was proved by two books which were found after his death, wherein the names of the proscribed were noted down, and of which one was entitled *Gladius* (Sword), and the other *Pugillus* (Dagger). He became reconciled to the Senate, however, when he found it worthy of him. He supported public brothels and gaming-houses in the palace, and received himself the entrance-money of the visitors. His horse, named Incitatus, was his favourite. This horse he made one of his priests, and, by way of insult to the Republic, declared it also consul. It was kept in an ivory stable and fed from a golden manger, and when it was invited to feast at the emperor's table gilded oats were served up in a golden basin of exquisite workmanship. He had even the intention of destroying the poems of Homer, and was on the point of removing the works and images of Vergil and Livy from all libraries—those of the former because, as he said, he was destitute of genius and learning; those of the latter because he was not to be depended upon as an historian. Caligula's morals were, from his youth upward, abominably corrupt, but after he had married and repudiated several wives, Caesonia retained a permanent hold on his affections. His extravagance equalled his cruelty, for in a single year he squandered the entire savings of Tiberius, some $28,000,000, a favourite amusement of his being to stand on a balcony and shovel gold-pieces into the street. At length, a number of conspirators, at the head of whom were Chaerea and Cornelius Sabinus, both tribunes of the praetorian cohorts, murdered him in the twenty-ninth year of his age, and the fourth of his reign, A.D. 41. His life was written by Suetonius. See Baring-Gould's *Tragedy of the Caesars* (London, 1893).

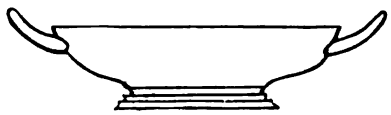


Coin of Caligula, with his head and that of Augustus (the latter crowned).

Calix (κύλιξ). (1) The drinking-cup, usually made of earthenware, round, with a broad top, feet, and horizontal handles. The usual capacity was three *cotylae*, or 1.3 pints. The *cantharus* (q. v.) differed from the *calix* in being larger and having vertical handles. Besides earthenware, other materials are mentioned as used in the making of *calices*—e. g. wood, brass, silver, terebinth (τέρμινθος), and possibly glass (Photius, s. h. v.). Certain places are mentioned by Athenaeus as noted for their manufacture of drinking-cups, among them Argos, Chios, Lacedaemon, Rhodes, and Teos; and Martial speaks of Surrentum and Saguntum.



Early Calix. (Birch.)



Latest Calix. (Birch.)

In Juvenal (v. 48) we read of *calices* called after a shoemaker of Beneventum, which had four nozzles. This was Vatinius (Mart. xiv. 96), who was afterwards a buffoon in the court of Nero (Tac.

Ann. xv. 34), and the cups were called *Vatinii* (Mart. x. 3, 4). See Birch, *Ancient Pottery* (1873).

(2) A tube regulating the supply of water, and attached to the end of each pipe where it entered the castellum of an aqueduct; it was probably of lead in the time of Vitruvius, such only being mentioned by him; but was made of bronze (*aëneus*) when Frontinus wrote, in order to check the roguery of the *aquarii*, who were able to increase or diminish the flow of water from the reservoir by compressing or extending the lead. As a further security, the *calix* was stamped with the owner's name as well as the capacity. There are two specimens of such *calices* in the Roman museums—one in the Vatican, another in the Museo Kircheriano. Pipes which had no *calix* were termed *solutae*.

Callaïci or **Callaeci**. A people of Spain, in the northwestern part of the country. They inhabited what was once Galicia (see Eutrop. iv. 19).

Callātis (Κάλλατις). A town of Moesia, on the Black Sea, originally a colony of Miletus, and afterwards of Heraclea.

Callé. See CALÉ.

Callias (Καλλίας) and **Hipponīcus** (Ἱππόνικος). A noble Athenian family, celebrated for their wealth. They enjoyed the hereditary dignity of torch-bearer at the Eleusinian Mysteries, and claimed descent from Triptolemus. The first member of this family of any note was the Callias who fought at the battle of Marathon, B.C. 490, and was afterwards ambassador from Athens to Artaxerxes, and, according to some accounts, negotiated a peace with Persia, B.C. 449, on terms most humiliating to the latter. On his return to Athens he was accused of having taken bribes, and was condemned to a fine of fifty talents. His son, Hipponicus, was killed at the battle of Delium in B.C. 424. It was his divorced wife, and not his widow, whom Pericles married. His daughter Hippareté was married to Alcibiades. Callias, son of this Hipponicus by the lady who married Pericles, dissipated all his ancestral wealth on sophists, flatterers, and women. The scene of Xenophon's *Banquet*, and also that of Plato's *Protagoras*, is laid at his house.

Callicolōné (Καλλικολώνη). A hill in the district of Troas, deriving its name (καλὴ κολώνη) from the pleasing regularity of its form, and the groves by which it seems for ages to have been adorned. It is mentioned by Homer in the *Iliad* (xx. 53, 151).

Callicrătes (Καλλικράτης). (1) An Athenian, who caused Dion (q. v.) to be assassinated. (2) An officer intrusted with the care of the treasures of Susa by Alexander. (3) An architect, who, in conjunction with Ictinus, built the Parthenon at Athens, and who undertook also to complete the Long Walls termed σκέλη (Plut. *Pericl.* c. 13). He appears to have flourished about B.C. 440. (4) A sculptor, distinguished principally by the minuteness of his performances. He is mentioned as a Lacedaemonian, and is associated with Myrmecides by Aelian (*V. H.* i. 17). In connection with this artist he is said to have made some chariots which could be covered with the wings of a fly, and to have inscribed on a grain of the plant *sesamum* some verses of Homer (Plin. vii. 21). Galen, therefore, well applies to him the epithet ματαιότεχνος. Athenaeus, however, relates that he engraved only large vases. The age in which he lived is uncertain.

Callicratĭdas (Καλλικρατίδας). A Spartan, who succeeded Lysander in the command of the fleet. He took Methymna, and routed the Athenian fleet under Conon. He was defeated and killed near the Arginusae, in a naval battle, B.C. 406. He was one of the last who preserved the true Spartan character, which had become greatly altered for the worse, during the Peloponnesian War, by the habit which the Lacedaemonians had contracted of fighting beyond the limits of their country.

Callidrŏmus (Καλλίδρομος). According to Livy (xxxvi. 15), the highest summit of Mount Oeta. It was occupied by Cato with a body of troops in the battle fought at the pass of Thermopylae between the Romans, under Acilius Glabrio, and the army of Antiochus; and, owing to this manœuvre, the latter was entirely routed.

Callimăchus (Καλλίμαχος). (1) A Greek artist who flourished in the second half of the fifth century B.C. He was the inventor of the Corinthian order of pillar; and the art of boring marble is also attributed to him, though perhaps he did no more than bring it to perfection. The ancient critics represent him as unwearied in polishing and perfecting his work; indeed, they allege that his productions lost something through their excessive refinement and purity. One of his celebrated works was the golden chandelier in the Erechtheum at Athens.

(2) A Greek scholar and poet, the chief representative of the Alexandrian School. He was the son of Battus, and thus sprung from the noble family of the Battiadae. He at first gave his lectures in a suburb of Alexandria; but was afterwards summoned by Ptolemy Philadelphus to the Museum there, and in about B.C. 260 was made curator of the library. He held this office till his death, which took place about B.C. 240. He did a great service to literature by sifting and cataloguing the numerous books collected at Alexandria. The results of his labours were published in his great work, called Πίνακες, or "Tablets." This contained 120 books, and was a catalogue, arranged in chronological order, of the works contained in the library, with observations on their genuineness, an indication of the first and last word in each book, and a note of its bulk. This work laid the foundation of a critical study of Greek literature. Eight hundred works, partly in prose and partly in verse, were attributed altogether to Callimachus; but it is to be observed that he avoided, on principle, the composition of long poems, so as to be able to give more thought to the artistic elaboration of details. The essence of Callimachus's verse is art and learning, not poetic genius in the real sense. Indeed, some of his compositions had a directly learned object—the Αἴτια, or "Causes," for instance. This was a collection of elegiac poems in four books, treating, with great erudition, of the foundation of cities, the origin of religious ceremonies, and the like.

Through his writings, as well as through his oral instruction, Callimachus exercised an immense influence, not only on the course of learning, but on the poetical tendencies of the Alexandrian School (q. v.). Among his pupils were the most celebrated savants of the time, Eratosthenes, Aris-

tophanes of Byzantium, Apollonius of Rhodes, and others. Of his writings only a very few have survived in a complete state. These are: six hymns, five of which are in epic and one in elegiac form, and sixty-four epigrams. The hymns, both in their language and their matter, attest the learned taste of their author. His elegy, entitled the *Coma Berenices*, or "Lock of Berenice," is imitated by Catullus in one of his remaining pieces. Ovid, in the twentieth of his *Heroides*, as well as in his *Ibis*, took poems of Callimachus for his models. Indeed, the Romans generally set a very high value on his elegies, and liked to imitate them. Of his other works in prose and poetry—among the latter may be mentioned a very popular epic called *Hecaté* — only fragments have survived. A good edition of the remains is that of Schneider, 2 vols. (1870–73); and of the Hymns and Epigrams those of Meineke (1861) and Wilamowitz (1882). See Couat, *La Poésie Alexandrine* (Paris, 1882).

Callinus (Καλλῖνος). The creator of the Greek political elegy. He was a native of Ephesus, and flourished probably about B.C. 700, at the time when the kings of Lydia were harassing the Greek colonies of Asia Minor by constant wars. One elegy from his hand has survived, in which, in a simple and manly tone, he endeavours to arouse the degenerate youth of his fatherland.

Calliŏpé (Καλλιόπη). One of the Muses, daughter of Zeus and Mnemosyné. She presided over epic poetry and eloquence, and was represented holding a close-rolled parchment and sometimes a trumpet. She derived her name from her beautiful voice (ἀπὸ τῆς καλῆς ὀπός). Calliopé bore to Oeagrus a son named Linus, who was killed by his pupil Heracles (Apollod. i. 3, 2). She had also by the same sire the celebrated Orpheus. Others, however, made Apollo the sire of Linus and Orpheus. Hesiod (*Frag.* 97) says that Urania was the mother of Linus.

Calliopé, the Muse of Epic Poetry (Statue in the Vatican.)

Callipatīra (Καλλιπατείρα). The daughter of Diagoras, and wife of Callianax, an athlete. According to the common account, she went with her son, after the death of her husband, to the Olympic Games, having disguised herself in the attire of a teacher of gymnastics. When her son was declared victor, she discovered her sex in the joy of the moment, and was immediately arrested, as women were not allowed to appear on such occasions. The punishment to which she was liable was to be cast down from a precipitous and rocky height, but she was pardoned in consequence of the peculiar circumstances of her case. A law, however, was immediately passed, ordaining that the teachers of gymnastic exercises should appear naked at the games (Pausan. v. 6, 5).

Callĭphon (Καλλιφῶν). A painter, a native of Samos, who decorated with pictures the Temple of Artemis at Ephesus. The subjects of his pieces were taken from the *Iliad* (Pausan. v. 19).

Callipŏlis (Καλλίπολις). (1) A town on the east coast of Sicily not far from Aetna. (2) The modern Gallipoli, a town in the Thracian Chersonesus opposite Lampsacus. (3) A town in Aetolia.

Callirrhŏé (Καλλιρρόη) (1) afterwards called Enneacrunus (Ἐννεάκρουνος), or the "Nine Springs," because its water was distributed by nine pipes, was the most celebrated well in Athens, situated in the southeastern part of the city, and still retains its ancient name. (2) See ALCMAEON.

Callis. A narrow cow-path in the mountains (Isid. *Orig.* xv. 16, 20).

Callisté (Καλλίστη). An island of the Aegean; called also Thera (q. v.).

Callistēia (καλλιστεῖα). Beauty shows; festivals celebrated in different parts of Greece. See Athenaeus, xiii. 609.

Callisthĕnes (Καλλισθένης). A Greek historian, born at Olynthus about B.C. 360. He was a relation of Aristotle, from whom he received instruction at the same time as Alexander the Great. He accompanied Alexander on his Asiatic campaign, and offended him by refusing to pay him servile homage after the Persian fashion, and by other daring exhibitions of independence. The consequence was that the king threw his friend into prison on the pretext that he was concerned in a conspiracy against his life. Callisthenes died in captivity in B.C. 328, in consequence, probably, of maltreatment. Of his historical writings, particularly those dealing with the exploits of Alexander, only fragments remain; but he was always ranked among the most famous historians. Indeed, his reputation as the companion of Alexander and the historian of his achievements maintained itself so well that he was made responsible in literature for the romantic narrative of Alexander's life which grew up in the following centuries. This was translated into Latin towards the end of the third century A.D by Iulius Valerius (q. v.), and became the main authority for the mediæval adaptations of the myth of Alexander. See the work of Westermann, *De Callisthene* (Leipzig, 1838–42).

Callisto (Καλλιστώ) (called also HELĬCÉ). The daughter of Lycaon, king of Arcadia, and an attendant of Artemis. Zeus saw her, and, assuming the form of Artemis, accompanied the maiden to the chase and overcame her virtue. She long concealed her shame; but at length, as she was one day bathing with her divine mistress, the discovery was made, and Artemis, in her anger, turned her into a bear. While in this form she brought forth her son Arcas, who lived with her in the woods, until the herdsmen caught both her and him and brought them to Lycaon. (See ARCAS.) Some time afterwards she went into the temenus, or sacred enclosure of the Lycaean Zeus, which it was unlawful to enter. A number of Arcadians, among whom was her own son, followed to kill her, but Zeus snatched her out of their hands, and placed her as a constellation in the sky (Apollod. iii. 8; Hygin. *Fab.* 177). It was also fabled that at the request of Heré, Tethys forbade the constellation of the Bear to descend into her waves. This legend is related with great variety in the circumstances. According to one of these versions, Arcas,

having been separated from his mother and reared among men, met her one day in the woods, and was on the point of slaying her, when Zeus transferred the mother and son to the skies.

Callistratia (Καλλιστρατία). A town in Paphlagonia on the coast of the Euxine.

Callistrătus (Καλλίστρατος). A Greek rhetorician, who probably flourished in the third century A.D. He was the author of descriptions of fourteen statues of celebrated artists—Scopas, for instance, Praxiteles, and Lysippus, written after the manner of Philostratus. His style is dry and affected, and he gives the reader no real insight into the qualities of the masterpieces which he attempts to describe.

Callium (Κάλλιον), called CALLIPŎLIS by Livy. A town in Aetolia in the valley of the Spercheus.

Callynteria (καλλυντήρια). See PLYNTERIA.

Calo. A common slave; often the slave of a soldier. The word is a contraction of *caclo*, akin to *cacula*. (See Fest. p. 146.) Even under the Republic the number of slaves following a Roman army was large; under the Empire it sometimes exceeded the number of the soldiers. Each legion was followed by its own *calones;* and to prevent confusion, in case of an attack, they were organized and subjected to military discipline. See LIXA; SERVUS.

Calor. A river in Samnium, flowing past Beneventum and falling into the Vulturnus.

Calpé (Κάλπη, Κάλπις). A lofty mountain in the most southern parts of Spain, opposite to Mount Abyla on the African coast. These two mountains were called the Pillars of Hercules. Calpé is now called Gibraltar, from the Arabic Gebel Tarik—i. e. "mountain of Tarik," Tarik being the Moorish general who first led the Moors into Spain, A.D. 710.

Calpis (κάλπις). An urn oftenest used for carrying water, but sometimes for holding unguents, wine, or as a cinerary urn. See HYDRIA.

Greek Women with Calpis.

Calpurnia. Daughter of L. Calpurnius Piso, consul B.C. 58, and last wife of Iulius Caesar, to whom she was married in B.C. 59. She survived her husband. See CAESAR, GAIUS IULIUS.

Calpurnia Gens. A plebeian gens which claimed to be descended from Calpus, a son of Numa. It was divided into the families of Bestia, Bibulus, and Piso.

Calpurnia Lex. See LEX.

Calpurnius. (1) A writer of mimes, not to be confounded with the pastoral poet of the same name. (2) A Christian in the time of Hadrian and Antoninus Pius, from whom we have fifty-one *Declamationes* remaining. (3) TITUS CALPURNIUS (called SICŬLUS), a Latin poet, a native of Sicily, lived during the first century of our era, under the emperor Nero. In the earliest editions of his works, and in all but one of the MSS., eleven eclogues pass under his name. Ugoletus, however, at a later period, guided by this single MS., showed that four of the eleven were the work of Nemesianus. The *Eclogues* of Calpurnius are not without merit, though greatly inferior in elegance and simplicity to Vergil's. They are dedicated to Nemesianus, his protector and patron, for he himself was very poor. In the time of Charlemagne these pieces were placed in the hands of young scholars. Besides these poems, which were written in imitation of Vergil's *Bucolica*, there exists a poetical panegyric, *De Laude Pisonis*, which is now generally attributed to Calpurnius. Editions of this are those of Held (Breslau, 1831), and Weber (Marburg, 1859); of the *Eclogues*, those by Glaeser (Göttingen, 1842); with Nemesianus by Schenkl (Prague, 1885); and with commentary, introduction, and appendix by Keene (London, 1887). A good translation of the *Eclogues* into English verse is that by E. J. L. Scott (London, 1891). See EINSIEDELN POEMS.

Calthŭla. A yellow garment. See CROCOTA.

Calumnia (in old Latin, *Kalumnia*). The Latin word for slander. It was technically applied to false accusations. The person falsely accused, if acquitted, had the right of accusing the prosecutor in his turn on the charge of *calumnia* before the same jury. In civil cases the penalty was a pecuniary fine; in criminal cases the *calumniator* lost his right to appear again as a prosecutor, and in early times was branded on the forehead with a K (Cic. *Pro Rosc. Am.* 20, 57).

Calvīnus, CN. DOMITIUS. Tribune of the plebs, B.C. 59, when he supported Bibulus against Caesar, praetor in B.C. 56, and consul in B.C. 53, through the influence of Pompey. He took an active part in the Civil War as one of Caesar's generals.

Calvus, GAIUS LICINIUS. A Roman, equally distinguished as an orator and a poet. In the former capacity he is mentioned with praise by Cicero (*Brut.* 81; *Ep. ad Fam.* vii. 24; xv. 51). He was also the friend of Catullus, and three odes (14, 50, 96) of that author's are addressed to him, in which he is commemorated as a most delightful companion, from whose society he could scarcely refrain. The fragments of his epigrams which remain do not enable us to judge for ourselves of his poetical merits. He is classed by Ovid among the licentious writers. He lived B.C. 82–47. See Teuffel, *Hist. of Rom. Lit.* § 213, 5–7.

Calycadnus (Καλύκαδνος). A considerable river of Cilicia Tracheia, navigable as far as Seleucia.

Calydnae (Κάλυδναι νῆσοι). (1) Two small islands off the coast of Troas. (2) A group of islands off the coast of Caria, belonging to the Sporades. The largest of them was called Calydna, and afterwards Calymna.

Calȳdon (Καλυδών). A city of Aetolia, below the river Evenus, and between that stream and the sea. It was famed in Grecian story on account of the boar-hunt in its neighbourhood (see MELEAGER), the theme of poetry from Homer to Statius. We are told by mythologists that Oeneus, the father of Meleager and Tydeus, reigned at

Calydon, while his brother Agrius settled in Pleuron. Frequent wars, however, arose between them on the subject of contiguous lands. Some time after the Peloponnesian War, we find Calydon in the possession of the Achaeans. It is probable that the Calydonians themselves invited over the Achaeans, to defend them against the Acarnanians (Pausan. iii. 10). Their city was, in consequence, occupied by an Achaean garrison, until Epaminondas, after the battle of Leuctra, compelled them to evacuate the place. It was still a town of importance during the Social War, and as late as the time of Caesar. Augustus accomplished its downfall by removing the inhabitants to Nicopolis.

Calymna (Κάλυμνα). See CALYDNAE.

Calypso (Καλυψώ). A daughter of Atlas, according to Homer (*Od.* ii. 52). Hesiod, however, makes her an ocean-nymph (*Theog.* 359), and Apollodorus a Nereid (i. 2). Like Circé, she was a goddess of human appearance, and dwelt in solitary state with her attendant nymphs on an island named Ogygia, in the midst of the ocean. Her isle presented such a scene of sylvan beauty as charmed even Hermes, one of the dwellers of Olympus (*Od.* v. 72). Calypso received and kindly entertained Odysseus, when, in the course of his wanderings, that hero was thrown upon her domains after his shipwreck. She detained him there for seven years, designing to make him immortal and to keep him with her forever; but Hermes arriving with a command from Zeus, she was obliged to consent to his departure. She gave the hero tools to build a raft or light vessel, supplied him with provisions, and reluctantly took a final leave of him. As regards her island, Homer seems to have conceived Ogygia to lie in the northwestern parts of the Western Sea, far remote from all other isles and coasts; and he thus brought his hero into all parts of that sea, and informed his auditors of all its wonders. Odysseus had two sons by Calypso, named Nausithoüs and Nausinoüs.

Calypso. (From a painted Vase.)

Calyptra (καλύπτρα). A veil worn by young women in Greece as well as in Italy, used to conceal the face from strangers. See Hom. *Od.* v. 232; Eurip. *Iph. T.* 372.

Camalodūnum. The modern Colchester; the capital of the Trinobantes in Britain, and the first Roman colony in the island. It was founded by the emperor Claudius, A.D. 43.

Camăra (καμάρα) or **Camĕra.** Any arched or vaulted covering, and anything with such a covering. It is chiefly used in the following senses:

(1) Of an arched roof which might be (*a*) an open trellis-work with creeping-plants, etc., trained over it; or (*b*) an arched or vaulted ceiling formed by semicircular bands or beams of wood, often gilded or fitted with plates of glass; or (*c*) a barrel-vault of solid stone-work, as that of the Tullianum prison at Rome. See CARCER.

(2) Small boats used in early times by the people who inhabited the shores of the Euxine and the Bosporus, and so called from their broad, arched deck, described by Tacitus (*Hist.* iii. 4).

Camarīna (Καμαρῖνα). A town on the southern coast of Sicily, at the mouth of the Hipparis, founded by Syracuse, B.C. 599. It was several times destroyed by Syracuse; and in the First Punic War was taken by the Romans, and most of the inhabitants sold as slaves.

Near the walls on the north was the Palus Camarina, which was a marshy pool formed by the stagnation of the Hipparis near its mouth. Its miasmatic vapours made the city unhealthy, for which reason the inhabitants were anxious to drain it, but were counselled by the Delphic Oracle not to do it (Μὴ κίνει Καμάριναν· ἀκίνητος γὰρ ἀμείνων). In spite of this advice, the marsh was drained, and in consequence the city was laid open to attack on that side, and was captured. The story is doubtless apocryphal, but the words of the oracle passed into a proverb among the Greeks. See Verg. *Aen.* iii. 700, 701 and Serv. *ad loc.*

Cambūnii Montes. The mountains which separate Macedonia and Thessaly. They were a continuation of the Ceraunian Mountains, terminating in Mount Olympus on the east.

Cambȳses (Καμβύσης). (1) An early monarch of the line of the Achaemenides, the successor of Teïspes, who was himself the successor of Achaemenes. He must not be confounded with Cambyses the son of Cyrus, who was, in fact, the second of the name in the line of Persian kings (Herod. vii. 11). (2) A Persian of good family, to whom Astyages, king of Media, gave his daughter Mandané in marriage. The issue of this union was Cyrus the Great (Herod. i. 46, 107). (3) The son and successor of Cyrus the Great, ascended the throne of Persia B.C. 530. Soon after the commencement of his reign, he undertook the conquest of Egypt, being incited to the step, according to the Persian account as given in Herodotus (iii. 1), by the conduct of Amasis, the king of that country. Cambyses, it seems, had demanded in marriage the daughter of Amasis; but the latter, knowing that the Persian monarch intended to make her, not his wife, but his concubine, endeavoured to deceive him by sending in her stead the daughter of his predecessor Apries. The historian gives another account; but it is more than probable that both are untrue, and that ambitious feelings alone on the part of Cambyses prompted him to the enterprise. Amasis died before Cambyses marched against Egypt, and his son Psammenitus succeeded to the throne. A bloody battle was fought near the Pelusiac mouth of the Nile, and the Egyptians were put to flight, after which Cambyses made himself master of the whole country, and received tokens of submission also from the Cyrenaeans and the people of Barca. The kingdom of Egypt was thus conquered by him in six months. See AEGYPTUS.

Cambyses now formed new projects. He wished to send a squadron and subjugate Carthage, to conquer Aethiopia, and to make himself master of the famous temple of Zeus Ammon. The first of these expeditions, however, did not take

place, because the Phœnicians, who composed his naval force, would not attack one of their own colonies. The army that was sent against the Ammonians perished in the desert, and the troops at whose head he himself had set out against the Aethiopians were compelled by hunger to retreat. How far he advanced into Aethiopia can not be ascertained from anything that Herodotus says. Diodorus Siculus, however (i. 33), makes Cambyses to have penetrated as far as the spot where Meroë stood, which city, according to this same writer, he founded. (See MEROË.) After his return from Aethiopia, the Persian king gave himself up to the greatest acts of outrage and cruelty. On entering Memphis he found the inhabitants engaged in celebrating the festival of the reappearance of Apis, and, imagining that these rejoicings were made on account of his ill success, he caused the sacred bull to be brought before him, stabbed him with his dagger, of which wound the animal afterwards died. He also ordered the priests to be scourged.

Cambyses is said to have been subject to epilepsy from his earliest years; and the habit of drinking, in which he now indulged to excess, rendered him at times completely furious. No relation was held sacred by him when intoxicated. Having dreamed that his brother Smerdis was seated on the royal throne, he sent one of his principal confidants to Persia, with orders to put him to death, a mandate which was actually accomplished. His sister and wife Atossa, who lamented the death of Smerdis, he kicked so severely as to bring on an abortion. These and many other actions, alike indicative of almost complete insanity, aroused against him the feelings of his subjects. A member of the order called the Magi availed himself of this discontent, and, aided by the strong resemblance which he bore to the murdered Smerdis, as well as by the exertions of a brother who was also a Magian, seized upon the throne of Persia, and sent heralds in every direction, commanding all to obey, for the time to come, Smerdis, son of Cyrus, and not Cambyses. The news of this usurpation reached Cambyses at a place in Syria called Ecbatana, where he was at that time with his army. Resolving to return with all speed to Susa, the monarch was in the act of mounting his horse, when his sword fell from its sheath and inflicted a mortal wound in his thigh. An oracle, it is said, had been given him from Butus that he would end his life at Ecbatana, but he had always thought that the Median Ecbatana was meant by it. He died of his wound soon after, B.C. 522, leaving no children. Ctesias gives a different account. He makes Cambyses to have died at Babylon of a wound he had given himself on the femoral muscle, while shaving smooth a piece of wood with a small knife. According to Herodotus (iii. 66), Cambyses reigned seven years and five months. See PERSIA.

Camēnae. Prophetic nymphs, belonging to the religion of ancient Italy, although later traditions represent their worship as introduced into Italy from Arcadia, and some accounts identify them with the Muses. The most important of these goddesses was Carmenta or Carmentis, who had a temple at the foot of the Capitoline Hill, and altars near the Porta Carmentalis. The traditions which assigned a Greek origin to her worship state that her original name was Nicostratē, and that she was the mother of Evander, with whom she came to Italy. On the etymology of the word Camena, which is usually regarded as = *Casmena*, from the root of *carmen*, "the songstress" (Mommsen), see Nettleship, *Essays in Latin Literature*, pp. 47–50 (Oxford, 1885).

Camerarius, JOACHIM (Ger. KAMMERMEISTER), born at Bamberg, April 12th, 1500, was next to Melanchthon among the scholars who contributed to reviving the study of classical antiquities in Germany. His family, originally LIEBHARD, established itself towards the middle of the fifteenth century in Franconia, and assumed the name of Camerarius from the hereditary office of chamberlain to the Prince-Bishop of Bamberg. Joachim was first led to the study of the classics by George Helt, at the University of Leipzig. In 1518, he went to Erfurt and began to teach Greek, and in 1521 joined Melanchthon at Wittenberg. He published a translation of the First Olynthiac of Demosthenes in 1524, and, after worsting Erasmus at Bâle, was appointed in 1526 Professor of Greek at Nuremberg, and was sent in 1530 as delegate to Augsburg, where he took a large part in the preparation of the Confession. In 1535 he was called to Tübingen, where he founded the classical course, and after six years undertook with great success the reorganization of the University of Leipzig, where he remained for the rest of his life. He died in 1574. Camerarius was renowned not only as a great teacher, but especially as an industrious editor. He was among the first to revise texts with scientific care, and left nearly 150 works on varied subjects. Besides a number of biographies and books connected with the Reformation, his chief work is his *Commentarii Linguae Graecae et Latinae* (Bâle, 1551). He also edited the orations of Demosthenes, Sophocles (1556), Quintilian (1534), Cicero, 4 vols. (1540), Herodotus, Thucydides, Plautus (1552), Theocritus, the *Ethics* of Aristotle, Theophrastus, and wrote a numismatical work, *Historia Rei Nummariae*. See Bursian, *Geschichte der Class. Philologie* (Munich, 1883), pp. 185–190; and W. Pökel, *Philolog. Schriftstellerlexicon* (Leipzig, 1882).

Cameria. An ancient town of Latium, conquered by Tarquinius Priscus.

Camerīnum or **Camarīnum,** more anciently CAMERS. The modern Camerino; a town in Umbria on the borders of Picenum, and subsequently a Roman colony.

Camerīnus. A Roman poet, contemporary with Ovid, who wrote a poem on the capture of Troy by Hercules (Ovid, *Epist. ex Pont.* iv. 16, 18).

Camīcus (Καμικός). An ancient town of the Sicani on the southern coast of Sicily, and on a river of the same name, occupying the site of the citadel of Agrigentum.

Camilla. A queen of the Volsci, and daughter of Metabus and Casmilla. Her father, who reigned at Privernum, having by his tyranny rendered himself odious to his subjects, was by them expelled from his dominions, and forced to take refuge from their fury in the lonely woods. Here he bred up the infant Camilla, the sole companion of his flight; and, having dedicated her to the service of Diana, he instructed her in the use of the bow and arrow, and accustomed her to the practice of martial and sylvan exercises. She was so

remarkable for her swiftness that she is described by the poets as flying over the corn without bending the stalks, and skimming over the surface of the water without wetting her feet. Attended by a train of warriors, she led the Volscians to battle against Aeneas. Many brave chiefs fell by her hand; but she was at length herself killed by a soldier of the name of Aruns, who, from a place of concealment, aimed a javelin at her. Diana, however, who had foreseen this fatal event, had commissioned Opis, one of her nymphs, to avenge the death of Camilla, and Aruns was slain in his flight from the combat by the arrows of the goddess (Verg. *Aen.* vii. 803 foll.; xi. 532 foll.).

Camilli, Camillae. Boys and girls employed in the sacrifices of the Flamen Dialis, the Flaminica Dialis, and in general in religious rites and ceremonies. They were required to be perfect in form and sound in health, free-born, and with both their parents alive; or, in other words, according to the expression of the Romans, *pueri seu puellae ingenui, felicissimi, patrimi matrimique.* The origin of these words gave rise to various opinions among the ancients. Dionysius supposed them to correspond to the κάδμιλοι among the Curetes and Corybantes; others connected them with Cadmilus or Casmilus, one of the Samothracian Cabeiri; but we know nothing certain on the matter. (See CABEIRIA.) Respecting the employment of the Camilli at Roman marriages, see MATRIMONIUM.

Camillus, M. FURIUS. A celebrated Roman, called the second Romulus, from his services to his country. After filling various important stations, and, among other achievements, taking the city of Veii, which had for the space of ten years resisted the Roman arms, he encountered at last the displeasure of his countrymen, and was accused of having embezzled some of the plunder of this place. Being well aware how the matter would terminate, Camillus went into voluntary exile, although his friends offered to pay the sum demanded of him. During this period of separation from his country, Rome, with the exception of the Capitol, was taken by the Gauls under Brennus (q. v.). Camillus, though an exile, was invited by the fugitive Romans at Veii to take command of them, but refused to act until the wishes of the Romans besieged in the Capitol were known. These unanimously revoked the sentence of banishment, and elected him dictator. The noble-minded Roman forgot their previous ingratitude, and marched to the relief of his country; which he delivered, after it had been for some time in the possession of the enemy. The Roman account says that Camillus, at the head of an army of forty thousand men, hastened to Rome, where he found the garrison of the Capitol on the point of purchasing peace from the invaders. "With iron, and not with gold," exclaimed Camillus, "Rome buys her freedom." An attack was instantly made upon the Gauls, a victory obtained, and the foe left their camp by night. On the morrow Camillus overtook them, and they met with a total overthrow. His triumphal entry into Rome was made amid the acclamations of thousands, who greeted him with the name of Romulus, Father of his Country, and Second Founder of the City. After performing another equally important service, in prevailing upon his countrymen to rebuild their city and not return to Veii, and after gaining victories over the Aequi, Volsci, Etrurians, and Latins, he died in the eighty-ninth year of his age, having been five times dictator, once censor, three times interrex, twice military tribune, and having obtained four triumphs (Plut. *Camill.;* Liv. v. 46 foll.; Flor. i. 13; Verg. *Aen.* vi. 825). We have touched on merely a few of the events connected with the history of Camillus, in consequence of the strong suspicion which attaches itself to the greater part of the narrative. In no instance, perhaps, have the family memorials of the Roman aristocracy more completely usurped the place of true history than in the case of Camillus. The part relative to the overthrow of the Gauls appears to be pure fiction. See Mommsen, *Hist. of Rome,* bk. ii. ch. 4.

Caminus (κάμινος). A chimney. See DOMUS.

Camīrus (Κάμειρος). A Dorian town on the western coast of the island of Rhodes, and the principal town in the island before the foundation of Rhodes. Here Pisander was born.

Camisia. A linen shirt worn next to the skin, is first mentioned in the fourth century by St. Jerome (*Ep.* 64, n. 11), from whom we learn that the word was used in the popular language, and that in his time the camisia was worn by soldiers. It is also mentioned by Isidorus, and by Paulus (Fest. s. v. *supparus,* p. 311, M.), who gives it as the equivalent of the older word *subucula.* From the word *camisia* comes the French *chemise.*

Camp. See CASTRA; EXERCITUS.

Campăgus. A kind of boot worn by the Roman emperors and military officers under the later Empire (Trebell. Poll. *Gallien.* 16, with the note of Salmasius).

Campagus. (From Marble Statue of an Emperor found at Carthage.) (British Museum.)

Campana. A bell. See TINTINNABULUM.

Campāna Lex. See LEX.

Campania. A district of Italy, the name of which is probably derived from *campus,* "a plain." It was separated from Latium by the river Liris, and from Lucania at a later time by the river Silarus, though in the time of Augustus it did not extend farther south than the promontory of Minerva. In still earlier times, the "Ager Campanus" included only the country around Capua. Campania is a volcanic country, to which circumstance it mainly owed the extraordinary fertility for which it was celebrated in antiquity above all other lands. The fertility of the soil, allowing in parts three crops in a year, the beauty of the scenery, and the softness of the climate, the heat of which was tempered by the delicious breezes of the sea, procured for Campania the epithet Felix, a name which it justly deserved. It was the favourite retreat in summer of the Roman nobles, whose villas studded a considerable part of its coast, especially in the neighbourhood of Baiae (q. v.). The earliest inhabitants of the country were the Ausones and the Osci or Opici. These were subsequently conquered by the Etruscans, who became the masters of almost all the country. In the time of the Romans we find three distinct peoples, besides the Greek population of Cumae: (1) The CAMPĀNI, properly so called, a

mixed race, consisting of Etruscans and the original inhabitants of the country, dwelling along the coast from Sinuessa to Paestum. They were the ruling race at Capua. (2) The SIDICĪNI, an Ausonian people, in the northwest of the country on the borders of Samnium. (3) The PICENTĪNI, in the southeastern part of the country.

Campaspé (Καμπάσπη). A mistress of Alexander the Great, immortalized by Apelles, to whom she sat as the model for his Aphrodité Anadyomené. See APELLES.

Campestré (sc. *subligar*). A kind of girdle or apron, which the Roman youths wore round their loins when they exercised naked in the Campus Martius. The campestré was sometimes worn in warm weather, in place of the tunic, under the toga (Hor. *Epist.* i. 11. 18).

Campidoctōres. Persons who, like the modern drill-sergeant, taught Roman soldiers their exercises. In the times of the Republic this duty was discharged by a centurion, or a veteran soldier of merit and distinction. See Plin. *Paneg.* 13.

Campi Raudii. A plain in the north of Italy, near Vercellae, where Marius and Catulus defeated the Cimbri in B.C. 101.

Campus Martius. The term *campus* (κάμπος) belongs to the language of Sicily, in which it signified a hippodrome or race-course; but among the Romans it was used to denote an open plain, covered with herbage, and set apart for the purpose of exercise or amusement. Eight of these plains are enumerated by P. Victor as appertaining to the city of Rome, among which the most celebrated was the Campus Martius, so called because it was consecrated to the god Mars. Some difference exists between Livy and Dionysius Halicarnassus respecting the period at which this consecration took place. The former states that upon the expulsion of the Tarquins the people took possession of their property (*ager Tarquiniorum*), situated between the city and the Tiber, and assigned it to the god of war, by whose name it was subsequently distinguished; whereas the latter says that the Ager Tarquiniorum had been usurped from that divinity, to whom it belonged of old, and appropriated by the Tarquins, so that it was only restored to its original service upon their expulsion, a statement which gains confirmation from a law of Numa, quoted by Festus, *secunda spolia in Martis aram in campo solitaurilia utra voluerit caedito.*

From the greater extent and importance of this plain beyond all the others, it was often spoken of as "the plain," κατ' ἐξοχήν, without any epithet to distinguish it; and, therefore, whenever the word is so used, it is the Campus Martius which is to be understood as always referred to.

The general designation, Campus Martius, comprised two plains, which, though generally spoken of collectively, are sometimes distinguished. The former of these was the so-called Agor Tarquiniorum, to which Juvenal refers, *inde Superbi Totum regis agrum;* the other was given to the Roman people by the vestal virgin Gaia Taratia or Suffetia, and is sometimes called Campus Tiberinus, and sometimes Campus Minor.

It is difficult to determine the precise limits of the Campus Martius, but in general terms it may be described as situated between the Via Lata and Via Flaminia on the north, the Via Recta on the south; as bounded by the Tiber on the west, and the Pantheon and gardens of Ag[illegible] east; and the Campus Minor, or Tiberinus, [illegible]pied the lower portion of the circuit towards the Via Recta, from the Pons Aelius to the Pons Janiculensis. See PONS.

That the Campus Martius was originally without the city is apparent—first, from the passages of Livy and Dionysius above referred to; secondly, from the custom of holding the Comitia Centuriata there, which could not be held within the Pomoerium; hence the word *campus* is put for the comitia, which also explains the expression of Cicero, *fors domina campi*, and of Lucan, *venalis campus*, which means "the corrupt voters"; thirdly, because the generals who demanded a triumph, not being allowed to enter the city, remained with their armies in the Campus Martius; and, finally, because it was not lawful to bury within the city, whereas the monuments of the illustrious dead were among the most striking ornaments with which it was embellished. (See SEPULCRUM.) But it was included in the city by Aurelian when he enlarged the walls.

The principal edifices which adorned this fa[illegible]mous plain are described by Strabo. It was co[illegible]ered with perpetual verdure, and was a favouri[illegible] resort for air, exercise, or recreation when the l[illegible]bours of the day were over. Its ample area w[illegible] crowded by the young, who there initiated the[illegible]selves in all warlike and athletic exercises, and [illegible] the games usual to the palaestra; for which p[illegible]pose the contiguous Tiber rendered it peculia[illegible] appropriate in early times, before public ba[illegible] were established. Hence *campus* is used as [illegible] field" for any exercise, mental or bodily. W[illegible]en horses were also kept in the Campus Marti[illegible] under porticos in winter, and in the open p[illegible] during summer—in order to give expertness in mounting and dismounting; a necessary practice when stirrups were not in use (Veget. i. 23). Horse-races (*equiria*) also took place here, except when the Campus was overflowed. The Campus Martius is the most densely populated portion of modern Rome. See ROMA.

Campus Scelerātus. A place within the walls of Rome, near the Porta Collina, where Vestal Virgins who had lost their chastity were buried alive (Liv. viii. 15). It was unlawful to bury the dead within the city, or to slay a vestal; but both these restrictions were evaded by a living entombment. See Festus, s. v. *probrum;* Suet. *Domit.* 8; Plin. *Epist.* iv. 11; Mayor on Juv. iv. 10; and the article VESTALES.

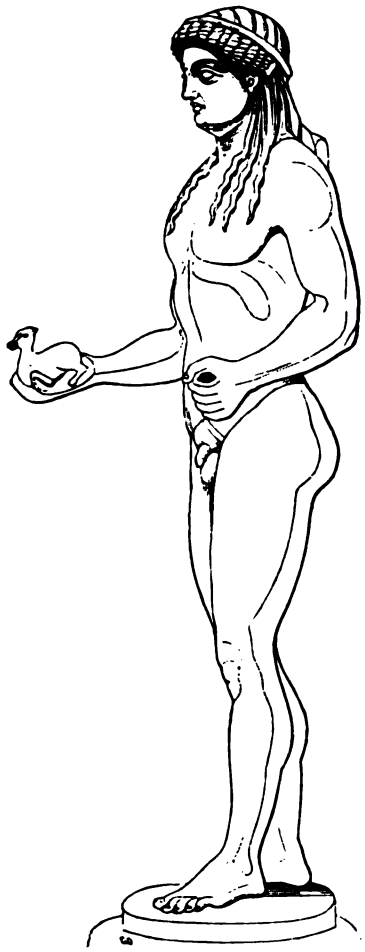
Camus. See CAPISTRUM.

Canăbus (κάναβος or κάνναβος). A wooden stock or framework used by potters and sculptors round which the clay was laid (Poll. vii. 164). In small statues (*sigilla*) and vessels it was of the simplest description, and mostly of the form of a cross, *crux* or *stipes* (Tertull. *Apol.* 12; *ad Nat.* i. 12). It is applied to very lean persons (Strattis ap. Pollux, x. 189; *Anth. P.* xi. 107), as we should sa[illegible] "a skeleton." It is the same word as the Lat[illegible] *cannaba*, "a booth," both signifying a constructi[illegible] like a scaffold or framework. The word seems have been also used for the outline figure wh[illegible] sculptors and painters used as a model (Su[illegible] s. h. v.).

Canăcé (Κανάκη). The daughter of Aeolu[illegible] Enareté, and mistress of Poseidon, by who[illegible]

had several children. She entertained an unnatural passion for her brother Macareus, and was punished by her father with death, or, according to another version, committed suicide with Macareus. See Apollod. i. 7, 3; Hyg. *Fab.* 238, 242; Ovid, *Heroid.* xi.

Canăchus (Κάναχος). A statuary of Sicyon, who studied his art under Polycletus (q. v.) at the beginning of the fifth century B.C. His chief work was a colossal Apollo in the Branchidae Sanctuary at Miletus, known to us by a bronze statuette in



Apollo of Canachus. (British Museum.)

the British Museum. He also made the chryselephantine Aphrodité kept in Sicyon. His brother, Aristocles, was almost equally celebrated in the same department of art.

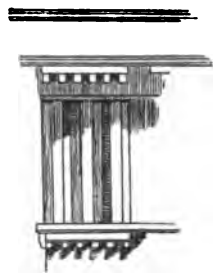
Canalicŭlus. Properly a small channel or canal, and also used in the following special senses: to denote (1) the channel or barrel of a catapult (Vitruv. x. 15); (2) a splint (Cels. viii. 2); (3) the grooves carved on the face of a triglyph between the three uprights (*femina*, μηροί), while those at each end where the outside *femina* sank to the level of the metope were called *semicanaliculi*. See CANALIS; COLUMNA.

Canālis (σωλήν). A channel or canal, is used, like its English derivatives, to signify a water-course, whether open or closed, and next any other passage which resembles a watercourse.

The method of constructing conduits is described by Vitruvius (viii. 7), who distinguishes the canalis, which is lined with masonry (*structilis*), from the leaden *fistula* and the earthenware *tubulus*. A ruder kind of conduit was made of timber or earthenware to carry water from a spring or stream to cattle in a meadow. Again, *canalis* denotes a feeding-trough, which was in the case of domestic birds placed inside their house, and fed from the outside by pipes (Varro, *R. R.* iii. 7, 8; 11, 12).

Similarly *canalis* denotes the channel of a sewer, as, for instance, that in the Forum, which is at one spot exposed to view, and was a favourite station for loungers (Plaut. *Curc.* iv. 1, 15).

Canalis is also a trench or vein in a goldmine (Plin. *H. N.* xxxiii. § 68); the barrel or channel for missiles (σῦριγξ) in a catapult (Vitruv. x. 13, 7); a reed-pipe (Calp. *Ecl.* iv. 76); in the medical writers, a splint (Cels. viii. 10, 65) or a canal of the human body (id. iv. 1, 38); and finally, in architecture, the "channel" or flat surface running between the *abacus* and the *echinus* inside the volute, as in the accompanying cut from one of the triglyphs of the temple of Segesta in Sicily. See COLUMNA.



Canalis in Architecture.

Canaria (Καναρία). The largest of the cluster of islands called by the ancients Beatae and Fortunatae Insulae (q. v.), and now the Canary Islands. Pliny says that this island derived its name from the number of very large-sized dogs (*canes*) which it contained.

Canăthron (κάναρθον or κάνναθρον). A Laconian car made of wood, with an arched plaited covering (hence the derivation probably from κάννα, "a reed"), in which the Spartan ladies used to go to Amyclae for the celebration of the Hyacinthia. We may compare the Roman *pilentum* (q. v.). (See Polycrates in Athenaeus, xv. 4, 139 f.) The nature of its adornments was at times fantastic. Eustath. on *Il.* xxiv. 190 is in error in stating that κάνναθρον and πείρινς are the same. The latter is a basket put into the chariot, and used for holding the necessaries for a journey, and also for a seat (Buchholz, *Hom. Real.* ii. 1, 228).

Cancellarius. See CANCELLI.

Cancelli (κιγκλίδες, δρύφακτοι). A screen or lattice of open work, placed before a window, a doorway, the tribunal of a judge, or any other place. At Athens, in the Senate-house and law-courts δρύφακτοι were the inner partition, and κιγκλίδες the gates opening into it. Balconies projecting from the fronts of houses were also δρύφακτοι (*maeniana*). The material was originally wood, as the name δρύφακτος shows (L. and S. s. v.); and such were also the cancelli put up at Rome for temporary purposes, as when funeral games were given in the Forum (*cancelli fori*, Cic. *pro Sest.* 58, § 124; cf. Ov. *Am.* iii. 2, 64). But they might also be in metal, as in the cancelli before the Temple of Vesta, rebuilt by Severus,

conjecturally restored by Lanciani from existing remains, or in marble. In the Basilica Iulia, low marble screens or cancelli shut in the otherwise open arches on the ground floor; and a great number of fragments of these screens are now scattered about the Forum.

Hence was derived the word *cancellarius*, which originally signified a porter who stood at the latticed or grated door of the emperor's palace. The cancellarius also signified a legal scribe or secretary who sat within the cancelli, or latticework, by which the crowd was kept off from the tribunals of the judges (Cassiod. *Var.* xi. 6). The chief scribe or secretary was called cancellarius *κατ' ἐξοχήν*, and was eventually invested with judicial power at Constantinople. From this word has come the modern "chancellor."

Candăcé (*Κανδάκη*). A name given to the queen-mothers in Meroë in Aethiopia. Some women of this name appear in history, but they seem to have been merely queen-regents, governing during the minority of their sons. Some ancient authors, however, state that it was customary for the Aethiopians to be governed by queens called each by the name of Candacé. Suidas speaks of a Candacé who was made prisoner by Alexander the Great, but this appears to be a mere fable. A Candacé, blind of one eye, made an irruption into Egypt during the reign of Augustus, B.C. 22. She took and pillaged several cities, but Petronius, the prefect of Egypt, pursued her and penetrated into her dominions, which he pillaged in turn, until she restored the booty which she had carried off from Egypt, and sued for peace (Dio Cass. lxiv. 5; Plin. *H. N.* vi. 29). Mention is also made in the sacred writings of a queen of Aethiopia named Candacé (Acts, viii. 27).

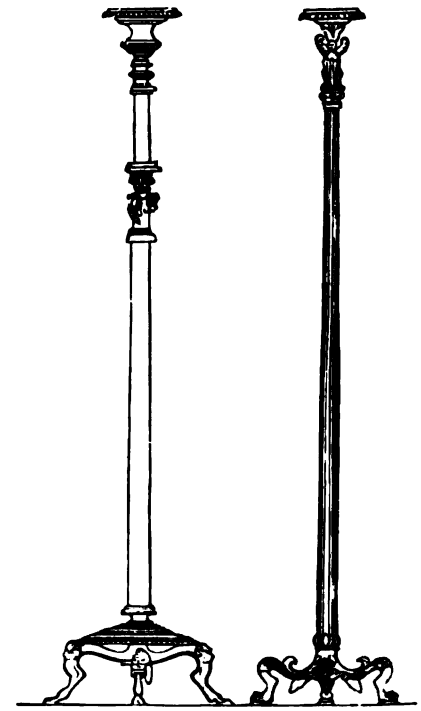
Candaules (*Κανδαύλης*). A monarch of Lydia, the last of the Heraclidae, dethroned by Gyges at the instigation of his own queen, whom he had insulted by showing her when naked to Gyges. (Consult Herod. i. 7 foll.) His true name appears to have been Myrsilus, and the appellation of Candaules to have been assumed by him as a title of honour, this latter being, in the Lydian language, equivalent to Heracles—i. e. the Sun.

Candavia (*Κανδαούια*), CANDAVII MONTES. The mountains separating Illyricum from Macedonia, across which the Via Egnatia ran.

Candēla. A candle, made either of wax (*cerea*) or tallow (*sebacea*), was used universally by the Romans before the invention of oil lamps (*lucernae*) (Varr. *L. L.* v. § 119). They had for a wick the pith of a kind of rush called *scirpus* (Plin. *H. N.* xvi. § 178). In Livy (xl. 29) *fasces candelis involuti* appear to be packets wrapped up in a kind of waxed cloth. In later times candelae were only used by the poorer classes; the houses of the more wealthy were always lighted by *lucernae* (Juv. iii. 287). See Becker-Göll, *Gallus*, ii. 390.

Candelābrum (*λυχνεῖον, λυχνίον, λύχνιον, λυχνία*). Originally a candlestick, but afterwards used to support lamps (*λυχνοῦχος*), in which signification the word most commonly occurs. The candelabra of this kind were usually made to stand upon the ground, and were of a considerable height. The most common sorts were made of wood (Cic. *ad Q. Fratr.* iii. 7); but those which have been found in Herculaneum and Pompeii are mostly of bronze. Sometimes they were made of the more precious metals, and even of jewels, as was the one which Antiochus intended to dedicate to Iupiter Capitolinus (Cic. *Verr.* iv. 28). In the temples of the gods and in palaces there were frequently large candelabra made of marble and fastened to the ground.

There is a great resemblance in the general plan and appearance of most of the candelabra which have been found. They usually consist of three parts: (1) the foot (*βάσις*); (2) the shaft or stem (*καυλός*); (3) the plinth or tray (*δισκός*), large enough for a lamp to stand on, or with a socket to receive a wax candle. The foot usually consists of three lions' or griffins' feet, ornamented with leaves; and the shaft, which is either plain or fluted, generally ends in a kind of capital on which the tray rests for supporting the lamp. Sometimes we find a figure between the capital and the tray, as is seen in the candelabrum on the right hand in the annexed illustration, which represents



Pompeian Candelabra. (Naples.)

candelabra found in Pompeii, and now in the Museo Nazionale at Naples. The one on the left hand is also a representation of a candelabrum found in the same city, and is made with a sliding shaft, by which the light might be raised or lowered at pleasure.

The best candelabra were made at Aegina and Tarentum (Plin. *H. N.* xxxiv. 6).

There are also candelabra of various other forms, though those which have been given above are by far the most common. They sometimes consist of a figure supporting a lamp, or of a figure by the side of which the shaft is placed with two branches, each of which terminates in a flat disk, upon which a lamp was placed. A candelabrum of the

Pompeian Candelabrum. (Naples.)

latter kind is given in the preceding illustration. The stem is formed of a liliaceous plant; and at the base is a mass of bronze, on which a Silenus is seated, engaged in trying to pour wine from a skin which he holds in his left hand, into a cup in his right.

There was another kind of candelabrum, entirely different from those which have been described, which did not stand upon the ground, but was placed upon the table. These candelabra usually consist of pillars, from the capitals of which sev-

Pompeian Candelabrum. (Naples.)

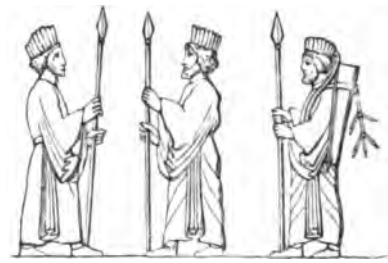
eral lamps hang down, or of trees, from whose branches lamps also are suspended. The preceding illustration represents a very elegant candelabrum of this kind, found in Pompeii.

The original, including the stand, is three feet high. The pillar is not placed in the centre, but at one end of the plinth, which is the case in almost every candelabrum of this description yet found. The plinth is inlaid in imitation of a vine, the leaves of which are of silver, the stem and fruit of bright bronze. On one side is an altar with wood and fire upon it, and on the other a Bacchus riding upon a tiger.

Candidātus. See AMBITUS.

Candles. See CANDELA; FAX.

Candys (*κάνδυς*). A gown worn by the Medes and Persians over their trousers and other garments (Xen. *Anab.* i. 5, § 8). It had wide sleeves, and was made of woollen cloth, which was either purple or of some other splendid colour. In the



Candys. (Persepolitan Sculpture.)

Persepolitan sculptures, nearly all the principal personages are clothed in it.

Canephoria (*κανηφορία*). The office of a *canephorus* (q. v.).

Canephŏrus (*κανηφόρος*). A basket-bearer. The *κάνειον* or *κανοῦν*, derived from *κάννα*, "a reed," was in the Homeric times a basket used for holding bread (*Il.* ix. 217) or other edibles for meals, or the sacred *οὐλαί* for sacrifice (*Od.* iii. 441). Some few golden utensils were used in state sacrifices, though the usual *κανᾶ πομπικά* were no doubt *χαλκᾶ* (Michaelis, *Parthenon*, p. 259). One of silver is referred to in the *C. I. G.* 2855, 19, and one of earthenware in Dion. H. ii. 23 (Grimm).* At Athens the *κανοῦν* was used in religious service only. A particular part of the ceremony seems to have been called *κανοῦν* or *κανᾶ*, when the basket was carried round the altar (Eur. *H. F.* 926), laid down, and the *οὐλαί* taken therefrom. *Κάναστρον* signifies a bowl and also a dish made of cork or earthenware (Hom. *Epig.* xiv. 3). The Roman *canistrum* was used for just the same purposes as the Homeric *κανοῦν*—viz., for holding bread, necessaries for sacrifice, and remains of a feast (Hor. *Sat.* ii. 6, 105). Its epithets signify "flat"—e. g. *patulis*, *lata*, etc.

They were, then, flat baskets used, among other purposes, for carrying the requisites for religious ceremonies. At the Panathenaea they were carried by adult maidens of high birth, who were genuine native Athenians; but when a private individual sacrificed, his daughter or some maiden of his family acted as his *canephorus*.

Canephori. (British Museum.)

An antefixa in the British Museum (see illustration) represents two canephori approaching a candelabrum. Each of them elevates one arm to support the basket, while she slightly raises her tunic with the other.

Canes and Walking-sticks. See BACULUM.

Caniculāres Dies. Certain days in the summer, preceding and ensuing the heliacal rising of Canicula, or the dog-star, in the morning. The ancients believed that this star, rising with the sun, and joining his influence to the fire of that luminary, was the cause of the extraordinary heat which usually prevailed in that season; and accordingly they gave the name of *dog-days* to about six or eight weeks of the hottest part of summer. This idea originated with the Egyptians, and was borrowed from them by the Greeks. The Romans sacrificed a brown dog every year to Canicula, at its rising, to appease its rage. See SIRIUS.

Canidia. A Neapolitan courtesan, whose real name was perhaps Gratidia, beloved by Horace; but when she deserted him he revenged himself by holding her up to contempt as an old sorceress (*Epod.* v.; *Sat.* i. 8), though his famous palinode (*Carm.* i. 16), beginning *O matre pulchra filia pulchrior* is thought by some to have been intended as an apology to her.

Canis (*κύων*). (1) The dog; an animal domesticated among the ancients, and used for hunting, for guarding houses, and also kept as a pet. In Egypt it was even held in reverence, and at Cynopolis received divine honours in the person of the dog-headed (or jackal-headed) god Anubis (q. v.). Artemis was said to have given Procris a dog that was always sure of its prey, and from this dog tradition derived the mighty Molossian hounds and those of Sparta. The mastiff (*canis Anglicus*) was imported into Rome from Britain, and was carefully bred for the wild-beast fights (*venationes*) in the amphitheatre. Lap-dogs (*catuli*) were reared in Melita (Malta). House-dogs took the place of the modern domestic cat, a creature unknown to the Greeks and Romans. See FAELIS. (2) See SIRIUS.

Canistrum (*κάναστρον*). See CANEPHORUS.

Canna (*κάννα*). A cane or reed. See CALAMUS.

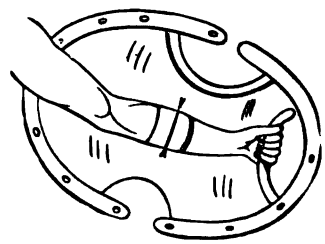
Cannae. A small village of Apulia, situated about five miles from Canusium, towards the sea, and at no great distance from the Aufidus. It was celebrated for the defeat of the Romans by Hannibal. Polybius tells us that, as a town, it was destroyed the year before the battle was fought, which took place on May 21st, B.C. 216. The citadel, however, was preserved, and the circumstance of its occupation by Hannibal seems to have been regarded by the Romans of sufficient importance to cause them considerable uneasiness and annoyance. It commanded, indeed, all the adjacent country, and was their principal southern depot of stores and provisions. The Greek writers, especially Polybius, generally use the name in the singular, Κάννα.

The decisive victory at Cannae was owing to three combined causes: the excellent arrangements of Hannibal, the superiority of the Numidian horse, and the skilful manœuvre of Hasdrubal in opposing only the light-armed cavalry against that of the Romans, while he employed the heavy horse, divided into small parties, in repeated attacks on different parts of the Roman rear. The Roman army contained 80,000 infantry and 6000 cavalry, the Carthaginians 40,000 infantry and 10,000 cavalry. Hannibal drew up his forces in the form of a convex crescent, having his centre thrown forward before the wings. He commanded the centre in person, and here he had purposely stationed his worst troops; the best were posted at the extremities of each wing, which would enable them to act with decisive advantage as bodies of reserve, they being, in fact, the rear of the other forces. Hasdrubal commanded the left wing, Hanno the right. On the Roman side, want of union between the two consuls, and want of spirit among the men, afforded a sure omen of the fortune of the day. Aemilius commanded the right, Varro the left wing; the proconsuls, Regulus and Servius, who had been consuls the preceding year, had command of the centre. What Hannibal foresaw took place. The charge of the Romans, and their immense superiority in numbers, at length broke his centre, which, giving way inward, his army now assumed the shape of a concave crescent. The Romans, in the ardour of pursuit, were carried so far as to be completely surrounded. Both flanks were assailed by the veterans of Hannibal, who were armed in the Roman manner; at the same time the cavalry of the Carthaginians attacked their rear, and the broken centre, rallying, attacked them in front. The consequence was that they were nearly all cut to pieces. The two proconsuls, together with Aemilius the consul, were slain. Varro escaped with seventy horse to Venusia. The Romans lost on the field of battle 70,000 men; and 10,000 who had not been present in the fight were made prisoners. The Carthaginian loss amounted to 5500 infantry and 200 cavalry. Such is the account of Polybius, whose statement of the fight is much clearer and more satisfactory than that of Livy. Hannibal has been censured for not marching immediately to Rome after the battle, in which city all was consternation. But an explanation of his conduct may be found under the article HANNIBAL. See also the account in Col. Dodge's valuable military study, *Hannibal* (N. Y. 1891).

Canoe. See CYMBA.

Canon (*κανών*). A word probably derived from *κάννα*, "a reed," and properly meaning a straight rod. Its special applications are as follows:

(1) In the Homeric shield, the *κανόνες* are the bars to which the shoulder-belt (*τελαμών*) was attached; or two parallel bars used as handles, through one of which the warrior placed his arm while he grasped the other. See the accompanying illustration.



Canones on Homeric Shield.

(2) In weaving, a straight round rod to which the alternate threads of the warp were attached by means of strings having loops at each end, one loop fastening the string to the *κανών*, the other fastening it to the warp. This arrangement of strings and loops was called *μίτος* by the Greeks and *licia* by the Romans.

(3) A carpenter's rule, much like our own. See REGULA.

(4) The beam of a balance, more often called *ζυγόν* (*Anth. Pal.* xi. 334).

(5) Horizontal curtain-poles of silver-gilt (Chares *ap.* Athen. 538 d).

(6) In a figurative sense, *κανών* came to be used for whatever served as a rule, model, or norm. Thus, of grammatical rules (Auson. *Epigr.* 136), of the laws of style (Cic. *Ad Fam.* xvi. 17, 1), of logical tests of truth (Diog. Laërt. x. 27), and of the rules of sculpture (Galen. iv. 354–355 Kühn).

(7) In the fiscal affairs of the later Empire, *canon* was used of the regular payments of tribute, especially of corn sent to the capital (*Cod. Th.* xiv. 15, 3).

Canon Alexandrīnus. The so-called Alexandrian Canon, arranged by Aristophanes of Byzantium (q. v.) and his disciple Aristarchus (q. v.). The daily increasing multitude of books of every kind had become so great that there was no expression, however faulty, for which precedent might not be found; and as there were far more bad than good writers, the authority and weight of numbers were likely to prevail, and the language, consequently, to grow more and more corrupt. It was thought necessary, therefore, to draw a line between those classic writers to whose authority an appeal in matter of language might be made and the common herd of inferior authors. In the most cultivated modern tongues it seems to have been found expedient to erect some such barrier against the inroads of corruption; and to this preservative caution we are indebted for the vocabulary of the Academicians della Crusca, and the list of authors therein cited as affording *testi di lingua.* To this, also, we owe the great dictionaries of the Academies of France and Spain of their respective languages. But as for the example first set in this matter by the Alexandrian critics, its effects upon their own literature have been of a doubtful nature. In so far as the Canon has contributed to preserve to us some of the best authors included in it, we can not but rejoice. On the other hand, there is reason to believe that the comparative neglect into which those not received into it were sure to fall has been the occasion of the loss of a vast number of writers who would have been, if not for their language, yet for their matter, very precious; and who, perhaps, in many cases, were not easily to be distinguished, even on the score of style, from those that were preferred. The details of the Canon are as follows: (1) EPIC POETS. Homer, Hesiod, Pisander, Panyasis, Antimachus. (2) IAMBIC POETS. Archilochus, Simonides, Hipponax. (3) LYRIC POETS. Alcman, Alcaeus, Sappho, Stesichorus, Pindar, Bacchylides, Ibycus, Anacreon, Simonides. (4) ELEGIAC POETS. Callinus, Mimnermus, Philetas, Callimachus. (5) TRAGIC POETS. *First Class:* Aeschylus, Sophocles, Euripides, Ion, Achaeus, Agathon. *Second Class,* or *Tragic Pleiades:* Alexander the Aetolian, Philiscus of Corcyra, Sositheus, Homer the younger, Aeantides, Sosiphanes or Sosicles, Lycophron. (6) COMIC POETS. *Old Comedy:* Epicharmus, Cratinus, Eupolis, Aristophanes, Pherecrates, Plato. *Middle Comedy:* Antiphanes, Alexis. *New Comedy:* Menander, Philippides, Diphilus, Philemon, Apollodorus. (7) HISTORIANS. Herodotus, Thucydides, Xenophon, Theopompus, Ephorus, Philistus, Anaximenes, Callisthenes. (8) ORATORS. The ten Attic orators: Antiphon, Andocides, Lysias, Isocrates, Isaeus, Aeschines, Lycurgus, Demosthenes, Hyperides, Dinarchus. (9) PHILOSOPHERS. Plato, Xenophon, Aeschines, Aristotle, Theophrastus. (10) THE POETIC PLEIADES. Seven poets of the same epoch with one another: Apollonius the Rhodian, Aratus, Philiscus, Homer the younger, Lycophron, Nicander, Theocritus. See Couat, *La Poésie Alexandrine* (Paris, 1882); Susemihl, *Geschichte d. griech. Litteratur in der Alexand. Zeit,* 2 vols. (1892); and the article ALEXANDRIAN SCHOOL.

Canopĭcum (or **Canobĭcum**) **Ostĭum.** The westernmost mouth of the Nile, twelve miles from Alexandria. See NILUS.

Canōpus (*Κάνωπος*) or **Canōbus.** An important city on the coast of Lower Egypt, twelve geographical miles east of Alexandria. It was near the westernmost mouth of the Nile, which was hence called the Canopic mouth. It was celebrated for a great temple of Serapis, for its commerce, its luxury, and its debauchery. Here was prepared the dye known as henna, which the women of the East have always used to stain their finger-tips (Herod. ii. 113). Before the founding of Alexandria (q. v.) it was a most important place, but after B.C. 300, its greatness declined.

Cantăbri. A fierce and warlike people in the north of Spain, bounded on the east by the Astures, and on the west by the Autrigones. They were subdued by Augustus after a struggle of several years (B.C. 25–19).

Cantăbrum. A standard used in the time of the Roman Empire. Its form is unknown. See Tertull. *Apol.* 16.

Canthărus (*κάνθαρος*). (1) A kind of boat, of which little is known. See Aristoph. *Pax,* 143. (2) A drinking-cup, furnished with handles (*cantharus ansa*). It is said by some writers to have derived its name from one Cantharus, who first made cups of this form; according to others, from the resemblance to an inverted beetle (*κάνθαρος*). The cantharus was the cup sacred to Dionysus, who is frequently represented on ancient vases holding it in his hand, as in the following illustration, which is taken from a painting on an ancient vase, given by Millin (*Peintures Antiques,* pl. 53).

Dionysus with Cantharus. (From a Vase.)

Cantĭcum. A technical term of the Roman stage. In the narrower sense it denoted a melo-

dy or air composed in changing rhythms, the text to which was sung behind the stage to the accompaniment of a flute, while the actor expressed the meaning by pantomime. In Cicero's time, however, the *cantica* were sometimes performed by the actors. In a wider sense the word might mean any part in a play which was not simply recited, but sung or performed in melodrama with musical accompaniments. See DRAMA.

Cantium. A district of Britain, nearly the same as the modern Kent, but including Londinium (q. v.). The name is derived from the Keltic *kant*, an angle or curve.

Canulēia Lex. See LEX.

Canulēius, GAIUS. A Roman tribune of the people, who in B.C. 445 made a law permitting the marriage of patricians with plebeians, and also requiring that one of the two consuls should be chosen annually from among the plebeians. See Livy, iv. 3, etc.

Canusium (Κανύσιον). The modern Canosa. An important town in Apulia, on the Aufidus, founded, according to tradition, by Diomedes. It was, at all events, a Greek colony, and both Greek and Oscan were spoken there in the time of Horace. It was celebrated for its mules and its woollen manufactures, but had only a deficient supply of water. Many beautiful Greek vases have been discovered here, as well as coins and other remains. Livy states that the fugitives of the Roman army after the defeat at Cannae (q. v.) were generously received here, and treated with much kindness by Busa, a wealthy lady of the city. See Livy, xxii. 52.

Cap. See GALERUS; PILLEUS.

Capăneus (Καπανεύς). Son of Hipponoüs, and one of the seven heroes who marched against Thebes. He was struck by Zeus with lightning as he was scaling the walls of Thebes, because he had dared to defy the god. While his body was burning, his wife Evadné leaped into the flames and destroyed herself. See SEVEN AGAINST THEBES.

Capella. See CAPRA.

Capella. (1) MARTIĀNUS MINEUS FELIX. A poet, born, according to Cassiodorus, at Madaura in Africa; he calls himself, however, at the end of his work, "the foster-child of the city of Elissa"; whether it be that he was born at Carthage, or else received his education there, which latter is the more probable opinion of the two. The MSS., however, give him the title of "the Carthaginian." In process of time he attained to proconsular dignity, but whether he was a Christian or not is a matter of uncertainty. About the middle of the fifth century of our era he wrote at Rome a work bearing the appellation of *Satira* or *Satyricon*, divided into nine books. It is a species of encyclopædia, half prose and half verse, modelled after the Varronian satire. The first two books form a detached and separate work, entitled *De Nuptiis Philologiae et Mercurii*, and treating of the apotheosis of Philology and her marriage with Mercury. We find in it, among other things, a description of heaven, which shows that the mystic notions of the Platonists of that day approximated in a very singular manner to the truths of Christianity. In the seven following books Capella treats of the seven sciences which formed at that time the circle of human study—namely, grammar, l geometry, astrology (astronomy), ar music, which comprehends poetry. ALES ARTES.) This work, written in ated and pedantic style, was introd schools in the Middle Ages; henc quently copied, and the text has bec ly corrupt. The prosody shows tha begun to destroy the distinction for we find, e. g., *lōquax, flăgitaret,* On the text, see Dick, *De Martiano C dando* (Berne, 1885). The best editi la is that of Eyssenhardt (Leipzig *editio princeps* was that of Bodian 1499). The distinguished jurist, G the work when only fourteen years An elegiac poet, mentioned with com Ovid (*Pont.* xvi. 36). We have no r productions.

Capēna. (1) A gate of Rome, no St. Sebastian, in the southeast par Rome. (2) A city of Etruria, southe Soracté.

Caper, FLAVIUS. A Roman gram flourished under Trajan. Of him small treatises on orthography and do Text in Keil's *Grammatici Latini*, vol

Capĕtus Silvius. See SILVIUS.

Caphāreus (Καφήρευς). The mo Oro; a rocky and dangerous promo southeast coast of Euboea, where th is said to have been wrecked on its Troy (Eurip. *Troad.* 90).

Capis (also called CAPĒDO, CAPŪL DUNCŬLA). A small earthen vesse used in sacrifices. It had handles times spoken of as a pitcher (*urceolu* times as a cup (*poculum*). It is joi *lituus* among the sacred implements o and both are often represented toge and medals.

Capistrum (φορβειά, κημός, φιμός). rived from *capio*, and denoting first ter for animals, and apparently ma It was used in holding the head of which required any healing operation animals at the stall, and in fastening yoke. In representations of Bacchan sions, the tigers or panthers are att yoke by capistra made of vine-branch

Tigers with Capistra. (Vatican.

In ploughing fields which were vines or other trees, the halter had a attached to it, enclosing the mouth, vent the ox from cropping the tender

lis capistrari). Also, when goatherds wished to obtain milk for making cheese, they fastened a muzzle or capistrum, armed with iron points, about the mouth of the kid, to prevent it from sucking.

Capistrum. (From an Etruscan Vase.)

Bands of similar materials were used to tie vines to the poles (*pali*) or transverse rails (*iuga*) of a trellis.

The term φορβειά was also applied to a contrivance used by pipers (αὐλῆται) and trumpeters to compress their mouths and cheeks, and thus to aid them in blowing. This was said to be the invention of Marsyas.

Capĭta aut Navia (NAVIM). "Heads or tails"; the name of a game derived from the fact that the early *as* had on one side a double-faced Ianus, and

Early As, showing Head and Prow of Ship.

on the other the prow of a ship. See As. (Macrob. *Sat.* i. 7, 22; Fest. s. v. *navia*, p. 169 M.).

Capĭtal. A kerchief of woollen or linen cloth worn round the head by Roman women in early times, and, after it had gone out of general use, retained as part of the costume of certain priestesses (Varr. *L. L.* v. 180). Among these were the Vestals; a coin engraved by Saglio shows a kerchiefed female head and the letters V. V. —i. e. *Virgo Vestalis;* but not the Flaminica (Rich), whose coiffure was undoubtedly the *tutulus* (q. v.).

Capitālia. See CAPUT.

Capital Letters. See ALPHABET; MAIUSCULA.

Capĭte Censi. See CAPUT.

Capĭtis Deminutio. See CAPUT.

Capitium. A portion of a woman's dress, said by Varro to be so called because it covers (*capit*) the breast (Varr. *L. L.* v. 131). The word itself might lead us to suppose that it was originally, like *capital*, a covering for the head; but there is express testimony that it was worn over the tunic, covering the breast and not the head.

Capĭto, ATĒIUS. See ATEIUS CAPITO.

Capĭto, C. FONTĒIUS. A friend of M. Antonius (q. v.), who accompanied Maecenas to Brundisium, B.C. 37, when the latter was sent to effect a reconciliation between Octavianus and Antony.

Capitoline Venus. See VENUS.

Capitoline Wolf. See ROMULUS.

Capitolĭni Ludi. See LUDI.

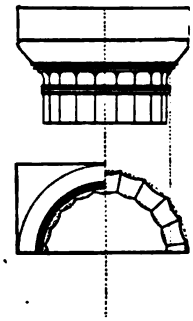
Capitolĭnus. (1) A surname of Iupiter, from his temple on the Mons Capitolinus. (2) A surname of M. Manlius (q. v.), who, for his ambition in aspiring to sovereign power, was thrown down from the Tarpeian Rock, which he had so nobly defended (Flor. i. 13 and 26). (3) MONS, one of the seven hills on which Rome was built, containing the citadel and fortress of the Capitol. (See CAPITOLIUM.) Three ascents led to its summit from below. (*a*) By the 100 steps of the Tarpeian Rock, which was probably on the steepest side, where it overhangs the Tiber. (*b*) The CLIVUS CAPITOLINUS, which began from the Arch of Tiberius and the Temple of Saturn, near the modern Hospital of the Consolazione, and led to the citadel by a winding path. (*c*) The CLIVUS ASŸLI, which, being less steep than the other two, was, on that account, the road by which the triumphant generals were borne in their cars to the Capitol. This ascent began at the Arch of Septimius Severus, and from thence, winding to the left, passed near the ruined pillars of the Temple of Concord, and from thence led to the Intermontium. The Capitoline Hill is said to have been previously called Saturnius, from the ancient city of Saturnia, of which it was the citadel. Afterwards it was known by the name of Mons Tarpeius, and finally it obtained the appellation first mentioned, from the circumstance of a human head (*caput*) being discovered on its summit, in making the foundations of the Temple of Iupiter. It was considered as forming two summits, which, though considerably depressed, are yet sufficiently apparent. That which looked to the south and the Tiber was the Tarpeian Rock or citadel; the other, which was properly the Capitol, faced the north and the Quirinal. The space which was left between these two elevations was known by the name of Intermontium. (See ROMA.) (4) An appellation said to have been given to an individual named Petilius, who had been governor of the Capitol. (Compare the commentators on Horace, *Sat.* i. 4, 94.) It is also related that he was accused of having stolen, during his office, a golden crown, consecrated to Iupiter, and that, having pleaded his cause in person, he was acquitted by the judges, in order to gratify Augustus, with whom he was on friendly terms. (5) IULIUS, one of those later Roman historians whose works form what has been termed the Augustan History (Augusta Historia). He lived during the reigns of Diocletian and Constantine the Great, and we have from him the lives of Antoninus Pius, Marcus Aurelius, Verus, Pertinax, Albinus, Macrinus, the two Maximins, the three Gordians, Maximus, and Balbinus. He wrote other lives also which have not reached us. The greater part of his biographies are dedicated to Diocletian and Constantine. His works show carelessness and want of proper arrangement. See AUGUSTAE HISTORIAE SCRIPTORES.

Capitolium. A celebrated temple and citadel at Rome, on the Tarpeian Rock. The foundations were laid by Tarquinius Priscus, A.U.C. 139, B.C. 615. Its walls were raised by his successor Servius Tullius, and Tarquinius Superbus finished it,

A.U.C. 231, B.C. 533. It was not, however, consecrated until the third year after the expulsion of the kings. This ceremony was performed by the consul Horatius. It covered eight acres, was 200 feet broad, and about 215 long. It consisted of three parts, a nave sacred to Iupiter, and two wings or aisles, the right sacred to Minerva, and the left to Iuno. The ascent to it from the Forum was by a hundred steps. The magnificence and richness of this temple are almost incredible. All the consuls successively made donations to the Capitol, and Augustus bestowed upon it at one time 2000 pounds weight of gold. The gilding of the whole arch of the Temple of Iupiter, which was undertaken after the destruction of Carthage, cost, according to Plutarch, 21,000 talents, or $24,780,000. The gates of the temple were of brass, covered with large plates of gold. The interior was all of marble, and was adorned with vessels and shields of solid silver, with gilded chariots, etc. The Capitol was burned in the time of Sulla, A.U.C. 670, B.C. 83, through the negligence of those who kept it, and Sulla rebuilt it, but died before the dedication, which was performed by Q. Catulus in B.C. 69. It was again destroyed in the troubles under Vitellius, on the 19th of December, A.D. 69; and Vespasian, who endeavoured to repair it, saw it again in ruins at his death. Domitian raised it for the last time, and made it more grand and magnificent than had any of his predecessors, and spent 12,000 talents in gilding it. See ROMA.

Capitolium. (From a medal.)

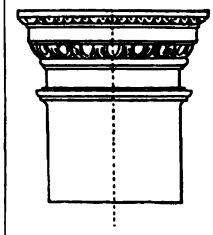
Capitŭlum (ἐπίκρανον, κιονόκρανον). The capital of a column, which, in the infancy of building as an art, was nothing more than a simple abacus, or square tablet of wood, placed on the top of a wooden trunk, the original column, to form a broad bed for the architrave to rest upon. From this simple beginning, it became eventually the principal ornament of a column, and a prominent feature by which the different architectural orders are distinguished; being, like them, and strictly speaking, divided into three kinds, the Doric, Ionic, and Corinthian capitals, which, with the Roman alterations, make five varieties in use among the ancients; for the Tuscan is only a species of Doric; and the Composite is formed by a union of the Ionic and Corinthian, having the foliage of the latter surmounted by the volutes of the former — a bastard capital introduced in the Imperial Age, when the genius for invention was succeeded by a love for novelty and splendour, and first employed in the triumphal arches at Rome, where a specimen is still to be seen on the Arch of Titus. (See COLUMNA.)



Doric Order. (Phigalea: Manch, pl. 11.)

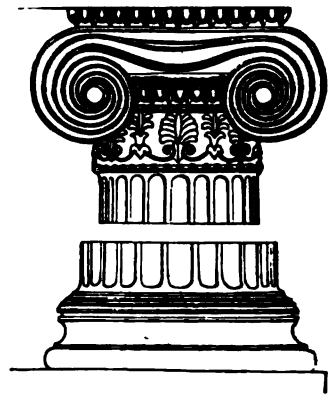
(1) CAPITULUM DORĬCUM. (*a*) *Greek.* The Greek Doric capital, which is the simplest of all, being divided into no more than three principal parts: the large square abacus at the top, retaining in this order its primitive character to the last; the echinus, or quarter round, immediately below it; and the anuli, or anulets, just above the neck of the shaft.

(*b*) *Roman.* The Doric of the Romans is more complicated and varied in its parts. Instead of the simple abacus, they substituted a moulded cymatium and fillet; in place of the echinus, a novolo, often broken by carving, as in the example; instead of the anulets, either an astragal (*astragalus*), or a bead and fillet. The example is from a Roman temple near Albano.



Doric Order. (Albano: Manch, pl. 19.)

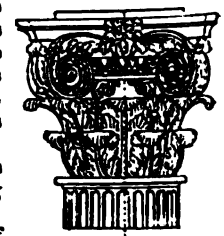
(2) CAPITULUM IONĬCUM. (*a*) *Greek.* The Greek Ionic capital consists of two leading features: the abacus, which is smaller and lower than in the Doric, but still square in its plan, though moulded on the exterior faces; and the volutes (*voluta*), or spiral mouldings on each side of the front, which are frequently connected by a pendent hem or fold, as in the example, and hang down much lower than the sculptural echinus between them.



Greek Ionic Capital. (Erechtheum, Athens: Fergusson.)

(*b*) *Roman.* The Roman Ionic does not differ very materially, nor in its essential parts, from the Greek specimens, excepting that it is often elaborately covered with carving; the volutes are in general smaller, and the tasteful hem which hangs down between them in the preceding engraving is never introduced; but that is not to be considered as a uniform characteristic of the Greek order; it does not occur in any existing edifices.

The annexed specimen of the Roman Composite is taken from the Arch of Titus.



Roman Composite. (Arch of Titus.)

(3) CAPITULUM CORINTHIUM. The Corinthian capital is the richest of all the pure orders, and the specimens now remaining of it in Greece and Italy do not materially differ in any characteristic point. It consists of an abacus, not square, like that of the Doric and Ionic capitals, but hollowed on the sides, and having the angles cut off, and a rosette (*flos*) or other similar ornament in the middle. Under the aba

cus are small volutes (*helices*, Vitruv. iv. 1, 12), bending downwards like stalks, two of which meet under each angle of the abacus, and two in the centre of each face of the capital, where they sometimes touch, and sometimes are interwoven with each other. The whole is surrounded by two circular rows of leaves (*folia*), each leaf of the upper row growing between and behind those of the lower one, in such a manner that a leaf of the upper row falls in the centre of each of the four faces of the capital. In the best examples these leaves are carved to imitate the acanthus or the olive-tree. See ARCHITECTURA.

Corinthian Capital. (From the Temple of Vesta at Tivoli.)

Cappadŏcia (Καππαδοκία). A district of Asia Minor, to which different boundaries were assigned at different times. Under the Persian Empire it included the whole country inhabited by a people of Syrian origin, who were called (from their complexion) White Syrians (Leucosyri), and also Cappadoces. Their country embraced the whole northeast part of Asia Minor, east of the river Halys and north of Mount Taurus, which was afterwards divided into Pontus and Cappadocia proper. (See PONTUS.) When this division took place is uncertain; but we find that under the Persian Empire the whole country was governed by a line of hereditary satraps, who eventually became independent kings. At a later period Cappadocia proper was governed by a line of independent monarchs. In A.D. 17, Archelaüs, the last king, died at Rome, and Tiberius made Cappadocia a Roman province. Cappadocia was a rough and mountainous region. Its fine pastures supported an abundance of good horses and mules.

Capra or **Capella** (Αἴξ). The brightest star in the constellation of the Auriga, or Charioteer, and said to have been originally the nymph or goat who nursed the infant Zeus in Crete. See AMALTHEA; ZEUS.

Capraria. (1) A small island off the coast of Etruria, inhabited only by wild goats, whence its name. (2) See AEGATES.

Capreae. The modern Capri; a small island, nine miles in circumference, off Campania, at the southern entrance of the Gulf of Puteoli. The scenery is beautiful, and the climate soft and genial. Here the emperor Tiberius (q. v.) lived the last ten years of his reign, indulging in secret debauchery, and accessible only to his favourites.

Capricornus. The Goat, a sign of the zodiac, between the Archer and the Waterman, and said to have fought with Iupiter against the Titans.

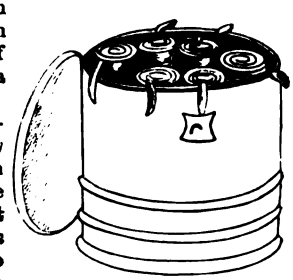
Caprĭpes. "Goat-footed." An adjective applied to Pan, to Faunus, and to the Satyrs, all of whom are represented in works of art as having goat's feet.

Caprōnae. Locks of hair falling over the forehead. The modern "bang" or "fringe" (Apul. *Flor.* i. 3. 3).

Caprotĭna. See PHILOTIS.

Capsa (Κάψα). A strong and ancient city in the southwest of Byzacena, in Northern Africa, in a fertile oasis surrounded by a sandy desert, abounding in serpents. In the war with Iugurtha it was destroyed by Marius; but was afterwards rebuilt, and erected into a colony.

Capsa (dim. CAPSŬLA, CAPSELLA) or **Scrinium.** A box for holding books and papers among the Romans, usually made of beech-wood and of a cylindrical form. There is no doubt respecting their form, since they are often placed by the side of statues dressed in the toga. The accompanying illustration, which represents an open capsa with six rolls of books in it, is from a painting at Pompeii.



Capsa. (Pompeii.)

There does not appear to have been any difference between the capsa and the scrinium, except that the latter word was usually applied to those boxes which held a considerable number of rolls (Martial, i. 2. 4). Boxes used for preserving other things besides books were also called capsae, while in the scrinia nothing appears to have been kept but books, letters, and other writings.

The slaves who had the charge of these book-chests were called *capsarii*, and also *custodes scriniorum;* and the slaves who carried, in a capsa behind their young masters, the books, etc., of the sons of respectable Romans, when they went to school, were also called *capsarii*. We accordingly find them mentioned together with the *paedagogi*.

When the capsa contained books of importance, it was sealed or kept under lock and key; whence Horace says to his work, *Odisti claves et grata sigilla pudico* (*Epist.* i. 20, 3).

Capsarii. (1) A name applied to two classes of Roman slaves: (*a*) Those who took care of the clothes of persons bathing at the public bath-houses. (See BALNEAE.) (*b*) Those who had charge of the *capsae* in which books or letters were kept. (See CAPSA.) (2) Soldiers who guarded the chests containing the military papers and registers. (See *Dig.* l. 6, 7.)

Captĭvi. "The Captives"; one of the most popular of the plays of Plautus, and styled rather extravagantly by Lessing "the best piece that has ever come upon the stage." It is unusually restrained in language and action (*fabula stataria*), and in the prologue Plautus takes credit for its freedom from indecency. It has no female characters and no love-intrigue. Good separate editions are those of Sonnenschein (London, 1880), Brix (Leipzig, 1884), and Hallidie (London, 1891).

Capua (Καπύη). A rich and flourishing city, the capital of Campania until ruined by the Romans. Its original name was Vulturnum, which was

changed by the Tyrrheni, after they became masters of the place, to Capua. This latter name was mythically derived from that of their leader Capys, who, according to Festus, received this appellation from his feet being deformed and turned inward. The name is not of Latin, but probably of Oscan origin. The Latins, however, pretended, notwithstanding, to ascribe the foundation of the city to Romulus, who named it, as they stated, after one of his ancestors. Capua was the chief city of the southern Tyrrheni, and even after it fell under the Roman dominion continued to be a powerful and flourishing place. Capua deeply offended the Romans by opening its gates to Hannibal after the victory of Cannae (q. v.), though the luxury and debauchery of the place did much to impair the energy of his troops who wintered there. The vengeance inflicted by Rome upon the Capuans was, however, of a most fearful nature, when, five years after, the city again fell under its dominion. Most of the senators and principal inhabitants were put to death, the greater part of the remaining citizens were sold into slavery, and by a decree of the Senate the Capuani ceased to exist as a people. The city and territory, however, did not become thereupon deserted. A few inhabitants were allowed to remain in the former, and the latter was in a great measure sold by the Romans to the neighbouring communities. Iulius Caesar sent a powerful colony to Capua, and under the emperors it again flourished. But it suffered greatly from the barbarians in a later age; so much so, in fact, that the bishop Landulfus and the Lombard, Count Lando, transferred the inhabitants to Casilinum, on the Vulturnus, and this is the site of modern Capua.

Ruins at Capua.

Capŭlus (κώπη, λαβή). (1) The hilt of a sword, which was frequently much ornamented. (See GLADIUS.) The handles of knives were also elaborately carved; and of the beautiful workmanship sometimes bestowed on them, a judgment may be formed from the three specimens here introduced.

Capuli. (Montfaucon.)

(2) The handle of a plough (Ovid, *Pont.* i. 57), of which the usual name was *stiva*. See ARATRUM.

(3) A bier or coffin. See FUNUS.

Caput. A word which from the sense of "head," literal or metaphorical (including under the latter the meaning of "source," "beginning"), comes to signify: (1) A single person or thing as distinct from an aggregate (*Inst.* iii. 16, 6; *Dig.* 6, 1, 1, 3). Hence perhaps its use to express a "chapter" of a law (*Dig.* 9, 2, 2, pr.) and a territorial unit for the purpose of land taxation under the later Empire (*Cod.* 10, 2). (2) A human being (Caes. *B. G.* iv. 15), e. g. as a subject of the poll-tax (*Dig.* 50, 4, 18, 8); and in this sense even slaves may be included, as in the phrase *noxalis actio caput sequitur* (*Inst.* iv. 8, 5). But there is a tendency to restrict the term to citizens of some substance; thus the lowest centuria of Servius Tullius comprised the *proletarii* and *capite censi*; of whom the latter, having little or no property, were barely rated as so many *head* of citizens (Gell. xvi. 10; Cic. *de Rep.* ii. 22). (3) A human being regarded as capable of legal rights (= *persona*). (4) That capacity or the legal rights themselves.

Caput. The principal of a debt. See FENUS.

Caput Extōrum. The convex upper part of the liver of a victim, from which the haruspices chiefly drew their prognostications regarding coming events. Any disease or deficiency in this organ was regarded as of unfavorable import. It was divided into two parts—one called *familiaris*, from which the fate of friends was foretold, the other, *hostilis*, from which they predicted the fate of enemies. See Pliny, *H. N.* xi. §§ 188

Livy, viii. 9; Cic. *de Div.* ii. 12, 13, § 28 foll.; and the articles AUGUR; DIVINATIO; HARUSPEX.

Capys (Κάπυς). (1) Son of Assaracus, and father of Anchises. (2) A companion of Aeneas, from whom Capua was said to have derived its name.

Capys Silvius. See SILVIUS.

Carăbus (κάραβος, καράβιον). A coracle or boat made of wicker-work, and covered with rawhides. Caesar (*B. C.* i. 54) describes the carabus as used by him in Spain from having been seen by him in Britain. The subjoined illustration is taken from Valturius.

Carabus. (Valturius.)

Caracalla. A Gaulish outer garment resembling the Roman *lacerna* (q. v.), and first introduced at Rome by the emperor Aurelius Antoninus Bassianus, who compelled all plebeians who came to court to wear it, and hence received the name Caracalla, by which he is best known in history (Aurel. Vict. *Epit.* 21). In its longer form it came in later times to be worn by the clergy under the name of cassock (*sottana, soutane*). Like the *lacerna*, it was furnished with a cowl or hood (*cucullus*).

Caracalla, AURELIUS ANTONĪNUS BASSIĀNUS. The eldest son of Septimius Severus. His name Caracalla was derived from a species of Gallic cassock which he introduced at Rome; and that of Bassianus from his maternal grandfather. Caracalla was born at Lugdunum (Lyons), A.D. 188, and was appointed by his father to be his colleague in the government at the age of thirteen years; yet he is said, even at this early age, to have attempted his father's life. Severus died A.D. 211, and was succeeded by his two sons, Caracalla and Geta. These two brothers bore towards each other, even from infancy, the most inveterate hatred. After a campaign against the Caledonians, they concluded a disgraceful peace and then wished to divide the Empire between them; but their design was opposed by their mother, Iulia, and by the principal men of the State; so that Caracalla now resolved to get rid of his brother, by causing him to be assassinated. After many unsuccessful attempts, he pretended to desire a reconciliation, and requested his mother to procure him an interview with his brother in her own apartment. Geta appeared, and was stabbed in his mother's arms, A.D. 212, by several centurions, who had received orders to this effect. The praetorian guards were prevailed upon, by rich donations, to proclaim Caracalla sole emperor, and to declare Geta an enemy to the State; and the Senate confirmed the nomination of the soldiers. After this, the whole life of Caracalla was only one series of cruelties and acts of extravagant folly. All who had been in any way connected with Geta were put to death, not even their children being spared. The historian Dio Cassius makes the whole number of victims to have amounted to 20,000 (Dio Cass. lxxvii. 4). Among those who fell in this horrible butchery was the celebrated lawyer Papinianus. And yet, after this, by a singular act of contradiction, he not only put to death many of those who had been concerned in the murder of his brother, but even demanded of the Senate that he should be enrolled among the gods. His pattern was Sulla, whose tomb he restored and adorned. Like this dictator, he enriched his soldiers with the most extravagant largesses which extortion enabled him to furnish. The augmentation of pay received by them is said to have amounted to 280 millions of sesterces a year. As cruel as Caligula and Nero, but weaker than either, he regarded the Senate and people with equal hatred and contempt. From motives of avarice, he gave all the freemen of the Empire the right of citizenship, and was the first who received Egyptians into the Senate. Of all his follies, however, the greatest was his admiration of Alexander of Macedon. From his infancy he made this monarch his model, and copied him in everything which it was easy to imitate. He had even a Macedonian phalanx of sixteen thousand men, all born in Macedonia, and commanded by officers bearing the same names with those who had served under Alexander. Convinced, moreover, that Aristotle had participated in the conspiracy against the son of Philip, he caused the works of the philosopher to be burned. With equally foolish enthusiasm for Achilles, he made him the object of his deepest veneration. He went to Ilium to visit the grave of Homer's hero, and poisoned his favourite freedman, named Festus, to imitate Achilles in his grief for Patroclus. His conduct in his campaigns in Gaul, where he committed all sorts of cruelties, was still more degrading. He crossed over the Rhine into the countries of the Catti and Alemanni. The Catti defeated him, and permitted him to repass the river only on condition of paying them a large sum of money. He next marched through the land of the Alemanni as an ally, and built several fortifications. He then called together the young men of the tribe, as if he intended to take them into his service, and caused his own troops to surround them and cut them in pieces. For this barbarous exploit he assumed the surname of Alemannicus. In Dacia he gained some advantages over the Goths. He signed a treaty of peace at Antioch with Artabanus, the Parthian king, who submitted to all his demands. He invited Abdares, the king of Edessa, an ally of the Romans, to Antioch, loaded him with chains, and took possession of his estates. He exercised the same treachery towards Vologeses, king of Armenia; but the Armenians flew to arms and repulsed the Romans. After this, Caracalla went to Alexandria, to punish the people of that city for ridiculing him. While preparations were making for a great massacre, he offered hecatombs to Serapis, and visited the

Caracalla. (Vatican.)

Caricature of Caracalla as an Apple-seller. (Avignon.)

tomb of Alexander, on which he left his imperial ornaments by way of offering. He afterwards devoted the inhabitants for several days and nights to plunder and butchery, and seated himself, in order to have a view of the bloody spectacle, on the top of the Temple of Serapis, where he consecrated the dagger which he had drawn, some years before, against his own brother. His desire to triumph over the Parthians induced him to violate the peace, under the pretence that Artabanus had refused him his daughter in marriage. He found the country undefended, ravaged it, marched through Media, and approached the capital. The Parthians, who had retired beyond the Tigris to the mountains, were preparing to attack the Romans the following year with all their forces. Caracalla returned without delay to Mesopotamia, without having even seen the Parthians. When the Senate received from him information of the submission of the East, they decreed him a triumph and the surname Parthicus. Being informed of the warlike preparations of the Parthians, he prepared to renew the contest; but Macrinus, the praetorian prefect, whom he had offended, assassinated him at Edessa, A.D. 217, on his way to the Temple of Lunus. His reign had lasted more than six years. It is remarkable that this prince, although he did so much to degrade the throne of the Caesars, yet raised at Rome some of the most splendid structures that graced the capital. Magnificent thermae bore his name (see BALNEAE), and among other monuments of lavish expenditure was a triumphal arch, on which were represented the victories and achievements of his father, Severus, and of which an illustration is given on page 118. Notwithstanding his crimes, Caracalla was deified after death by a decree of the Senate.

Caractăcus. A king of the Silures in Britain, a people occupying what is now southern Wales. After withstanding, for the space of seven years (A.D. 43–50) the Roman arms, he was defeated in a pitched battle by Ostorius Scapula, and his forces put to the rout. Taking refuge, upon this, with Cartismandua, queen of the Brigantes, he was betrayed by her into the hands of the Romans, and led to Rome. Great importance was attached to his capture. Claudius, who was emperor at the time, augmented the territories of Cartismandua, and triumphal honours were decreed to Ostorius. This exploit was compared to the capture of Syphax by Scipio, and that of Perseus by Aemilius Paulus. The manly and independent bearing, however, of the British prince, when brought into the presence of the Roman emperor, excited so much admiration that his fetters were removed, and freedom was granted him, together with his wife and children, who had shared his captivity. There is no evidence that Caractacus ever returned to Britain, and he is believed to have been in Rome at the time of his death (Tac. *Ann.* xii. 33 foll.).

Tradition says that the Claudia mentioned by St. Paul (2 Tim. iv. 21) was his daughter and introduced Christianity into Britain, but there is no historical evidence to support this legend. Caractacus is believed to have died in A.D. 54.

Carălis or **Carăles.** The modern Cagliari; the chief town of Sardinia, with an excellent harbour.

Carambis (Κάραμβις). A promontory, with a city of the same name, on the coast of Paphlagonia.

Carānus (Κάρανος or Κάρηνος). A descendant of Heracles, and said to have settled at Edessa, in Macedonia, with an Argive colony, about B.C. 750, and to have become the founder of the dynasty of Macedonian kings.

Carausius. A native of Gaul, born among the Menapii. His naval abilities attracted the notice of Maximian, who gave him the command of a squadron against the pirates. He proved, however, unfaithful to his trust, and too much bent upon enriching himself. Maximian thereupon gave orders to put him to death; but Carausius, apprised of this in season, retired with his fleet to Britain. Here he succeeded in gaining over, or else intimidating, the only Roman legion that remained in the island, and finally proclaimed himself emperor. He forced the emperors Maximian and Diocletian to acknowledge his authority, which he maintained for the space of seven years (286–293). He was assassinated by Allectus.

Carbăsus (κάρπασος). Cotton; an Eastern product, originally called tree-wool (ἔρια ἀπὸ ξύλου), like the German *Baumwolle.* See Herod. iii. 106; and ib. 47. It was brought by the Phœnicians into Spain. The Greeks gained their first real knowledge of it at the time of the Indian expedition of Alexander the Great, after which its use became general. The finest cotton came from Egypt, where the priests wore cotton garments; and from Arabia. Caecilius Statius mentions cotton at Rome as early as B.C. 180, and later it was used not only for articles of clothing, but for tent-curtains, awnings, sails, etc. (See Plin. *H. N.* xii. § 39; xix. § 10; Cic. *Verr.* v. 12, § 30; Verg. *Aen.* iii. 357; Lucret. vi. 109.) There were manufactories of cotton goods in Malta, whence cotton clothing was called *vestis Melitensis* at Rome (Cic. *Verr.* ii. 72, § 176 *et al.*). Raw cotton was used for stuffing

pillows in the East, and the Macedonians filled their saddles with it (Strabo, 693). Pliny speaks of cotton under the name *gossypium* (xii. § 39). The word *carbasus* is Indian, the Sanskrit form being *karpâsa*. On the use of cotton by the ancients, see Marquardt, *Privatleben*, pp. 470–474.

Carbatĭna (καρβατίνη). (1) A sort of rude shoe, made of untanned ox-hide, placed under the foot, and tied with several thongs in such a way as to cover the whole foot and part of the leg (Lucian, *Alex.* p. 246; Xen. *Anab.* iv. 5, 14). (2) A skin-covered structure used by besiegers. See TESTUDO.

Carbo. The name of a family of the gens Papiria. (1) C. PAPIRIUS CARBO, a distinguished orator, and a man of great talents but no principle. He was one of the three commissioners or triumvirs for carrying into effect the agrarian law of Tib. Gracchus. His tribuneship of the plebs, B.C. 131, was characterized by the most vehement opposition to the aristocracy; but after the death of C. Gracchus (121), he suddenly deserted the popular party, and in his consulship (120) undertook the defence of Opimius, who had murdered C. Gracchus. In 119, Carbo was accused by L. Licinius Crassus; and, as he foresaw his condemnation, he put an end to his own life. (2) CN. PAPIRIUS CARBO, one of the leaders of the Marian party. He was thrice consul—namely, in B.C. 85, 84, and 82. In 82, he carried on war against Sulla; but was at length obliged to fly to Sicily, where he was put to death by Pompey at Lilybaeum.

Carcăso. The modern Carcassonne; a town of the Tectosages, in Gallia Narbonensis.

Carcer (δεσμωτήριον). A prison.

(1) GREEK. Imprisonment was seldom used among the Greeks as a legal punishment for offences. Among the Athenians, with whom we are chiefly concerned, it was practically unknown in the sense of confinement for a definite period after conviction. They had neither the appliances in the shape of walls and bars, nor were they willing to incur the expense; and they preferred either banishment or the death penalty. Capital punishment was inflicted without hesitation for comparatively trifling offences, but by more humane methods than those of modern Europe until quite recent times.

Imprisonment before trial, on the other hand, was common enough, though bail was freely accepted in cases other than capital; the terror of exile was in general thought sufficient to keep a man to his bail (ἐγγύη). The farmers of the taxes and lessees of other revenues (τελῶναι, μισθούμενοι), as well as their sureties (οἱ ἐγγυώμενοι), were liable to imprisonment if the duties were not paid by a specified time; and in cases where default was to be feared, they might even be imprisoned at the discretion of the Senate or law-courts. This was the great safeguard to insure regularity of payment. Again, persons who had been mulcted in penalties might be confined till they paid them, not only in criminal cases, but in some civil actions instituted for damages as well. Certain of the ἄτιμοι also, if they exercised the rights of citizenship, were subject to the same consequences (Demosth. *c. Timocr.* p. 732, § 103). We read, moreover, of δεσμός as a public stigma put upon disgraceful offences, such as theft; but this was a προστίμημα or additional penalty, the infliction of which was at the option of the court; and the δεσμός itself was not so much an imprisonment as a public exposure in the ποδοκάκκη or stocks, for five days and nights—called also ἐν ξύλῳ δεδέσθαι (Demosth. *loc. cit.*, p. 700, § 2; pp. 732–733, §§ 103, 105; p. 736, § 114). One more description of imprisonment remains to be noticed, that in the interval between condemnation and execution. In this last case, owing to the insecurity of the building, the prisoner was chained, and was under the special custody of the Eleven, who were also responsible for the execution itself. See HENDEKA.

There are several passages from which we might infer the existence at Athens of imprisonment as a punishment by itself—e. g. Plato, *Apol.* 37 C; *Laws*, ix. 864 E, 880 B, and especially x. 908. But such vague allusions prove nothing against the persistent silence of the historians and orators. "Of imprisonment as a punishment by itself," Schömann argues, "we have no certain example"; and this remark in his text is supported by a good note (*Antiq.* i. 489, Eng. trans.). The opposite and less probable opinion has, however, been maintained by K. F. Hermann (*Staatsalterth.* § 139) and Caillemer (*ap.* Daremberg and Saglio).

The prison at Athens is frequently mentioned in the orators, both by its usual name, δεσμωτήριον, and the euphemistic equivalent οἴκημα. But the plural δεσμωτήρια does not seem to occur in any Attic writer, though there are passages where, if a plurality of prisons existed at Athens, we should almost certainly find them mentioned. This argument seems almost decisive in favour of the opinion of J. H. Lipsius (*Att. Process*, p. 73 n.), that there was only one. The authority of Hesychius and the *Etymologicum Magnum* is insufficient to prove, in the face of probability, that there was an Athenian prison called Θησεῖον; and there is no proof that the other names for prisons recorded by the grammarians are to be referred to Athens. Among these local names was ἀναγκαῖον or ἀνάκαιον in Boeotia, κέραμος in Cyprus, κῶς at Corinth; and among the Ionians γοργύρη, as at Samos (Herod. iii. 145); βάλαικες or βαλαίκακες, βλέορον, ἴψον, σιρός, all mentioned by Hesychius. The appearance of the Latin *carcer* in the Sicilian Greek κάρκαρον, and conversely of the Greek λατομίαι in the Latin *lautumiae*, is noticed by Mommsen as a proof of the early intercourse between the Romans and Sicily (*R. H.* i. 167, Eng. trans.). Some of the above names may be slang or nicknames, such as are often applied to prisons in our own day: thus γοργύρα is explained to mean "a sewer"; ἴψον may be connected with ἶπος, "a mouse-trap." The gate through which criminals were led to execution was called χαρώνειον or θύρα χαρώνειος (Poll. viii. 102), a grim joke which can hardly have arisen at Athens, where executions were private.

The Attic expression for imprisonment was δεῖν, a word which by no means implies the use of chains or fetters. The phrase in the oath of the βουλευταί, or senators, οὐδὲ δήσω Ἀθηναίων οὐδένα, is explained by Demosthenes (*c. Timocr.* p. 746, § 147) as a security against arbitrary imprisonment by the executive government without trial. It was, in fact, the habeas corpus of the Athenian constitution. But he is careful to add (§ 151) that no such words occur in the oath of the Heliastae or dicasts; the law-courts had absolute power

over men's lives, liberties, and fortunes. We have also the phrase ἄδεσμος φυλακή (as in Thuc. iii. 34), like the *libera custodia* of the Romans, signifying that a person was under strict surveillance and guard, though not confined within the walls of a prison.

(2) ROMAN. The oldest prison at Rome, traditionally the only one in early times (Juv. iii. 312), was called simply Carcer; and is still to be seen on the eastern slope of the Capitoline Hill, to the right of the ascent from the Forum. The name Mamertinus, usually applied to the Carcer, is mediæval and not classical. The Tullianum consists of a larger oblong upper and a smaller underground circular dungeon; the latter is that called the Tullianum, a name which has often been incorrectly explained. As the original erection of the

Section of the Tullianum at Rome.

Carcer was attributed to Ancus Marcius (Livy, i. 33), it was conjectured by the etymologists that the name Tullianum must have been derived from Servius Tullius, "evidently a double mistake, as the lower chamber would certainly not have been added after the upper one" (Middleton, *Anc. Rome*, p. 80). It is now agreed that it is from the *tullii*, or springs for whose waters it formed a reservoir; that it was built in the first instance simply to protect the water supply of the Capitol; and was only in later times used as a part of the prison when a captive, as in the well-known instance of Iugurtha, was doomed to be killed by cold and starvation (Festus and P. Diac. s. v. *tullii*, pp. 352–353, Müller; Plut. *Mar.* 12; Burn, *Rome and the Campagna*, p. 81). The name therefore originally meant "well-house." Thus Livy speaks of the infamous Pleminius as *deiectus in Tullianum* (xxix. 22), which in another passage is expressed by the words *in inferiorem demissus carcerem necatusque* (xxxiv. 44). It was here, too, that Lentulus and the other accomplices of Catiline were strangled by order of the *triumviri capitales;* and Sallust describes it as sunk twelve feet in the earth, strongly walled, and with a roof vaulted with stone arches (*Cat.* 55). In reality, as modern investigations have shown, the construction is so old that it points to a time when the arch was not used in Roman architecture, standing next among existing remains to the prehistoric walls on the Palatine; the roof being of stone slabs, each overlapping the one beneath it, an approximation to the true arch found also in the well-known treasury of Mycenae and other primitive buildings. The upper chamber is also of very early date, but later than the Tullianum; and it is not in its primitive condition. A projecting string-course on the outside records a restoration in the reign of Tiberius by the *consules suffecti* for the year A.D. 22. Another name for this part of the prison was Robur, in old Latin Robus. The Robur is spoken of as a place of execution in several passages (Livy, xxxviii. 59; Tac. *Ann.* iv. 29), and is spoken of by Middleton as "the scene of countless butcheries and slow torture such as the Romans delighted in." During each triumph, in his course up to the Capitol, the victorious general paused for a while near the Tullianum till word was brought him that some of his principal captives had been put to death in its gloomy vault. The Scalae Gemoniae (called by Pliny Gradus Gemitorii, "stair of sighs") led from the Forum to the door of the upper prison, and here the dead bodies of Sabinus, of Vitellius, of Sejanus, and many other noted persons were exposed. (Cf. Tac. *Hist.* iii. 74, 85; Suet. *Tib.* 61; *Vitell.* 17; and the touching story in Pliny, *H. N.* viii. 145, of the faithful dog who there watched his master's body night and day and brought it food.)

The name Robur was given to the Tullianum from the oaken beams (*robora*) that lined it in early times. Plutarch (*Marius*, 12) calls the lower dungeon τὸ βάραθρον. A tradition of the Roman Church makes St. Peter and St. Paul to have been imprisoned here in the time of Nero, and declares the spring which still exists to have sprung up miraculously for the baptism of the jailers by St. Peter. The building has therefore been named S. Pietro in Carcere. See Middleton, *Remains of Ancient Rome*, i. pp. 151 foll., where a plan and section are given (London, 1892); and Mommsen, *Hist. of Rome*, i. 308 (American ed. 1888).

Sallust, in the passage already cited, gives an impressive picture of the lower vault in which Iugurtha and also Vercingetorix perished. "There is," he says, "in the prison a chamber named the Tullianum, about twelve feet below the surface of the earth. It is surrounded by walls, and covered by a vaulted roof of stone; but its appearance is repulsive and fearful, because of the neglect, the darkness, and the stench." Access to the lower dungeon was originally possible only through the hole in the ceiling. The exact proportions of the vault are 19 feet in length, 10 feet in width, and 6½ feet in height.

The name Mamertinus, often applied to this prison, was bestowed upon it in the early part of the Middle Ages from a statue of Mars (Mamers) which stood near it on the Clivus Argentarius. From the same statue is derived the modern name of the street, Via del Marforio.

This prison was obviously too small to contain any number of prisoners, and probably from the first was appropriated to those condemned to death. The earliest mention of another prison is in the days of the Decemvirate, B.C. 450. Appius Claudius is said to have built one for political purposes, to overawe the champions of plebeian liberties (Livy, iii. 57). It was into this prison that he was himself thrown, and committed suicide while awaiting his trial. At a later period we find an additional prison called Lautumiae, or stone-quar-

ries, in the immediate neighbourhood of the original Carcer. It is not likely that there were ever any quarries on this spot, which was to the northwest of the Forum; but it may have been named after the Syracusan λατομίαι mentioned above, which were thus used. Varro (*L. L.* v. 151, Müll.) identified the Lautumiae with the Tullianum, and has been followed by some of the moderns; but they are distinguished by the best writers on Roman topography (Becker, *Röm. Alterth.* i. 262–268; Burn, p. 80).

With the growth of the city other prisons became necessary; but the words of Roman historians generally refer to these alone. Close to the Carcer, and between it and the Temple of Concord, were the Scalae Gemoniae (q. v.), where the bodies of criminals were exposed after execution.

Carcĕres. A row of small vaulted chambers, forming the starting-point of the races in the circus. See CIRCUS.

Carchēdon (Καρχηδών). The Greek name of Carthage. See CARTHAGO.

Carchesium (καρχήσιον). (1) A kind of cup, rather long, narrower in the middle than at either extremity, and with handles (ὦτα) stretching from the top to the bottom. Asclepiades (in Ath. 488 foll.)

Carchesium.

mentions *carchesia* among those vessels which have feet. It was a peculiarly Greek cup (Macrob. *Sat.* v. 21 *init.*), and generally of a splendid nature. (2) The same term designated the tops of a ship—i. e. the structure surmounting the mast immediately above the yards (*antennae*). See NAVIS.

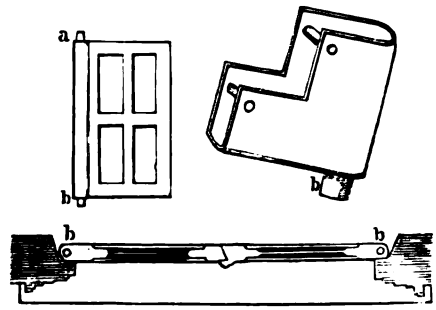
Cardamȳlē (Καρδαμύλη). A town in Messenia; now Scardamoula.

Cardea. A Roman divinity, presiding over the hinges (*cardines*) of doors—that is, over family life (Tertull. *adv. Gnost.* 10).

Cardia (Καρδία). A town on the Thracian Chersonese, on the Gulf of Melas, the birthplace of Eumenes (q. v.). It was destroyed by Lysimachus, who built the town of Lysimachia in its immediate neighbourhood.

Cardo (θαιρός, στροφεύς, στρόφιγξ, γίγγλυμος). A hinge, a pivot.

The first figure in the annexed illustration is designed to show the general form of a door, as we find it with a pivot at the top and bottom (*a b*) in ancient remains of stone, marble, wood, and bronze. The second figure represents a bronze hinge in the Egyptian collection of the British Museum; its pivot (*b*) is exactly cylindrical. Under these is drawn the threshold of a temple, or other large edifice, with the plan of the folding-doors. The pivots move in holes fitted to receive them (*b b*), each of which is in an angle behind the antepagmentum. When Hector forces the gate of the Grecian camp, he does it by breaking both the

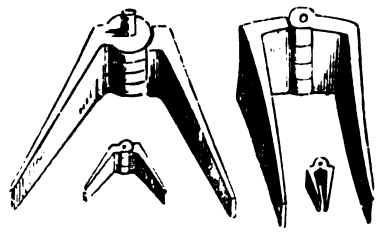


Door and Hinge.

hinges (ἀμφοτέρους θαιρούς)—i. e., as explained by the scholiasts, the pivots (στρόφιγγας) at the top and bottom. See CATARACTA.

According to the ancient lexicons, *cardo* denoted not only the pivot, but sometimes the socket (*foramen*) in which it turned. *Postis* appears to have meant the upright pillar (*a b*) in the frame of the door. The whole of this "post," including the pivots, appears to be called στροφεύς and *cardo* by Theophrastus and Pliny, who say that it was best made of elm, because elm does not warp, and because the whole door will preserve its proper form, if this part remains unaltered.

The Greeks and Romans also used hinges exactly like those now in common use. Four Roman hinges of bronze, preserved in the British Museum, are shown in the following illustration.



Cardines. (British Museum.)

The proper Greek name for this kind of hinge was γίγγλυμος: whence Aristotle applies it to the joint of a bivalve shell; and the anatomists call those joints of the human body *ginglymoid* which allow motion only in one plane, such as the elbow-joint.

The form of the door above delineated makes it manifest why the principal line laid down in surveying land was called *cardo* (see AGRIMENSORES); and it further explains the application of the same term to the North Pole, the supposed pivot on which the heavens revolved (Ovid, *Epist. ex Pont.* ii. 10, 45). The lower extremity of the universe was conceived to turn upon another pivot, corresponding to that at the bottom of the door; and the conception of these two principal points in geography and astronomy led to the application of the same term to the east and west also. Hence our "four points of the compass" are called by ancient writers *quatuor cardines orbis terrarum*; and the four principal winds, N., S., E., and W., are the *cardinales venti* (Serv. *ad* Verg. *Aen.* i. 85).

Cardūchi (Καρδοῦχοι). A powerful and warlike people, probably the Kurds of modern times, who dwelt in the mountains which divided Assyria from Armenia. See Xen. *Anab.* iii. 5, 15.

Caria (Καρία). A district of Asia Minor, in its southwestern corner. It is intersected by low mountain chains, running out far into the sea in long promontories, forming gulfs along the coast and inland valleys that were fertile and well-watered. The chief products of the country were corn, wine, oil, and figs. The coast was inhabited chiefly by Greek colonists. The inhabitants of the rest of the country were Carians, a people nearly allied to the Lydians and Mysians. The Greeks considered the people mean and stupid, even for slaves. The country was governed by a race of native princes, who fixed their abode at Halicarnassus. These princes were subject-allies of Lydia and Persia, and some of them rose to great distinction in war and peace. (See ARTEMISIA; MAUSOLUS.) Under the Romans, Caria formed a part of the province of Asia. As the Carians were often used as mercenaries, the proverb arose ἐν Καρὶ κινδυνεύειν, equivalent to the familiar Latin *experimentum facere in corpore vili*. Cf. the scholiast on Plato, *Laches*, 187 B; and Polyb. x. 32, 11.

The country was said to have got its name from Car (Κάρ), the brother of Mysus and Lydus (Herod. i. 171).

Caricature. See GRAFFITI; PICTURA.

Carīna. The keel of a ship. See NAVIS.

Carīnae. A street of Rome where Cicero, Pompey, and others of the principal Romans lived. From the epithet *lautae*, which Vergil applies to the Carinae, we may infer that the houses which stood in this quarter of ancient Rome were distinguished by an air of superior elegance and grandeur (*Aen.* viii. 361 foll.). The name Carinae is probably derived from the street's position in a hollow between the Coelian, Esquiline, and Palatine hills.

Carīnus, M. AURELIUS. The eldest son of the emperor Carus, who gave him the title of Caesar and the rank of Augustus, together with the government of Italy, Illyricum, Africa, and the West, when he himself was setting out, with his second son Numerianus, to make war against the Persians. Carus, knowing the evil qualities of Carinus, gave him this charge with great reluctance; but he had no alternative, as Numerianus, though superior in every respect to his elder brother, was too young to hold so important a command. As soon as Carinus entered Gaul, which his father had particularly charged him to defend against the barbarians, who menaced an irruption, he gave himself up to the most degrading excesses, discharged the most competent men from public employment, and substituted the vile companions of his debaucheries. On hearing of the death of his father, he indulged in new excesses and new crimes. Still, however, his courage and his victories merit praise. He defeated the barbarians who had begun to attack the Empire, among others the Sarmatae, and he afterwards overthrew Sabinus Iulianus, who had assumed the purple in Venetia. He then marched against Diocletian, who had proclaimed himself emperor after the death of Numerian. The two armies met in Moesia, and several engagements took place, in which success seemed balanced. At last a decisive battle was fought near Margum, and Carinus was on the point of gaining a complete victory, when he was slain by a tribune of his own army, who had received an outrage at his hands. This event took place A.D. 285, so that the reign of Carinus, computing it from his father's death, was a little more than one year. His life was written by Vopiscus.

Carinus

Caristia or **Charistia.** A Roman family celebration held on February 22 (viii. Kal. Mart.) following the Dies Parentales (February 13–21) and the Feralia (February 21), which days were sacred to the dead. The feast was a thanksgiving for the survivors. None but relatives were invited, and on this occasion quarrels and misunderstandings were ended; whence some derive the word Caristia from χαρίζομαι, but the better-approved spelling is against this view, and Ovid regards the word as connected with *carus* (Ovid, *Fast.* ii. 617).

Carmania (Καρμανία). A province of the ancient Persian Empire, bounded on the west by Persia proper, on the north by Parthia, on the east by Gedrosia, and on the south by the Indian Ocean. See PERSIA.

Carmēlus (Κάρμηλος). A range of mountains in Palestine, commencing on the northern border of Samaria, and running through the southwestern part of Galilee, till it terminates in the promontory of the same name (Cape Carmel).

Carmen. (1) DE FIGŪRIS. An anonymous didactic poem on rhetorical figures discovered in a MS. at Paris, and published by Quicherat, and later by Schneidewin (Göttingen, 1841). It consists of 185 or 186 hexameters, and treats of the figures of speech in such a way that each figure has three lines of the text. The peculiarities of its diction lead one to place its date during the later Empire. See Teuffel, *Hist. Roman Lit.*, Eng. trans., 451, 1. (2) DE PONDERĪBUS ET MENSŪRIS. A poem found in some of the MSS. of Priscian, but undoubtedly earlier than his time, and probably of the fourth or fifth century A.D. It has 208 hexameters, the best edition of which is that of F. Hultsch in his *Script. Metrolog. Rom.* (1866). (3) DE MORĪBUS. See CATO, DIONYSIUS. (4) DE PHILOMĒLA. See PHILOMELA.

Carmen Saeculāre. An ode written by Horace at the request of the emperor Augustus, to be sung at the celebration of the Ludi Saeculares, B.C. 17. (See LUDI.) It is composed in nineteen stanzas (seventy-six lines), in the Sapphic and Adonic

Remains of a Castellum at Carmel.

which were divided between two choruses, nposed of boys and the other of girls, who ow responsively and now in chorus. The ement of the stanzas between the two has been a subject of dispute among varitors; but all are agreed upon this much: e first two stanzas were sung by the joint the second by the girls, the third by the he ninth half by boys and half by girls, he last stanza was again sung by the unitls.

most verses written to order, the *Carmen* e has little poetical merit, though rhetoricellent. See HORATIUS.

nenta or **Carmentis**. An ancient Italian s of prophecy who protected women in rth. In Rome she had a priest attached the *flamen Carmentalis*, and a shrine near te, under the Capitol, named after her Carmentalis. On this spot the Roman maelebrated in her honour the festival of the talia, the flamen and pontifex assisting. armentae, called Porrima or Antevorta, and rta, were worshipped as her sisters and atts. These names were sometimes explained eference to childbirth, sometimes as indicate power of the goddess of fate to look into st and future. In the legend of the founof Roma, Carmenta appears as the promother, or wife, of the Arcadian stranger er (q. v.). See CAMENAE.

mentalia. An old Roman festival held on th and 15th of January in honour of Car or Carmentis. See CARMENTA.

mentālis Porta. One of the gates of in the neighbourhood of the Capitol. It fterwards called Scelerata, because the Fassed through it in going to the fatal expedihere they perished (Verg. *Aen.* viii. 338).

rmĭna Saliaria. The ritual songs (*axamen*) the Salii (q. v.), who sang them during the ssions of Mars and Quirinus. These, by the le of the first century B.C., had become unintelligible even to the priests themselves (Quint. i. 6, 40), and were consequently written down and henceforward repeated merely as a formula. L. Aelius Stilo wrote a commentary on them (Varro, *L. L.* vii. 2; Fest. 141, 146, 210, 239, Müll.). Only two or three connected bits of these hymns have come down to us, and these in a very corrupt state in the pages of the grammarians. (Cf. Terent. Maurus, p. 2261, Putsch.) They will be found collected and explained by Bergk (*Opusc.* i. 477) and Corssen (*Origines Poësis Rom.*, Berlin, 1846). See also Wordsworth, *Fragments and Specimens of Early Latin* (Oxford, 1874), and Allen, *Remnants of Early Latin*, p. 74 (Boston, 1884).

Carna. A Roman divinity, whose name is probably connected with *caro*, "flesh," for she was regarded as the protector of the physical well-being of man. Her festival was celebrated on June 1, and was believed to have been instituted by Brutus in the first year of the Republic. Ovid confounds this goddess with Cardea (q. v.). See Macrob. *Sat.* i. 12.

Carnac (KARNAK). See THEBAE (2).

Carnac. A village in France, twenty miles southeast of Lorient, remarkable for the number of its Gallo-Roman remains, found in a group of mounds known as "Caesar's Camp." These remains comprise pottery, glassware, coins, iron objects, bronzes, and statuary. See Miln, *Excavations at Carnac*, 2 vols. (1877–81).

Carnarium. (1) A larder. (2) A bar or beam furnished with meat-hooks or pegs for hanging hams, bacon, etc. (Plaut. *Capt.* iv. 4, 6). (3) A ditch or fosse into which the bodies of the poorest classes of the people were thrown. See the curious account of one on the Esquiline Hill, in Lanciani, *Ancient Rome in the Light of Recent Discoveries*, pp. 64–67.

Carnēa (*τὰ Κάρνεια*). A festival celebrated in honour of Apollo Carneus ("the protector of flocks") as early as the time of the immigration of the Dorians. In keeping up the celebration, the Dorians characteristically gave it a warlike

colour, by transforming their original pastoral deity into the god of their fighting army. The Carnea lasted nine days, from the 7th to the 15th of the month Carneus (August-September). The proceedings symbolized the life of soldiers in camp. In every three *phratriae* or *obae* nine places were set apart, on which tents or booths were put up. In these tents nine men had their meals in common. All ordinary proceedings were carried on at the word of command, given out by a herald. One part of the festival recalled its originally rural character. This was a race, in which one of the runners, supposed to symbolize the blessings of harvest, started in advance, uttering prayers for the city. The others, called "vintage-runners," pursued him, and if they overtook him the occurrence was taken as a good omen; if they failed, as a bad one. After the twenty-sixth Olympiad (B.C. 676) a musical contest was added, at which the most celebrated artists in all Greece were accustomed to compete. The first artist who sang at this contest was Terpander (q. v.).

Carneĕades (Καρνεάδης). A philosopher of Cyrené in Africa, founder of a sect called the Third or New Academy. The Athenians sent him with Diogenes the Stoic, and Critolaüs the Peripatetic, as ambassador to Rome, B.C. 155. Carneades excelled in the vehement and rapid, Critolaüs in the correct and elegant, and Diogenes in the simple and modest, kind of eloquence. Carneades, in particular, attracted the attention of his new auditory by the subtlety of his reasoning and the fluency of his language. Before Galba and Cato the Censor, he harangued with great variety of thought and copiousness of diction in praise of justice. The next day, to establish his doctrine of the uncertainty of human knowledge, he undertook to refute all his former arguments. Many were captivated by his eloquence; but Cato, apprehensive lest the Roman youth should lose their military character in the pursuit of Grecian learning, persuaded the Senate to send back these philosophers, without delay, to their own schools.

Carneades obtained such high reputation at home that other philosophers, when they had dismissed their scholars, frequently came to hear him. It was the doctrine of the New Academy that the senses, the understanding, and the imagination frequently deceive us, and therefore can not be infallible judges of truth; but that, from the impression which we perceive to be produced on the mind by means of the senses, we infer appearances of truth or probabilities. He maintained that these do not always correspond to the real nature of things, and that there is no infallible method of determining when they are true or false, and consequently that they afford no certain criterion of truth. Nevertheless, with respect to the conduct of life, Carneades held that probable appearances are a sufficient guide, because it is unreasonable that some degree of credit should not be allowed to those witnesses who commonly give a true report. He maintained that all the knowledge the human mind is capable of attaining is not science, but opinion. He died in B.C. 129. See NEW ACADEMY.

Carnēus. See CARNEA.

Carni. A Keltic people, dwelling north of the Veneti, in the Alpes Carnicae. See ALPES.

Carnuntum. An ancient Keltic town in Upper Pannonia, on the Danube, east of Vindobona (Vienna), and subsequently a Roman municipium or a colony.

Carnūtes. A powerful people in the centre of Gaul, between the Liger and the Sequana; their capital was Genabum (Orléans).

Carpătes (also called ALPES BASTARNĪCAE). The modern Carpathian Mountains; the mountains separating Dacia from Sarmatia.

Carpăthus (Κάρπαθος). The modern Scarpanto; an island between Crete and Rhodes, in the sea named after it. Its chief town was Posidium.

Carpenters. See FABER.

Carpentum. A cart; also a rectangular two-wheeled carriage, enclosed, and with an arched or sloping cover overhead.

The carpentum was used to convey the Roman matrons in the public festal processions; and, as this was a high distinction, the privilege of riding in a carpentum on such occasions was allowed to particular women by special grant of the Senate. This was done on behalf of Agrippina, who availed herself of the privilege so far as even to enter the Capitol in her carpentum (Tac. *Ann.* xii. 42). A medal was struck (see illustration) to commemorate this decree of the Senate in her favour. When Claudius celebrated his triumph at Rome, he was followed by his empress, Messalina, in her carpentum (Suet. *Claud.* 17).

Carpentum. (Medal of Caligula.)

This carriage contained seats for two, and sometimes for three persons, besides the coachman (Liv. i. 34). It was commonly drawn by a pair of mules (*carpentum mulare*), but more rarely by oxen or horses, and sometimes by four horses like a *quadriga*. For grand occasions it was very richly adorned. Agrippina's carriage, as above represented, shows painting or carving on the panels, and the head is supported by Caryatides (q. v.) at the four corners. The convenience and stateliness of the carpentum were also assumed by magistrates, and by men of luxurious habits, or those who had a passion for driving. When Caligula instituted games and other solemnities in honour of his deceased mother, Agrippina, her carpentum went in the procession (Suet. *Calig.* 15).

Carpenta, or covered carts, were much used by the Britons, and by the Gauls, the Cimbri, the Allobroges, and other Northern nations (Flor. i. 18 *et al.*). These, together with the carts of the more common form, including baggage-wagons, appear to have been comprehended under the term *carri* or *carra*, which is the Keltic name with a Latin termination. The Gauls and Helvetii took a great multitude of them on their military expeditions; and, when they were encamped, arranged them in close order, so as to form extensive lines of circumvallation (Caes. *B. G.* i. 24, 26).

The agricultural writers use *carpentum* to denote either a common cart or a cart-load—e. g. *xxiv stercoris carpenta* (Pallad. x. 1).

Carpessus. See CARTEA.

Carpetāni. A powerful people in Hispania Tarraconensis, with a fertile territory on the rivers Anas and Tagus. Their capital was Toletum (Toledo).

Carpi or **Carpiāni.** A German people dwelling between the Carpathian Mountains and the Danube.

Carpia. See CARTEA.

Carpophŏra (Καρποφόρα). See DEMETER.

Carpou Dikē (καρποῦ δίκη). A civil action at Athens under the jurisdiction of the thesmothetae, instituted against a farmer for default in payment of rent (Meier, *Att. Proc.* p. 531). It was also adopted to enforce a judicial award when the unsuccessful litigant refused to surrender the land to his opponent, and might be used to determine the right to land, as the judgment would determine whether the plaintiff could claim rent of the defendant.

Carrae or **Carrhae** (Κάρραι). The Haran or Harran of the Scriptures; a city of Osrhoëné in Mesopotamia, where Crassus met his death after his defeat by the Parthians, B.C. 53. See CRASSUS.

Carrāgo. A kind of fortification, consisting of a great number of wagons placed round an army. It was employed by barbarous nations, as, for instance, the Scythians, Gauls, and Goths. See Veget. iii. 10.

Carriages. See BASTERNA; CARPENTUM; CARRUCA; CISIUM; CURRUS; ESSEDUM; REDA.

Carrūca. A carriage used in imperial times, and first mentioned by Pliny (*H. N.* xxxiii. § 140). Like the *reda* (q. v.), it was a travelling-carriage on four wheels. Nero is said to have travelled with 500 (Lamprid. *Heliog.* 31) or even 1000 carrucae (Suet. *Ner.* 30). These carriages were sometimes used in Rome by persons of distinction, like the carpentum (q. v.), in which case they appear to have been covered with plates of bronze, silver, and even gold, which were sometimes ornamented with embossed work. Martial speaks of an *aurea carruca* which cost the value of a farm; and Alexander Severus allowed senators at Rome to use carrucae and redae plated with silver (Lamprid. *Alex. Sev.* 43). These are the *carrucae argentatae*, the use of which within Rome spread in the course of the third century from the high officials to private persons. We have no representations of carriages in ancient works of art which can be safely said to be carrucae; but there are several illustrations of carriages ornamented with plates of metal. Carrucae were also used for carrying women, and were then, as well perhaps as in other cases, drawn by mules; whence Ulpian (*Dig.* 21. tit. 1, s. 38, § 8) speaks of *mulae carrucariae*.

Carrus. A two-wheeled cart like that shown in the annexed illustration. It was used in the Roman armies chiefly for the transportation of baggage and stores, and drawn by bullocks. See Caes. *B. G.* i. 3; Liv. x. 28.

Carrus. (Column of Trajan.)

Carseŏli. The modern Carsoli; a town of the Aequi, in Latium, colonized by the Romans.

Cart. See CARRUS; PLAUSTRUM.

Cartēa (also called CARTHAEA, CARPIA, CARPESSUS). More anciently Tartessus; a celebrated town and harbour in the south of Spain, at the head of the gulf of which Mount Calpé forms one side, founded by the Phœnicians, and colonized B.C. 170 by 4000 Roman soldiers.

Carthaea (Καρθαία). A town on the south side of the island of Ceos.

Carthāgo. A rich and powerful city on the northern coast of Africa, the capital of one of the greatest empires of antiquity. The Roman name Carthago and the Greek Καρχηδών are both corruptions of the native Punic Kirjath-Hadeshath, or "New Town," so called to distinguish it from Tyre, or possibly from the earlier settlement at Utica (q. v.)

Carthage was situated on the peninsula forming the northeast corner of modern Tunis, but topographers differ in their views of the exact locality. One school holds that the city occupied the north of the peninsula, while the other school places its site upon the southern portion. The most generally accepted view is the latter.

An important feature of the city was the hill with its citadel (Byrsa), surrounded by walls, and approached by a series of sixty steps. On the land side a triple wall, on which were mounted towers and casemates, surrounded the city, and afforded shelter for 300 elephants and some 4000 horses. Two artificial harbours—one rectangular, for merchant vessels, opening into the Bay of Tunis, and with a narrow passage that could be closed by chains, and a second circular harbour for ships of war—gave Carthage access to the sea. The second harbour (*Kothon*) contained in its centre an island with the official residence of the naval commander-in-chief. Although these harbours are now much diminished in size, their situation is still readily identified. Between the lagoon and the sea a strip of land, called by Roman writers the Taenia, is also plainly to be recognized to-day. Beyond the walls of the city was the beautiful suburb of Magalia or Megara (now Mara), and still farther a great necropolis of sepulchres strongly built and carefully preserved.

Plan of Tyrian Carthage.

The people of Carthage were members of the

great Semitic race, and belonged to the Phœnician branch, since Carthage was settled (probably about the middle of the ninth century B.C.) either by a colony directly sent from the Phœnician city of Tyre, or from the Tyrian offshoot, Utica. They were closely akin to the Canaanites who held Palestine before the Jewish invasion, and their language resembled the Hebrew. Because of their generally known Phœnician origin, the Romans called them Poeni or Punici, from Φοίνικες, signifying "the Red Men," or perhaps referring to the palms (φοίνικες), the symbol of the Syrian coast. The name *Sarranus*, given to Phœnician wares, serves also to connect the Poeni with their original Syrian home (Sil. Ital. ix. 319).

Carthage was the youngest of the Phœnician colonies in the northern territory of Africa, the earlier ones being Utica, Tunis, and Hadrumetum, in the district of Zeugitana, Hippo, and Leptis. Over all these, which were once independent of her, Carthage finally attained at once commercial and political supremacy. The history of this gradual rise to power is unknown, for no historical notices earlier than the sixth century B.C. are now available; and at that period Carthage was already the centre and the capital of a mighty empire, extending from the borders of Cyrené to the Straits of Gibraltar, and holding as provinces the Balearic Islands, Malta, Sardinia, and some settlements on the coast of Spain and Gaul. An immense revenue flowed into the coffers of the State from the rich grain lands of Emporia and Byzacium southeast of the city, and commerce extending over the known world brought wealth to the citizens. South of the African coast, the power of Carthage extended as far as Lake Tritonis (q. v.), which was connected by a canal with the Lesser Syrtis. Besides the Carthaginians of pure Phœnician descent, the aristocracy of the Empire, three other classes of subjects are mentioned. These are: (*a*) the Libyo-Phœnicians, a mixed race, the offspring of intermarriages between the Libyans and the original Phœnician settlers; (*b*) the Libyans, an entirely different race from the Phœnicians, and to some extent ignorant even of the Punic language; and (*c*) the Nomads, who lived on the borders of the Empire towards the south, and professed an allegiance of a doubtful sort to the government of Carthage. The Libyo-Phœnicians formed the agricultural class, tilling the fields in Zeugitana; but were regarded with a certain suspicious dislike by the Carthaginians of pure blood, much as the Mexican gentry of unmixed Spanish lineage regard their fellow-countrymen of mixed descent. The Libyans, who were the original owners of the soil, and had been dispossessed by the Phœnician colonists, formed the bulk of the Carthaginian army; but the harsh treatment which they received, and perhaps the remembrance of their former ownership of the land, made them discontented, and, at times, mutinous. The Nomads furnished Carthage with a fierce and warlike irregular cavalry; yet their loyalty was always uncertain, and, in fact, it was by their aid that Rome finally subdued the Carthaginian people.

The commercial and maritime enterprise of the people of Carthage was remarkable in antiquity. They were great navigators and explorers. One of their admirals, Hanno (q. v.), as early as the sixth century B.C., sailed through the Straits of Gibraltar out into the Atlantic, passed down the western coast of Africa, entered the Senegal (Chretes ?), and having reached a bay supposed to be on the southern borders of Sierra Leone, returned only when compelled to do so by the difficulty of provisioning his ship. A Greek MS. in the library of Heidelberg University professes to be the translation of the account which Hanno placed among the archives kept in the great Temple of Molech at Carthage. (See AFRICA.) A little later, a second Carthaginian, one Himilco, is believed to have visited the northern coasts of Europe.

Coin of Carthage, with Winged Horse.

RELIGION.—The religion of the Carthaginians like that of the other Canaanitish peoples, was form of fire-worship. As with all Semites, the rite and practice of religion formed a part of the dail life, and profoundly influenced the development o their civilization. Their chief god, Molech, repr sented the destructive influence of the sun, and n his temples human victims were immolated wi h fire. These victims were usually prisoners taken n war, but not always, for when Agathocles besieg d the city, we are told that 200 noble children belo g- ing to native families were offered up to secure the favour of the god. The moon-goddess Tanith or Tanist (Tanis) appears to have been identical with Ashtaroth, Melkart with Heracles, and a sea-god whom the Greeks identified with Poseidon was probably the same as the Philistine deity, Dagon. Rites in honour of deified heroes were celebrated, while animals—e. g. the lion, bull, serpent, etc.—and such of the Greek divinities as the Carthaginians had heard of in Sicily also received special worship. There is no evidence that the priests formed a separate caste, confined to certain families. On the contrary, sacrifices appear to have been offered by the magistrates and military leaders. The inscriptions and bas-reliefs thus far discovered and studied afford no confirmation of the charges made by the Greek and Roman writers, that the Carthaginians were guilty of obscene and unnatural practices in the conduct of their worship; and it is probable that the statements of the Christian Fathers refer to Roman and not to Phœnician Carthage. The morality of the Carthaginians, in fact, appears to have been originally of even an ascetic character, as befitted an industrious and largely agricultural people (Aristot. *Oecon.* i. 5). The Phœnician theory of cosmogony was given by a native author, Sanchoniathon, born either at Tyre or Berytus in the tenth century B.C., who wrote in Phœnician a history in nine books, containing an account of the theology and antiquities of Phœnicia, and of the neighbouring states. This work was translated into Greek under Hadrian by Philo of Byblus, and of it some fragments have been preserved in the history of Eusebius of Caesarea. An interesting summary of the substance of these fragments is given in Davis's *Carthage*, pp. 199–205 (N. Y. 1861).

GOVERNMENT.—The form of government at Carthage, which Aristotle praises for its stability and for its success in securing the general happiness and prosperity of the people, was aristocratic in its constitution (Aristot. *Polit.* ii. 8). The principal magistrates (*suffetes*, Heb. *sophetim*) have been compared to both the Roman consuls and the Spartan kings. Their number, however, is not definitely known, nor the extent of their term of office. They were eligible for re-election. A Senate, elected by popular vote, participated in the government with the *suffetes*, and was filled largely from the ranks of the wealthy. There appears to have been a sort of referendum to the people when the *suffetes* and the Senate disagreed upon any course of action. There existed also, side by side with the regular governmental organization, a power which, like that of the Spartan ephors, gradually gained the real control of the State. This was the highest aristocracy, which elected bodies of commissions (pentarchies) so constituted that the outgoing members preserved their power for another year, and thus impressed upon the institution a consistent and symmetrical policy. These pentarchies elected a council of 104 members, who at last usurped the authority of the State; though Hannibal succeeded in checking their power, and in restoring to the people some real share in the government.

HISTORY.—The history of Carthage falls naturally into four periods: (1) from the foundation of the city to the beginning of the wars with Syracuse, B.C. 410; (2) to the beginning of the war with Rome, B.C. 265; (3) to the destruction of the city by the Romans, B.C. 146; (4) from the restoration of the city to its final destruction by the Arabs, A.D. 698.

The foreign conquests of Carthage were undertaken with the object of securing her commerce. Justin tells us of a king, Malchus (the Latin form of the royal title), who, after successes in Africa and Sicily, was defeated in Sardinia, and turned his arms against his country. He must have lived between B.C. 600 and 550. A more historical personage is his successor Mago (between B.C. 550 and 500), said to be the founder of the military power of the Carthaginians. His sons were Hasdrubal and Hamilcar, his grandsons Hannibal, Hasdrubal, and Sappho, sons of Hasdrubal, and Himilco, Hanno, and Gisco, sons of Hamilcar. By the energy of this family the Carthaginian Empire was established over Sardinia, which was not lost till after the First Punic War, over the Balearic Islands and part of Sicily, and over portions of Liguria and Gaul. There are, however, few events of which the chronology is certain. The first is the sea-fight between the Etruscans and Carthaginians on the one hand and the Phocæans of Aleria in Corsica on the other, which occurred in B.C. 536. The Phocæans, driven from Asia Minor by Harpagus in 564, had settled at Aleria or Alalia in Corsica, but engaged in piracy, which demanded the interference of the commercial naval powers. The Phocæans won the battle, but with such loss that they abandoned Corsica, and settled at Velia in Italy. Polybius has preserved three treaties between Carthage and Rome, the first of which belongs to the year B.C. 509, the second probably to the period between B.C. 480 and 410. Their object is to restrict Roman commerce in Punic waters, and it is noticeable that the second treaty prescribes stricter limits than the first, and testifies to a considerable superiority of Carthage over Rome. To the period of about B.C. 500 belong the expeditions of Hanno and Himilco—the one to found colonies on the west coast of Africa, which was probably explored as far as the mouths of the Senegal and Gambia, the other to obtain a knowledge of the Atlantic, which resulted in the discovery of Britain. But the most important event of the first period was the battle of Himera, fought between Hamilcar and Gelo of Syracuse, about the year B.C. 480. Terillus, tyrant of Himera, on the north coast of Sicily, driven out by Thero of Agrigentum, implored and obtained help from the Carthaginians. Thero was assisted by Gelo of Syracuse. An account of this battle is given by Herodotus. The forces of Hamilcar consisted of 3000 ships and 300,000 men—Phœnicians, Libyans, Iberians, Ligurians, Helysci (perhaps Volscians), Sardinians, and Corsicans. He was defeated with great loss.

Carthaginian Warrior. (Cabinet de France.)

For seventy years the Carthaginians made no further effort for the subjugation of Sicily. This battle is one of the most important in ancient history. The expedition in which it terminated was undertaken in conjunction with that of the Persians against the Greeks of Attica. The nearly simultaneous defeats at Himera and Salamis decided the question whether Semitic or Aryan nations should hold the empire of the West. The only other events of any importance in this period of which we have an account are the more complete subjugation of the African dependencies by the family of Mago, and the settlement of the disputed boundary between Carthage and Cyrené.

The second period of 140 years (B.C. 410–269) is occupied with the attempts of Carthage to reduce Sicily to the condition of a subject province. At this time her settlements were confined to the

western corner of the island, while on the eastern coast Syracuse undertook the defence of Grecian nationality, and waged the battle of Aryans against Semites, until both combatants fell before the supremacy of Rome. The repulse of the Athenians from Syracuse, and the same rivalry between Egesta and Selinus which had invited Athenian interference in the affairs of the island, induced the Carthaginians to renew an enterprise which had been interrupted for seventy years. Hannibal, son of Giso, stormed Selinus, and avenged at Himera the death of his grandfather. Overtures of peace were rejected, and preparations made for a more vigorous attack. In 406, Hannibal and Himilco destroyed the great city of Agrigentum, overthrew the mighty columns of her temples, and covered a flourishing site with a mass of ruins. Hannibal died before Agrigentum; Himilco proceeded to attack Gela. Syracuse was now governed by Dionysius, who from an obscure position had raised himself to the rank of despot. In 405, a treaty made by Carthage secured to her the possession of her conquests, and to Dionysius a firmer position on the throne. But he no sooner felt himself secure than he hastened to drive the enemy from the island. War broke out in 398, all Sicily fell before the Punic arms, and Dionysius, driven by Himilco to take refuge within the walls of Syracuse, was there besieged. Pestilence came to his assistance, and the Carthaginians were defeated; 150,000 Punic corpses lay unburied on Grecian soil; and Himilco, unable to bear the contempt of his fellow-citizens, starved himself to death. The Libyans rose in rebellion, and Carthage was threatened by an army of 200,000 men. The attempt of Mago, between 396 and 392, to procure a more favourable result had little effect. Ten years afterwards he led another expedition. The defeat of Cabala nearly lost the possession of the whole of Sicily, but the brilliant victory of Corsica restored the balance, and the Halycus was accepted as the boundary between the two peoples. Fourteen years of peace ensued. In 368, the misfortunes of Carthage encouraged Dionysius to a new but unsuccessful effort to complete the purpose of his life, but his death put an end to a renewal of the attempt, and his son and successor made peace with the Carthaginians. The weak government of Dionysius II. was favourable to the extension of Carthaginian Empire in Sicily; but they found an antagonist of different mettle in the Corinthian Timoleon, who, after liberating Syracuse from its tyrants, made war against Carthage for six years (B.C. 345–340). The defeat of the Crimissus (B.C. 340) was most crushing. The Holy Legion, composed of 2500 men of the best families of Carthage, was destroyed, and the host of mercenaries cut to pieces. Peace restrained the Carthaginians within their old boundary of the Halycus; the Greek cities were declared free; and Carthage promised never again to support a despot in Syracuse. The next thirty years contain little of note except traces of friendly intercourse between Carthage and Rome, and a record of assistance given to the Tyrians when besieged by Alexander the Great. She, however, sent ambassadors to Babylon to congratulate the conqueror on his return from Asia. Agathocles (q. v.) was the first to discover that the secular enemies of his countrymen were vulnerable in Africa. After becoming despot of Syracuse, and establishing his authority over the great towns in Sicily, he found that he had to reckon with the Carthaginians. Unsuccessful in the island, he transferred his forces to the mainland in 310, reduced Carthage to the last extremities, and would probably have obtained more signal success had not the revolt of Agrigentum called him home. Peace made in 306 continued till the death of Agathocles in 289. His loss encouraged the extension of Punic dominion, and at last obliged the Syracusans to call in the assistance of Pyrrhus, the chivalrous king of Epirus. He left Italy in 277, and in a short time drove the Carthaginians from the west and besieged them in the distant fortress of Lilybaeum. But his allies were untrue to him. Carthage and Rome were leagued against him. He left Sicily in 276, and his departure from Italy in the following year left the Carthaginians to stand in sharp antagonism to the Latin branch of the Aryan stock.

The third period of Carthaginian history extends from B.C. 264 to 146—from the outbreak of the first war with Rome to the final annihilation of the city by the conquerors. This is not the place for a detailed account of the Punic wars, which occupy a large space in every Roman history. We must content ourselves with a hasty summary. The first war, which lasted from B.C. 264 to 241, was a contest for the possession of Sicily. The Carthaginians in undertaking it felt secure of their mastery over the sea. Their ambassadors told the Romans that they could not even wash their hands in the sea without permission of the Carthaginians. Montesquieu considers it one of the chief causes of the rise of Roman greatness that they were careful to borrow from their enemies whatever was calculated to improve their own efficiency. The Romans not only built a fleet, but developed a novelty of tactics which precisely secured the object which they had in view. They were encouraged to further exertion by the victories of B.C. 260 and B.C. 256, and were schooled to caution by the defeat of the following year. The war was practically ended by the brilliant success of Catulus in B.C. 242, and Sicily was lost to the Carthaginians. The next three years and a half (241–237) were occupied by a civil war, which shows us on what insecure foundations the power of Carthage was based. The large army of mercenaries which had been employed against Rome was incautiously admitted into the city. Under pretence of demanding pay they rose against their employers, and were joined by the Libyans and Numidians, who cultivated the surrounding lands in unwilling subjection. The insurrection was quelled with difficulty, but a similar revolution in Sardinia was more successful—700 Carthaginians were barbarously murdered, and the possession of the island passed to the Romans. All we know of the twenty years which elapsed before the beginning of the second war with Rome is confined to the successes of Hamilcar and his family in Spain. In B.C. 218, Hannibal, who had sworn as a boy eternal enmity to the Romans, began the enterprise to which he devoted his life. His object was not so much to conquer Italian soil or Italian cities as to break up the confederacy upon which the greatness of Rome depended, and to undo the fabric of its empire stone by stone. He sought, therefore, on the one hand to rouse Greeks and Orientals to a joint attack upon the

common foe, and on the other to sow dissension among the Latin, Sabellian, and Oscan tribes, and to urge them to reduce Rome to that position of comparative inferiority which she had occupied many centuries before. Both these plans failed. Hannibal was badly supported from home; he found that to combine in unity the shifting policy of the East was to weave a rope of sand; and he discovered, above all, that Roman supremacy was established on a basis of complete security. Far different, in fact, was her position, seated among kindred peoples bound to her by affinities of blood and language as well as interest, governed by the wise policy of a patriotic Senate, and restrained by the overpowering force of devoted legions, from that of the city of merchants, torn by factions, surrounded by alien and even hostile tribes, defended by mercenaries, and swayed by interest and passion. The defeat of Hasdrubal at the Metaurus in B.C. 207 crushed the last hope of the invader; Spain was recovered by the genius of Scipio; and in B.C. 203, Hannibal, not unwillingly, obeyed the order to embark from Italy to retard the ruin of his country which it was too late to save. The battle of Zama, in 202, put an end to the war in the following year. It was due to the magnanimity of Scipio and Hannibal that peace was concluded on such terms that, while Rome had no longer to fear Carthage as a rival, she was content to recognize her existence as a commercial community.

For the next six years, Hannibal governed the city which he had not been able to preserve. He reformed the constitution in a democratical sense, and paid with surprising facility the enormous indemnity demanded by Rome. He was engaged in planning a combination against Rome with Antiochus of Syria when he was driven from power, and forced to take refuge in the East, where shortly afterwards he fell a victim to Roman hatred.

The interval between B.C. 183 and 150 contains little besides the history of internal dissensions—struggles between the Roman party, the democratical party, and the party of Masinissa, which tore the city in sunder by their quarrels. The so-called Third Punic War (B.C. 149–146) is one of the saddest events in all history, and the greatest blot upon the reputation of the Romans. Jealousy of their old antagonists had been shown by constant acts of injustice, and at last the sight of the prosperity and riches of the city impressed upon the narrow mind of Cato the conviction that Carthage must be blotted out. A pretext for war was wantonly invented. The anxieties of the Carthaginians to secure peace at any sacrifice was made the instrument of their destruction. When they saw that their ruin was resolved upon, and that compromise was hopeless, they defended themselves with an energy which would have saved them at an earlier period. The sentence of the Roman Senate was ruthlessly carried out. The city burned for seventeen days, and concealed its very site under a heap of ashes. The plough was passed over it, and the ground was cursed forever. In the words of Mommsen, "where the industrious Phœnicians bustled and trafficked for five hundred years, Roman slaves henceforth pastured the herds of their distant masters."

The history of Roman Carthage, which constitutes the fourth period, can be given in a few words. In B.C. 122, Gaius Gracchus led 6000 colonists to Africa, and founded the city of Iunonia. The colony did not prosper. In B.C. 29, a second colony (Colonia Carthago) was sent out by Augustus in fulfilment of a design of Iulius Caesar. This became so prosperous that Herodian declares it to have disputed with Alexandria the second place in the Empire. In the middle of the fifth century, it became, under Genseric, the capital of the Vandal kingdom (439), and in A.D. 533 it was stormed by Belisarius. In A.D. 698, it was entirely destroyed by the general of the calif Abd-ul-Melek.

For centuries after this final destruction, the site of Carthage was a quarry for both the Africans and for the merchants of Europe. Genoese vessels, trading with Tunis in the Middle Ages, seldom returned without a cargo of Carthaginian marble. The cathedral of Pisa is even said to have been built out of the ruins of Carthage. Recent times, also, have aided in the work of devastation, since the marble blocks of the ancient walls have been within the last few years in part destroyed by the operations of the Tunisian railway. The aqueduct, over fifty miles in length, is the only remnant of the greatness of the city's past that still preserves a real impressiveness.

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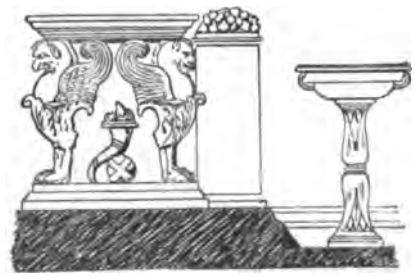
Carthāgo Nova (Καρχηδών, ἡ Νέα). The modern Carthagena; an important town on the east coast of Hispania Tarraconensis, founded by the Carthaginians under Hasdrubal, B.C. 243, and subsequently conquered and colonized by the Romans. It is situated on a promontory running out into the sea, and possesses one of the finest harbours in the world. At the entrance was a small island known as Scombraria, famous for the fish-sauce made from the *scombri* or mackerel caught here. See GARUM.

Cartibŭlum. A particular kind of table described by Varro (*L. L.* v. 125) as frequently seen in the *atria* of Roman houses during his boyhood



Cartibulum. (From Pompeii.)

(about B.C. 100). Both the name and the thing were apparently becoming obsolete in his time. It was an oblong slab of marble supported on a single bracket or console (*una columella*); it stood near the impluvium, and bronze vessels were placed upon it. Such a table has been discovered in more than one house at Pompeii, with a fountain behind it shaped like a cippus or square pillar, and flowing into the impluvium.

Carus, M. AURELIUS. A Roman emperor, who succeeded Probus. He was first appointed, by the latter, prætorian prefect, and after his death was chosen by the army to be his successor, A.D. 282. Carus created his two sons, Carinus and Numerianus, Caesars, as soon as he was elevated to the Empire, and, some time after, gave them each the title of Augustus. On the news of the death of Probus, the barbarians put themselves in motion, and Carus, sending his son Carinus into Gaul, departed with Numerianus for Illyricum, in order to oppose the Sarmatae, who threatened Thrace and Italy. He slew 16,000, and made 20,000 prisoners. Proceeding after this against the Persians, he made himself master of Mesopotamia, and of the cities of Seleucia and Ctesiphon, and took in consequence the surnames of Persicus and Parthicus. He died, however, in the midst of his successes, A.D. 283. (See APER.) His whole reign was one of not more than sixteen or seventeen months. Carus was deified after his death. According to Vopiscus, by whom his life was written, he held a middle rank between good and bad princes.

Carventum. A town of the Volsci, to which the Carventana Arx mentioned by Livy (iv. 53, 9) belonged, between Signia and the sources of the Trerus.

Carvilius Maxĭmus. (1) SPURIUS, twice consul, B.C. 293 and 273, both times with L. Papirius Cursor. In their first consulship they gained brilliant victories over the Samnites, and in their second they brought the Samnite War to a close. (2) SPURIUS, son of the preceding, twice consul, B.C. 234 and 228, is said to have been the first person at Rome who divorced his wife. See Valerius Maximus, ii. 1, 4; Aul. Gell. iv. 3; xvii. 21.

Caryae (Καρύαι). A town in Laconia near the borders of Arcadia, originally belonged to the territory of Tegea in Arcadia. Female figures in architecture that support burdens are said to have been called CARYATĬDES in token of the abject slavery to which the women of Caryae were reduced by the Greeks, as a punishment for joining the Persians at the invasion of Greece (Vitruv. i. 1, 5).

Caryatid. (From the Erechtheum, Athens.)

Caryanda (Καρύανδα). A city of Caria, on a little island, once probably united with the mainland. It was the birthplace of the geographer Scylax.

Caryatĭdes (καρυάτιδες). See CARYAE.

Carystus (Κάρυστος). A town on the southern coast of Euboea, founded by Dryopes, celebrated for its marble quarries and for the mineral known as *asbestos* (q. v.).

Casa. (1) A cottage. See DOMUS. (2) A bower or rustic arbour.

Casa Romŭli. The thatched cottage of Romulus on the Capitoline Hill at Rome, for which see the article DOMUS, p. 536.

Casaubon, ISAAC. A great classical scholar of the sixteenth century, born at Geneva, February 15th, 1559. When only twenty-four years of age, he was appointed professor of Greek at Geneva, from which town he was called in 1596 to a like chair at Montpellier. In 1598, he became royal librarian at Paris; but on the death of Henry IV. this position became insecure by reason of his Protestantism, and in 1610 he removed to England, where he was received with great favour by James I., who made him prebendary of Canterbury and Westminster. Casaubon was bitterly attacked by many as having sold his conscience for preferment, and thus becoming the hired advocate of James. In 1614, he wrote his *Exercitationes contra Baronium*, in criticism of the *Annales Ecclesiastici* of Cardinal Baronius.

Casaubon was a scholar of great application, retentiveness, and candour; indefatigable in research, and with an excellent faculty of illustration. He had by unwearied labour acquired a vast fund of information, and his diffuse and exhaustive commentaries show how richly stored a mind he possessed. He represents the non-Ciceronian school of sixteenth-century Latinity to which Scaliger and Lipsius also belonged, these three being known as the "Triumvirate" by their contemporaries. The works of Casaubon comprise the treatises *De Satirica Graeca Poësi et Romanorum Satira* (1605); *De Libertate Ecclesiastica* (1607); the *Exercitationes* already mentioned; and annotated editions of Strabo (1587); Dionysius Hal. (1588); Aristotle (1590); Pliny's Letters (1591); Theophrastus (1592); Diogenes Laërtius (1593); Suetonius (1595); Theocritus (1596); Athenaeus (1598-1600); the Hist. Augusta (1603); Persius (1605); Polybius (1609); and the *edit. prin.* of Polyaenus. Of these the most ambitious work is the commentary upon Athenaeus, in the preparation of which he spent ten years. Perhaps the most valuable is the Persius, which Scaliger enthusiastically styled "divine." Casaubon died in London, July 1st, 1614. His life has been written by Mark Pattison (Oxford, 1875), of which a second edition, edited by Prof. Nettleship, appeared in 1892.

Casca, P. SERVILIUS. A tribune of the plebs, B.C. 44, and one of Caesar's assassins.

Casci. See ABORIGINES.

Caseus (τυρός). Cheese, made by the Greeks and Romans of the milk of cows, sheep, and goats, and eaten either like cream cheese fresh, or dried and hardened. It was pressed into ornamental forms by moulds of boxwood. See Varro, *R. R.* ii. 11; Colum. vii. 8, 7; and especially Pliny, *H. N.* xi. § 97.

Casilīnum. A town in Campania on the Vulturnus, and on the same site as the modern Capua, celebrated for its heroic defence against Hannibal, B.C. 216.

Casīna. A comedy of Plautus, which has come down to us in the form of an abridgment. It is based upon the Κληρούμενοι of Diphilus, with the addition of obscene and vulgar passages to suit the Roman taste. A good separate edition is that of Geppert (Berlin, 1866), and that of Schöll (Leipzig, 1890).

Casīnum. The modern S. Germano; a town in Latium on the river Casinus. Its citadel occupied the same site as the celebrated convent Monte Cassino.

Casiōtis. The district containing Casius (q. v.).

Casius. (1) The modern Ras Kasaroun; a mountain on the coast of Egypt, east of Pelusium, with a temple of Iupiter on its summit. Here also was the grave of Pompey. (2) Jebel Okrah; a mountain on the coast of Syria, south of Antioch and the Orontes.

Casmĕna (Κασμένη) or **Casmĕnae** (Κασμέναι). A town in Sicily, founded by Syracuse about B.C. 643.

Casperia or **Casperŭla.** A town of the Sabines on the river Himella.

Caspiae Portae or **Pylae** (Κάσπιαι Πύλαι). The Caspian Gates; a name given to several passes through the mountains round the Caspian. The principal of these was near the ancient Rhagae or Arsacia. Being a noted and central point, distances were reckoned from it (Polyb. v. 44, 5).

Caspii (Κάσπιοι). The name of certain Scythian tribes around the Caspian Sea.

Caspii Montes (τὸ Κάσπιον ὄρος). The modern Elburz Mountains; a name applied generally to the whole range of mountains which surround the Caspian Sea on the south and southwest, at the distance of from fifteen to thirty miles from its shore, and more especially to that part of this range south of the Caspian, in which was the pass called Caspiae Pylae (q. v.).

Caspīri (Κάσπειροι) or **Caspiraei** (Κασπιραῖοι). A people of India, whose exact position is doubtful; they are generally placed in Cashmere and Nepaul.

Caspium Mare (τὸ Κάσπιον πέλαγος). The modern Caspian Sea, also called HYRCANIUM, ALBĀNUM, and SCYTHĪCUM—names all derived from the people who lived on its shores; a great salt-water lake in Asia. Probably at some remote period the Caspian was united both with the Sea of Aral and with the Arctic Ocean. Both lakes have their surface considerably below that of the Euxine or Black Sea, the Caspian nearly 350 feet, and the Aral about 200 feet, and both are still sinking by evaporation. The whole of the neighbouring country indicates that this process has been going on for centuries past. Besides a number of smaller streams, two great rivers flow into the Caspian: the Rha (Volga) on the north, and the united Cyrus and Araxes (Kour) on the west; but it loses more by evaporation than it receives from these rivers.

Cassander (Κάσσανδρος). The son of Alexander's general, Antipater. His father, on his death-bed (B.C. 319), appointed Polysperchon regent, and conferred upon Cassander only the secondary dignity of chiliarch. Being dissatisfied with this arrangement, Cassander strengthened himself in various ways that he might carry on war with Polysperchon. First, he formed an alliance with Ptolemy and Antigonus, and next defeated Olympias and put her to death. Afterwards he joined Seleucus, Ptolemy, and Lysimachus in their war against Antigonus. This war was, on the whole, unfavourable to Cassander. In 306, Cassander took the title of king, when it was assumed by Antigonus, Lysimachus, and Ptolemy. But it was not until the year 301 that the decisive battle of Ipsus secured Cassander the possession of Macedonia and Greece. Cassander died of dropsy in 297, and was succeeded by his son Philip.

Cassandra (Κασσάνδρα). The daughter of Priam and Hecuba. She was beloved by Apollo, and promised to listen to his addresses, provided he would grant her the knowledge of futurity. This knowledge she obtained, but she was regardless of her promise; and Apollo, in revenge, determined that no credit should ever be attached to her predictions. Hence her warnings respecting the downfall of Troy, and the subsequent misfortunes of the

Cassandra.

race, were disregarded by her countrymen. When Troy was taken, she fled for shelter to the Temple of Athené, but was exposed there to the brutality of Aiax, the son of Oïleus. In the division of the spoils she fell to the share of Agamemnon, and was assassinated with him on his return to Mycenae. (See AGAMEMNON.) Cassandra was called Priameïs from her father; and Alexandra, as the sister of Alexander or Paris.

Cassandrēa (Κασσάνδρεια). See POTIDAEA.

Cassia Lex. See LEX.

Cassiāni. See IURISPRUDENTIA.

Cassiodōrus or **Cassiodorius**, FL. MAGNUS AURELIUS. A distinguished statesman, and one of the few men of learning at the downfall of the Western Empire, was born about A.D. 480, and died about A.D. 575. He enjoyed the confidence of Theodoric the Great and his successors, and conducted for a long series of years the government of the Ostrogothic kingdom. Several of his works, besides fragments of his orations, are still extant: (1) a history of the world from Adam to A.D. 519 (*Chronica*), rather meagre in substance; (2) a history of the Goths (*Historia Gothica*) to 526, of which we have only the version of Iordanis (*De Origine Actibusque Getarum*), an abridgment; (3) a collection of official documents (*Variarum Libri*

xii.); (4) a number of theological and semi-theological works, among which are the *Institutiones Divinarum et Saecularium Litterarum*, a verbose commentary on the Psalms; besides a treatise *De Anima*; and (5) grammatical works, of which only one, *De Orthographia*, deserves mention. Late in life, Cassiodorus entered the Benedictine Order, and in 540 retired to a monastery in Calabria which he had himself founded (A.D. 529). His teaching led the monks of that order to prize ancient literature, so that the Benedictines afterwards performed a priceless service to classical scholarship in preserving MSS. of authors who would in all probability have otherwise been lost to us. On this point, see the work of Olleris, *Cassiodore, Conservateur des Livres de l'Antiquité Latine* (Paris, 1841).

The *editio princeps* of all the extant works of Cassiodorus is that of Fornerius (Paris, 1579), reprinted in Migne's *Patrologia*. There is a good English translation of a part of the *Variarum*, by Hodgkin, *The Letters of Cassiodorus* (London, 1886), with an Introduction. See IORDANIS.

Cassiopēa (Κασσιέπεια) or **Cassiŏpé** (Κασσιόπη). The wife of Cepheus, in Aethiopia, and mother of Andromeda, whose beauty she extolled above that of the Nereids. (See ANDROMEDA.) She was afterwards placed among the stars.

Cassis. A helmet. See GALEA.

Cassiterĭdes (Κασσιτερίδες). Islands in the Western Ocean, where tin was found, supposed to be the Scilly Islands of the moderns, together with a part of Cornwall. The term Cassiterides is derived from the Greek κασσίτερος, "tin." The tin was obtained by the islanders from the mainland, and afterwards sold to strangers. Solinus (ch. 22) mentions these islands under the name of Silurum Insulae, and Sulpicius Severus (ii. 51), under that of Sylina Insula.

Cassius. (1) SPURIUS CASSIUS VISCELLĪNUS. A Roman distinguished for having carried through the first agrarian law at Rome, by which he gained the enmity of his fellow-patricians, who accused him of seeking regal power and put him to death. He held the consulship in B.C. 502, 493, and 486. From his time, the Cassii are plebeians, having probably abandoned the patriciate. See AGRARIAE LEGES. (2) GAIUS CASSIUS LONGĪNUS, one of the conspirators against Iulius Caesar. Even when a boy he is said to have been remarkable for his pride and the violence of his temper, if we may believe the anecdotes recorded of him by Plutarch (*Brut.* 9) and Valerius Maximus (iii. 1). He accompanied Crassus into Parthia as his quaestor, and distinguished himself, after the death of his general, by conducting the wreck of the Roman army back to Syria in safety. At the beginning of the Civil War he was one of the tribunes of the people. We find him after this commanding the Syrian squadron in Pompey's fleet, and infesting the coasts of Sicily. A short time before the battle of Pharsalia he had burned the entire fleet of the enemy, amounting to thirty-five ships, in the harbour of Messana. The news of Pompey's defeat, however, deterred him from pursuing his advantages; and, resigning the contest, he submitted to Caesar in Asia Minor, when the latter was returning from Egypt into Italy. Cicero, however, asserts that at this very time Cassius had intended to assassinate the man whose clemency he was willing to solicit, had not an accident prevented the accomplishment of his purpose (*Philipp.* ii. 11). He was not only spared by Caesar, but was appointed by him one of his lieutenants, a favour bestowed by magistrates upon their friends, in order to invest them with a public character, and thus enable them to reside or to travel in the provinces with greater comfort and dignity. Even during the last campaign of Caesar in Spain, Cassius wrote to Cicero, saying that he was anxious that Caesar should be victorious, for that he preferred an old and merciful master to a new and cruel one (Cic. *Ep. ad Fam.* xv. 19). He also, together with Brutus, was appointed one of the praetors for the year 709, at a moment in which he was entirely discontented with Caesar's government; and he is said to have been the person by whose intrigues the first elements of the conspiracy were formed. Cassius had married Iunia, the sister of Brutus, and it was partly through her means that he made his approaches, when seeking to gain over her brother and induce him to join in the plot. After the assassination of Caesar, Cassius, together with Brutus, raised an army, and was met by Octavius and Antony at Philippi. The wing which Cassius commanded being defeated, he imagined that all was lost, and killed himself, B.C. 42. Brutus gave him an honourable burial, and called him, with tears, the last of the Romans. (3) PARMENSIS, so called from his having been born at Parma in Italy, was a Latin poet of considerable talent. He sided with Brutus and Cassius in the Civil War, and obtained the office of military tribune. After the defeat of the republican forces he retired to Athens, and was put to death by Q. Varius, who had been sent for that purpose by Octavianus. He must not be confounded with Cassius the Etrurian, who appears to have been a very rapid and poor writer. (4) HEMĪNA, an early annalist of Rome, who flourished about B.C. 145. (5) A Roman lawyer, who reduced to a scientific system the legal principles set forth by Ateius Capito. His school is called Cassiani. (6) A Roman orator, distinguished for his eloquence, and fond, at the same time, of indulging in satirical composition. He was exiled by Augustus to the island of Seriphus, where he ended his days in wretchedness. His full name was TITUS CASSIUS SEVERUS. (7) CASSIUS LONGĪNUS. See LONGINUS. (8) CASSIUS FELIX. A Greek physician, who lived in the reign of Tiberius and wrote a treatise with the title Ἰατρικαὶ Ἀπορίαι καὶ Προβλήματα Φυσικά. It is printed in Ideler's *Physici et Medici Graeci Minores* (Berlin, 1841). (9) DION. See DION.

Cassivelaunus. A British chief, ruled over the country north of the Tamesis (Thames), and was intrusted by the Britons with the supreme command on Caesar's second invasion of Britain, B.C. 54. He was defeated by Caesar, and was obliged to sue for peace. Cf. Caes. *B. G.* v. 11, 18.

Castalia (Κασταλία). A celebrated fountain on Mount Parnassus, in which the Pythia was accustomed to bathe; sacred to Apollo and the Muses, who were hence called Castalides.

Castellāni Cista. See CISTA CASTELLANIANA.

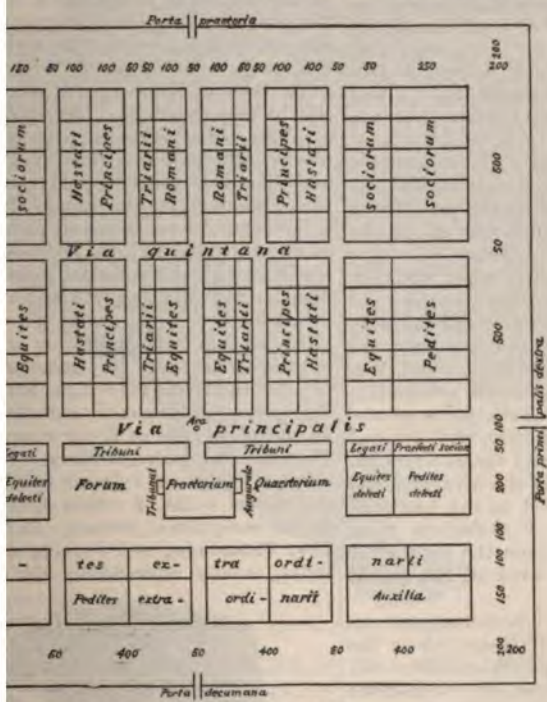
Castellum. The diminutive of *castrum*, and denoting (1) a small fortress, or (2) a small town containing a garrison (Curt. v. 3).

quae. A reservoir. See AQUAE

Κασθαναία). A town of Thessaly, Magnesia, northwest of the prom- t is noticed by Herodotus in his errible storm experienced by the f this coast (vii. 183).

ωρ). Brother of Pollux. See

A Roman camp, fortified with a litch, outside of which a Roman t a single night. It was marked lected for the purpose, generally a hill. The same plan was always quarters were indicated by col- nces, so that the divisions of the me in, could find their places at dle of the second century B.C., ac- ount of Polybius (vi. 27), the plan nsular army of two legions, with ingent of Italian allies and its was as follows (see plan): The



Plan of a Roman Camp. (After Polybius.)

, its front being on the side far- nemy. It had two main streets The *via principalis*, 100 feet wide, into a front part amounting to of the whole, and a back part the enemy. This road ended at *porta principalis dextra* and the *sinistra*. (*b*) The *via praetoria*, *principalis* at right angles, and le length of the camp into two l was 50 feet in width, and ended *porta decumana* in front and the on the side opening towards the ront part were encamped the two ir allied contingents. They lay in three double rows of tents on each side of the *via praetoria*, which made a right angle with the *via principalis*. Its whole length was divided by streets 50 feet in width, while across it, from one lateral rampart to the other, ran the *via quintana*. The front side of the rows of tents was turned towards the intervening streets. Starting from the *via praetoria*, the first two lines of tents on each side contained the cavalry and infantry of one legion each, while the third row, lying nearest to the rampart, contained the cavalry and infantry of the allied contingents. In the hinder part of the camp, directly upon the *via principalis*, and on both sides of the *via praetoria*, were the tents of the twelve military tribunes, opposite the four ranks of the legions. On both sides were the tents of the *praefecti* of the allied contingents, placed in the same way opposite those of the troops under their command. Then followed the headquarters, or *praetorium*, a space 200 feet square, intersected by the *via praetoria*. In this was the general's tent (*tabernaculum*); in front was the altar on which the general sacrificed, on the left the *augurale* for taking the auspices, and on the right the *tribunal*. This was a bank of earth covered with turf, on which the general took his stand when addressing the troops (see ADLOCUTIO) or administering justice. On the right of the *praetorium* was the *quaestorium*, containing the quarters of the paymasters and the train of artillery. On the left was the *forum*, a meeting-place for the soldiers. Between these spaces and the lateral ramparts were the tents of the select troops who composed the body-guard of the general. Those of the cavalry had their front turned inwards, while those of the infantry were turned towards the wall. The tents of the picked allied troops occupied the hinder part of the camp, which was bounded by a cross-road 100 feet in breadth. The tents of the cavalry looked inwards, those of the infantry towards the rampart. The auxiliary troops were posted at the two angles of this space. The rampart was divided from the tents by an open space 200 feet in width. This was specially intended to facilitate the march of the troops at their entrance and exit.

The construction of the fortifications always began before the general's tent was pitched. The legionaries constructed the rampart and ditch in front and rear, while the allies did the same on either side. The stakes required for the formation of an *abattis* on the outer side of the wall were carried by the soldiers themselves on the march. The whole work was carried on under arms. The watches (*excubiae* and *vigiliae*) were kept with great strictness both by day and night. The *vigiliae*, or night-watches, were relieved four

times, the trumpet sounding on each occasion. The posts of each night-watch were inspected by four Roman *equites*. The password for the night was given by the general. Each gate was guarded by outposts of infantry and cavalry, the light-armed troops (*velites*) being also distributed as sentries along the ramparts. When the camp was to break up, three signals were given; at the first, the tents were taken down and packed up; at the second, they were put upon beasts of burden and in wagons; and at the third, the army began its march.

After the time of Polybius the Roman military system underwent many changes, which involved alterations in the arrangements of the camp, but we have no trustworthy information on this subject in detail until the beginning of the second century A.D. The treatise of Hyginus (q. v.) on castrametation gives the following statements as to the practice of his time. The ordinary form of a camp was that of a rectangle, the length of which was about a third part greater than the breadth. In former times the legions were posted inside the camp; but now, being regarded as the most trustworthy troops, they were encamped along the whole line of ramparts, the width of which was now limited to 60 feet. They were separated from the interior of the camp by a road 30 feet wide (*via sagularis*), running parallel to the line of ramparts. The interior was now divided, not into two, but into three main sections. The midmost of these lay between the *via principalis*, which was 60, and the *via quintana*, which was 40 feet wide. It was occupied by the *praetorium* and the troops of the guard, and was called the wing of the *praetorium* (*latera praetorii*). The auxiliary troops were stationed in what was now the front part, or *praetentura*, between the *via principalis* and the *porta praetoria*, and the rear, or *retentura*, between the *via quintana* and the *porta decumana*. The *via praetoria*, which was also 60 feet wide, led only from the *praetorium* and the *forum* in front of it to the *porta praetoria*, as at this time the *quaestorium* was situated between the *porta decumana* and the *praetorium*. The general superintendence of the arrangements was, during the imperial period, in the hands of the *praefectus castrorum*. See PRAEFECTUS.

All the important literature on the subject of camps will be found in the work of Marquardt and Mommsen, v. 390–408.

(2) CASTRA PRAETORIĀNA. The permanent encampment on the outskirts of Rome where the Praetorian Guard was stationed (Suet. *Claud.* 21).

(3) CASTRA NAVALIA. A line of fortifications drawn up around a fleet to protect it from attack, when it was drawn up on the shore (Caes. *B. G.* v. 22). The term CASTRA NAUTĪCA is also used.

Castrenses. The *ministri* of the Roman emperor, whose residence in the early days of the Empire was often called *castra* or *praetorium*, in reference to his position as *imperator*. The whole of his servants formed the *familia castrensis*.

Castrum. See CASTELLUM.

Castrum. (1) INUI, a town of the Rutuli, on the coast of Latium, confounded by some writers with No. 2. (2) NOVUM (Torre di Chiaruccia), a town in Etruria, and a Roman colony on the coast. (3) NOVUM (Giulia Nova), a town in Picenum, probably at the mouth of the small river Batinum (Salinello).

Castŭla. A woman's petticoat. See TUNICA.

Castŭlo (Καστελλών). The modern Cazlona; a town of the Oretani in Hispania Tarraconensis, on the Baetis, and under the Romans an important place. In the mountains in the neighbourhood were silver and lead mines. The wife of Hannibal was a native of Castulo (Livy, xxiv. 41).

Cat. See FAELIS.

Catabathmus (Καταβαθμός) **Magnus** (i. e. great descent). A mountain and seaport at the inner curve of a deep bay on the north coast of Africa, considered to be the boundary between Egypt and Cyrenaïca.

Catacumbae (the name, not older than the third century A.D., is formed from κατὰ + κύμβη, "a hollow place"). A name given to subterranean burial-places, of which the most famous exist in Egypt, Rome, Naples, Syracuse, and Malta. The so-called Catacombs of Paris, as places of interment, are modern, dating from the close of the last century only.

The Catacombs of Egypt are vast in extent and extremely numerous, running through the range of mountains in the vicinity of Thebes. (See THEBAE.) Among them are especially to be noted the caverns in which the bodies of the Theban kings were originally interred. These were forty-seven in number, and, like the more elaborate of the other tombs, were covered with hieroglyphics and ornamented with pictures, mostly in fresco. The oldest of them now existing are not less than 4000 years of age, and have long since been plundered for the sake of the ornaments and other valuables contained in them. A most interesting collection of these frescoes can be found in the drawings and coloured plates of Wilkinson's *Manners and Customs of the Ancient Egyptians* (London, 1847).

The Roman Catacombs were originally quarries, of which some are of very great antiquity, antedating the traditional date of the founding of the city. These were subsequently extended so that at last all the seven hills of Rome were pierced by them. They are low dark corridors or vaulted halls excavated in the soft volcanic tufa and *puzzolana*, in the lateral walls of which apertures were made for the reception of corpses. In all there are some forty Catacombs, each forming a network of galleries, usually intersecting one another at right

Roman Catacombs. Gallery with Loculi. (From Northcote's *Roma Sotterranea*.)

occasionally radiating from a common
e passages are of an average height of
nd of an average width of from three
The apertures (*loculi*) used as graves
at the sides, and were covered in by
s or tiles bearing either religious em-
rtuary inscriptions. The whole length
n Catacombs is from 500 to 550 miles,
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dies.

e remembered that while the Greeks
s finally adopted cremation as a means
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Christians used and greatly extended
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Ground Plan of Roman Catacombs.

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otonous passages of the Catacombs are
y broken by the introduction of larger
used as *cubicula* or family burial-places.
also chambers set apart for worship, but
ot earlier than the fourth century. The
excavations were made by a regular so-
ssores. In most cases, the bodies to be
ere wrapped in cloth, and after the con-
read had been placed upon the breast,
er ornaments and memorials were added.

Earthen lamps were frequently set by the slabs which closed the niches.

The decoration of the Catacombs is interesting as throwing light upon the development of early Christian art. Many of the paintings are frescoes of the first and second century, and in their subjects are chiefly symbolical of the hopes of Christianity, the Resurrection being a favourite theme. The Good Shepherd, the Miracles, Daniel in the den of lions, and the Hebrews in the fiery furnace, also occur with frequency. The fish, too, by a kind of acrostic, is likewise an important symbol, on which see ACROSTICHA. A great number of inscriptions, many of them of much interest, occur. There are no representations of scenes of martyrdom earlier than the fifth century.

The most important of the Catacombs and the only one that has been even yet quite thoroughly explored is that of St. Callistus on the Via Appia. The one farthest distant (six miles) is that of St. Alexander.

Interments in the Catacombs were discontinued in the fifth century, but the caverns were still visited as containing the tombs of the martyrs. As early as A.D. 370, Pope Damasus caused apertures for lighting to be made, and had the most important tombs furnished with inscriptions. In the year 537, during the siege of Rome by the Goths, the tombs were pillaged, and again by the Lombards in 755, for the sake of the ornaments of gold and silver contained in them. From the time of Pope Paschalis I. (817–824), the Catacombs gradually fell into oblivion, until under Pope Paul III. (in 1535) investigation of them was once more begun. The enthusiastic and learned priest, Father Bosio, spent thirty years in exploring the passages, and in making drawings of the most interesting objects, such as lamps, vases, and monuments, contained in them. His great work, *Roma Sotterranea*, was published (in Italian) in 1632, three years after his death, edited by Father Severani. It was translated into Latin by Father Aringhi, and is still the most important source of information on the subject. In 1720, appeared Boldetti's valuable folio, which was followed by the noble contribution of Seroux d'Agincourt, *Histoire de l'Art par les Monuments*, one of the most learned of all the works relating to the Catacombs. Other valuable books for the student are those of Perret, *Les Catacombes*

Interior of Corridor, Catacombs of St. Callistus.

de Rome (Paris, 1853); Northcote, *Roman Catacombs* (London, 1859); Dyer, *The City of Rome: its Vicissitudes and Monuments* (new ed. 1883); Roller, *Les Catacombes de Rome*, 2 vols. (Paris, 1881); De Rossi, *Roma Sotterranea* (Rome, 1864–77); and Boissier, *Promenades Archéologiques* (3d ed. Paris, 1887). Popular works are Hare's *Walks in Rome* (11th ed. London, 1883); Lagrèze, *Pompéi, les Catacombes, et l'Alhambra* (Paris, 1872); Rio, *Poetry of Christian Art* (Eng. trans. London, 1854); Forbes, *Rambles in Rome* (London, 1882); Farrar, *The Early Days of Christianity* (London, 1882); and Lanciani, *Rome Pagan and Christian* (Boston, 1893). The inscriptions to the number of some 10,000 are given by De Rossi in his *Inscriptiones Christianae* (1857–61).

Catadūpa (τὰ Κατάδουπα and οἱ Κατάδουποι). A name given to the cataracts of the Nile, and also to the parts of Aethiopia in their neighbourhood (Herod. ii. 17). The Latin word is used as a neuter plural. See NILUS.

Catagogia (καταγώγια). See ANAGOGIA.

Catagrăpha (καταγραφή). See PICTURA.

Catalauni. See CATELAUNI.

Catalepton (κατὰ λεπτόν). A collection of fourteen poems in elegiac and iambic verse on various subjects, and ascribed to Vergil, to whose age, at least, they certainly belong. They are often, but less correctly, called CATALECTA. See VERGILIUS.

Catalogue of Ships. A name popularly given to the second half of the second book of the *Iliad* (484–877), in which the poet enumerates the leaders and forces of the Greek host assembled against Troy.

Catalŏgus (κατάλογος). The list of those persons at Athens who were liable to military service. See ASTRATEIAS GRAPHÉ.

Catalysĕōs tou Demou Graphé (καταλύσεως τοῦ δήμου γραφή). An action brought against persons who altered, or tried to alter, the democratic form of government at Athens, and connected with the προδοσίας γραφή. See PRODOSIAS GRAPHÉ.

Catamĭtus. See GANYMEDES.

Catăna (Κατάνη). A city of Sicily, on the eastern coast, at the base of Aetna, and a short distance below the river Acis and the Cyclopum Scopuli. It was founded by a colony from Chalcis in Euboea, in B.C. 730, five years after the settlement of Syracuse. Catana, like all the other colonies of Grecian origin, soon became independent of any foreign control, and, in consequence of the fertility of the surrounding country, attained to a considerable degree of prosperity. It does not appear, however, to have been at any time a populous city; and hence Hiero of Syracuse was enabled without difficulty to transfer the inhabitants to Leontini. A new colony of Peloponnesians and Syracusans was established here by him, and the place called Aetna, from its proximity to the mountain.

After the death of Hiero, the new colonists were driven out by the Siculi, and the old inhabitants from Leontini then came, and, recovering possession of the place, changed its name again to Catana. We find Catana after this possessed for a short time by the Athenians, and subsequently falling into the hands of Dionysius of Syracuse. This tyrant, according to Diodorus Siculus (xiv. 15), sold the inhabitants as slaves, and gave the city to his mercenary troops, the Campani, to dwell in. It is probable, however, that he only sold those who were taken with arms in their hands, and that many of the old population remained, since Dionysius afterwards persuaded these same Campani to migrate to the city of Aetna. Catana fell into the power of the Romans during the First Punic War. The modern name is Catania, and the distance from it to the summit of Aetna is given as thirty miles.

Cataonia (Καταονία). A fertile district in the southeastern part of Cappadocia, to which it was first added under the Romans, with Melitenē, which lies east of it. It had no important towns.

Cataphracti (κατάφρακτοι). (1) Mail-clad cavalry, found chiefly among the armies of the Eastern nations. They are first heard of in the army of the elder Cyrus, and later in the armies of Antiochus Epiphanes. From the time of Antoninus Pius they were common in the armies of Rome. The armour

Sarmatian Cataphract. (Column of Trajan.)

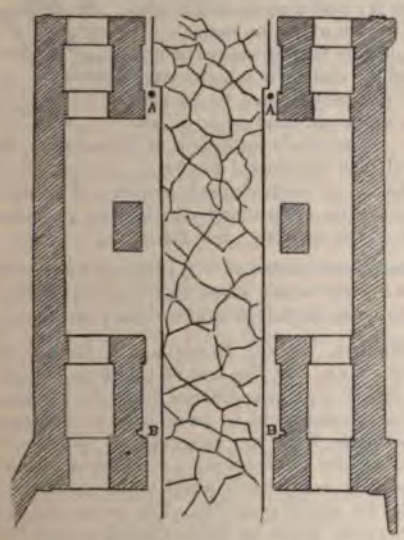
appears to have been a sort of scale-armour (φολιδωτός). (See Amm. Marcell. xvi. 10, 8; Tac. *Hist.* i. 79.) The word is probably Persian. See CRUPPELLARII. (2) The word *cataphractus* is sometimes applied to a ship with decks. See APHRACTUS; NAVIS.

Catapirātes (καταπειρατηρίη). A sounding-lead, consisting of a piece of lead fastened to a cord. The lead was greased, so that specimens of the kind of bottom might better attach themselves to it. See Lucilius, iii. 32 (p. 16 ed. Müll.).

Catapulta. See TORMENTUM.

Cataracta (καταρράκτης or βολίς). (1) A portcullis; so called because it fell with great force and a loud noise.

According to Vegetius, it was an additional defence, suspended by iron rings and ropes before the gates of a city, in such a manner that when the enemy had come up to the gates the portcullis might be let down so as to shut them in, and to enable the besieged to assail them from above. In the accompanying plan of the principal entrance to



Plan of Gate at Pompeii.

Pompeii, there are two sideways for foot-passengers, and a road between them, fourteen feet wide, for carriages. The gates were placed at A A, turning on pivots (see CARDO), as is proved by the holes in the pavement, which still remain. This end of the road was nearest to the town; in the opposite direction, the road led into the country. The portcullis was at B B, and was made to slide in grooves cut in the walls. The sideways, secured with smaller gates, were roofed in, whereas the portion of the main road between the gates (A A) and the portcullis (B B) was open to the sky. When, therefore, an attack was made, the assailants were either excluded by the portcullis, or, if they forced their way into the barbican, and attempted to break down the gates, the citizens, surrounding and attacking them from above, had the greatest possible facilities for impeding and destroying them. Vegetius speaks of the *cataracta* as an *ancient* contrivance; and it appears to have been employed by the Jews at Jerusalem as early as the time of David. (See Jer. xxix.)

(2) A boarding bridge like the *corvus* of Duilius, so called because it descended like a portcullis. See CORVUS.

(3) A sluice, or perhaps a weir with sluices or hatches in it, for regulating the height of water in a running stream. See Plin. *Epist.* x. 69.

Catarrhactes (Καταρράκτης). (1) A river of Pamphylia, which descends from the mountains of Taurus in a great, broken waterfall (whence its name). (2) The term is also applied, first by Strabo, to the cataracts of the Nile, which are distinguished as Catarrhactes Maior and Catarrhactes Minor. See NILUS.

Catascŏpes Graphé (κατασκοπῆς γραφή). An action allowed by Attic law to be brought against spies, who if caught were put to the torture in order to extort from them information, and then executed. Only foreigners were liable to this action. Citizens guilty of the crime were accused of προδοσία. See PRODOSIAS GRAPHÉ.

Catascopium. A small vessel (*navis speculatoria*) used for reconnoitering (Aul. Gell. x. 25).

Catasta. A raised platform upon which slaves were exposed for sale, so that the intending purchasers might more readily examine their points (Tibull. ii. 3, 60; Pers. vi. 77). The platform was sometimes made to revolve, as appears from Statius (*Silv.* ii. 1, 72). When the platform was used in private sales it was called *catasta arcana* (Mart. ix. 60. 5). See SERVUS.

Cateia. A missile used in war by the Germans, Gauls, and some of the Italians, and ascribed by some writers to the Persians. It was supposed to resemble the *aclis*, which was a sort of dart studded with points, and about a foot and a half long. (See Aul. Gell. x. 25; Isid. *Orig.* xviii. 7; Serv. *ad Aen.* vii. 730.) The *cateia* was also known as *teutona*, from the name of the people.

Catelauni. The modern Châlons-sur-Marne; a town in Gaul, near which Attila (q. v.) was defeated by Aëtius and Theodoric, A.D. 451.

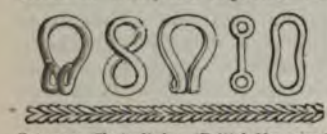
Catella. See CATENA.

Catēna, dim. CATELLA (ἅλυσις, dim. ἁλύσιον, ἁλυσίδιον). A chain.

Thucydides informs us that the Plataeans made use of "long iron chains" to suspend the beams which they let fall upon the battering-rams of their assailants. (See ARIES.) Under the Romans, prisoners were chained in the following manner: The soldier who was appointed to guard a particular captive had the chain fastened to the wrist of his left hand, the right remaining at liberty. The prisoner, on the contrary, had the chain fastened to the wrist of his right hand. Hence *dextras insertare catenis* means to submit to captivity: *leviorem in sinistra catenam.* The prisoner and the soldier who had the care of him (*custos*) were said to be *tied* to one another. Sometimes, for greater security, the prisoner was chained to two soldiers, one on each side of him. If he was found guiltless, they broke or cut asunder his chains. Instead of the common materials, iron or bronze, Antony, having got into his power Artavasdes, king of the Armenians, paid him the pretended compliment of having him bound with chains of gold (Vell. Paterc. ii. 82).

Chains which were of superior value, either on account of the material or the workmanship, are commonly called *catellae* (ἁλύσια), the diminutive

expressing their fineness and delicacy as well as their minuteness. The specimens of ancient chains which we have in bronze lamps, in scales (see LIBRA), and in ornaments for the person, especially necklaces (see MONILÉ), show a great variety of elegant and ingenious patterns. Besides a plain circle or oval, the separate link is often shaped like the figure 8, or is a bar with a circle at each end, or assumes other forms, some of which are here shown. The links are also found so closely entwined that the chain resembles plaited wire or thread, like the gold chains now manufactured at Venice. This is represented in the lower figure of the illustration.



Catenae—Chain-links. (British Museum.)

These valuable chains were sometimes given as rewards to the soldiers; but they were commonly worn by ladies, either on the neck or around the waist; and were used to suspend pearls, or jewels set in gold, keys, lockets, and other trinkets.

Catenarius, sc. CANIS. A watch-dog chained up in the vestibulum of a Roman house, usually with the notice CAVE CANEM (Petron. 19, 72).

Dog in Mosaic. (Pompeii.)

Catervarii. See GLADIATORES.

Cathaea. A country of Asia, the precise situation of which is doubtful. Mannert places it northeast of the Malli, in the vicinity of the Hydraotes. The chief town was Sangala. Diodorus Siculus calls the people Catheri.

Cathaei (Καθαῖοι). A great and warlike people of India intra Gangem, upon whom Alexander made war; though modern Orientalists regard them as a warlike caste (*Kshatriyas*) rather than a separate tribe.

Catharmi. See LUSTRATIO.

Cathĕdra (καθέδρα). A seat. The word was more particularly applied to a seat with a back but no arms, whereas the *sella*, however splendid in its material or dignified in its associations, had neither. The back was usually curved or hollow, and low enough for the arm to rest upon it with ease, as in the preceding illustration, taken from Sir William Hamilton's work on Greek vases. On the cathedra is seated a bride, who is being fanned by a female slave with a fan made of peacock's feathers; under her feet is a footstool.

Cathedra. (From a Greek Vase.)

There was also the *cathedra longa*, or easy-chair; and, more luxurious still, the *cathedra supina*, resembling the modern steamer-chair. Then, as now, they were often made of wicker-work (*salices*).

The cathedra was more used by women than by men (hence *femineae*, Mart. iii. 63). It was a mark of effeminacy when a man was seen stretched out on a reclining-chair. To sit on cathedrae at table was, however, less luxurious than the ordinary reclining posture, and was considered proper for boys. (See CENA.) The seat was not stuffed, but a cushion was commonly placed upon it; and a cover might also be thrown over the back.

Professorial Chair. (Visconti.)

Another sort of cathedra was a sedan-chair, in which women were accustomed to be carried about, instead of in a lectica. The *nuda cathedra* of Juvenal (i. 65), which the successful forger is carried *supinus*, probably an uncurtained lectica; it is insolence rather than effeminacy which here provokes the rage of the satirist. See LECTICA.

Cathĕter (καθετήρ). A surgical instrument for drawing off water from the bladder. The pure Latin name is *fistula aenea*. See CHIRURGIA.

Catilīna, LUCIUS SERGIUS. A Roman of patrician rank, and the last of the gens Sergia. Of his father and grandfather little is known: the former would seem to have been in indigent circumstances, from the language of Quintus Cicero (*De Petitione Consulatus*, 2), who speaks of Catiline as having been born amidst the poverty of his father (*in patris egestate*). The great-grandfather, M. Sergius Silus or Silo, distinguished himself greatly in the Second Punic War, and was present at the battles of Ticinus, Trebia, Trasimenus, and Cannae. Pliny speaks of his exploits in a very animated strain.

The cruelty of Catiline's disposition, his undaunted resolution, and the depravity of his morals fitted him for acting a distinguished part in the turbulent and bloody scenes of the period in which he lived. He embraced the interest of Sulla, in whose army he held the office of quaestor. Many citizens of noble birth are said by Quintus Cicero to have fallen by his hand; and, according to Plutarch, he had assassinated his own brother during the Civil War; and now, to screen himself from prosecution, persuaded Sulla to put him down among the proscribed as a person still alive. He murdered too, with his own hands, his sister's husband, a Roman knight of peaceable character. One of the worst actions, however, of which he was guilty would seem to have been the killing of M. Marius Gratidianus, a near relative of the celebrated Marius. Sulla had put the name of this individual on the list of the proscribed, whereupon Catiline entered the dwelling of the unfortunate

man, exhausted upon his person all the refinements of cruelty and insult, and, having at last put an end to his existence, carried his bloody head in triumph through the streets of Rome, and brought it to Sulla as he sat on his tribunal in the Forum. When this was done, the murderer washed his hands in the lustral water at the door of Apollo's temple, which stood in the immediate vicinity (Sen. *De Ira*, iii. 18).

Catiline was peculiarly dangerous and formidable, as his power of dissimulation enabled him to throw a veil over his vices. Equally well qualified to deceive the good, to intimidate the weak, and to inspire with his own boldness his depraved associates, he evaded two accusations brought against him by Clodius for criminal intercourse with a Vestal, and for monstrous extortions of which he had been guilty while proconsul in Africa (A.U.C. 687). He was charged also with having murdered his first wife and his son. A numerous group having been formed of young men of high birth and daring character, who saw no other means of extricating themselves from their enormous debts than by obtaining the highest offices of the State, Catiline was placed at their head. This eminence he owed chiefly to his connection with the old soldiers of Sulla, by means of whom he kept in awe the towns near Rome, and even Rome itself. At the same time, he numbered among his adherents not only the worst and lowest of the riotous populace, but also many of the patricians and men of consular rank. Everything favoured his audacious scheme. Pompey was pursuing the victories which Lucullus had prepared for him; and the latter was but a feeble supporter of the nobles in the Senate, who wished him, but in vain, to put himself at their head. Crassus, who had delivered Italy from the gladiators, was now striving with great eagerness after power and riches, and, instead of opposing, countenanced the growing influence of Catiline, as a means of his own aggrandizement. Caesar, who was labouring to revive the party of Marius, spared Catiline, and, perhaps, even encouraged him. Only two Romans remained determined to uphold their falling country: Cato and Cicero—the latter of whom alone possessed the qualifications necessary for the task. The conspirators were now planning the elevation of Catiline and one of his accomplices to the consulship. When this was effected, they hoped to obtain possession of the public treasures and the property of the citizens, under various pretexts, and especially by means of proscription. It is not probable, however, that Catiline had promised them the liberty of burning and plundering Rome. Cicero had the courage to stand as candidate for the consulship, in spite of the impending danger, of the extent of which he was perfectly aware. Neither insults nor threats, nor even riots and attempts to assassinate him, deterred him from his purpose; and, being supported by the richest citizens, he gained his election, B.C. 65. All that the party of Catiline could accomplish was the election of Gaius Antonius, one of their accomplices, as colleague of Cicero. This failure, however, did not deprive Catiline of the hope of gaining the consulship the following year. For this purpose he redoubled the measures of terror by means of which he had laid the foundation of his power. Meanwhile he had lost some of the most important members of his conspiracy. Antony had been prevailed upon, or compelled by Cicero, to remain neutral. Caesar and Crassus had resolved to do the same. Piso had been killed in Spain. Italy, however, was destitute of troops. The veterans of Sulla only waited the signal to take up arms. This signal was now given by Catiline. The centurion Manlius appeared among them, and formed a camp in Etruria. Cicero was on the watch, and a fortunate accident disclosed to him the counsels of the conspirators. One of them, Curius, was on intimate terms with a woman of doubtful reputation, Fulvia by name, and had acquainted her with their plans. Through this woman, Cicero learned that two knights had undertaken to assassinate him at his house. On the day which they had fixed for the execution of their plan they found his doors barred and guarded. Still Cicero delayed to make public the circumstances of a conspiracy the progress and resources of which he wished first to ascertain. He contented himself with warning his fellow-citizens, in general terms, of the impending danger. But when the insurrection of Manlius was made known, he procured the passage of the celebrated decree, "that the consuls should take care that the Republic received no detriment." By a decree of this kind, the consuls, or other magistrates named therein, were, in accordance with the custom of the State, armed with the supreme civil and military authority. It was exceedingly difficult to seize the person of one who had soldiers at his command, both in and out of Rome; still more difficult would it be to prove his guilt before those who were his accomplices with him, or, at least, were willing to make use of his plans to serve their own interests. Cicero had to choose between two evils—a revolution within the city, or a civil war; and he preferred the latter. Catiline had the boldness to take his seat in the Senate, known as he was to be the enemy of the Roman State. Cicero then rose and delivered that bold oration against him which was the means of saving Rome by driving Catiline from the city. The conspirators who remained—Lentulus, Cethegus, and other infamous senators—engaged to head the insurrection in Rome as soon as Catiline appeared at the gates. According to Cicero and Sallust, it was the intention of the conspirators to set the city on fire, and massacre the inhabitants. At any rate, these consequences might have easily followed from the circumstances of the case, without any previous resolution. Lentulus, Cethegus, and the other conspirators, in the meanwhile, were carrying on their criminal plots. They applied to the ambassadors of the Allobroges to transfer the war to the frontiers of Italy itself. These, however, revealed the plot, and their disclosures led to others still more important. The correspondence of the conspirators with their leader was intercepted. The Senate had now a notorious crime to punish. As the circumstances of the case did not allow a minute observance of form in the proceedings against the conspirators, the laws relating thereto were disregarded, as had been done in former instances of less pressing danger. Caesar spoke against immediate execution, but Cicero and Cato prevailed. Five of the conspirators were put to death. Gaius Antonius was then appointed to march against Catiline, but, on the eve of battle, under pretence of being disabled by the gout, he gave the command to his lieutenant Petreius. The battle was fought at Pistoria in

Etruria, and ended in the complete overthrow of the insurgents. Catiline, on finding that all was lost, resolved to die sword in hand, and his followers imitated his example (B.C. 62).

The history of Catiline's conspiracy has been written by Sallust in the extremely able monograph known as the *Bellum Catilinae*. See also the lives of Caesar and Cicero by Plutarch; Mommsen, *History of Rome*, iv. 203–209, 212–223; and the four orations of Cicero known as the *Orationes Catilinariae*, much read in schools. The story forms the subject of a tedious English play by Ben Jonson, entitled *Catiline's Conspiracy*, produced in 1611; and of a now-forgotten drama by Stephen Gosson. It is the basis of the historical novel by Herbert, *The Roman Traitor*.

Catillus or **Catĭlus**. See TIBUR.

Catillus. See CATINUS.

Catīnus or **Catīnum**, dim. CATILLUS or CATILLUM. A dish or platter on which viands were served up. Other names for similar table utensils will here be noticed; but it must be admitted that the differences of shape, materials, or use are not always clearly indicated. Even the distinction, so essential to our notions, between dishes and plates does not seem to have been observed (Hor. *Sat.* i. 3, 92); there is, in fact, no Greek or Latin word for "a plate" in the modern sense. Varro describes the catinus as deep enough to hold the gravy of meat or vegetables (*L. L.* v. 120). They were mostly of earthenware, and were kept in various sizes; to have the catinus too small for its contents showed a want of style (Hor. *Ep.* ii. 4, 77). The historic turbot of Domitian required a dish made on purpose (Juv. iv. 131 foll.); Vitellius had gone a step beyond this, and built a special furnace in which to bake a gigantic *patina* (Plin. *H. N.* xxxv. § 163). The PATINA (dim. *patella*) was also commonly of earthenware; it was bowl-shaped, and occurs frequently in Horace in the sense of a dish; but it was likewise used for cooking, and then had a cover (Plaut. *Pseud.* iii. 2, 51). The actor Aesopus had a patina worth 100,000 sesterces; the material is not described. PAROPSIS (παροψίς) was in Greek applied either to the dish or its contents, as is proved by Athenaeus, with abundant quotations from the comic poets—though Atticists tried to restrict the word to the latter sense; in Roman writers it is always the former: originally a square or oblong side-dish for delicacies, it came to mean any dish. There was also an APSIS or *absis* (q. v.), either round or semicircular, like modern salad-plates; and GABATAE, said to have been of a deep shape. The LANX varied in form, but seems to have been always of metal; huge silver lances were among the most costly objects of Roman extravagance. We also find a paropsis in silver (*Dig.* xxxiv. 2, l. 19, § 9). The Greek πίναξ, a board and so a wooden trencher, might be of other materials—e. g. silver; but silver dishes were thought vulgar by the Greeks, at least in early times (Athen. vi. 430 a).

The *catillus* was a saucer for pickles or other condiments (Hor. *Sat.* ii. 4, 75).

Cato. A surname of the Porcian family, derived from the Sabine *catus*, cognate with *acutus*. (1) M. PORCIUS CATO, surnamed CENSORIUS, in allusion to the severity with which he discharged the office of a censor, and hence commonly styled, at the present day, "Cato the Censor." Other surnames were, PRISCUS, "the old," and MAIOR, "the elder," both alluding to his having preceded, in order of time, the younger Cato, who committed suicide at Utica. Cato the Censor was born in B.C. 234 at Tusculum, of plebeian parents. His family were in very moderate circumstances, and little, if anything, was known of it, until he himself made the name a conspicuous one. His father left him a small farm in the Sabine territory, and here the first years of his youth were spent. The state of public affairs, however, soon compelled him to take up arms for the defence of his country. The Second Punic War had broken out, and Hannibal had invaded Italy. Cato, therefore, served his first campaign, at the age of seventeen, under Fabius Maximus, when he besieged the city of Capua. Five years after this he fought under the same commander at the siege of Tarentum, and, after the capture of this place, became acquainted with the Pythagorean Nearchus, who initiated him into the principles of that system of philosophy, with which, in practice, he had already become familiar. The war being ended, Cato returned to his farm. Near this there stood a cottage belonging to Manius Curius Dentatus, who had repeatedly triumphed over the Sabines and Samnites, and had at length driven Pyrrhus from Italy. Cato was accustomed frequently to walk over to the humble abode of this renowned commander, where he was struck with admiration at the frugality of its owner, and the skilful management of the farm which was attached to it. Hence it became his great object to emulate his illustrious neighbour, and adopt him as his model. Having made an estimate of his house, lands, slaves, and expenses, he applied himself to husbandry with new ardour, and retrenched all superfluity. In the morning he went to the small towns in the vicinity to plead and defend the causes of those who applied to him for assistance. Thence he returned to his fields, where, with a plain cloak over his shoulders in winter, and almost naked in summer, he laboured with his servants till they had concluded their tasks, after which he sat down along with them at table, eating the same bread and drinking the same wine. Valerius Flaccus, a noble and powerful Roman, who occupied an estate in the neighbourhood of Cato's residence, persuaded the young Cato to remove to Rome, and promised to assist him by his influence and patronage. Cato came, accordingly, to the capital, with an obscure name, and with no other resources than his own talents and the aid of the generous Flaccus; but by the purity of his morals, the austere energy of his character, his knowledge of the laws, his fluency of elocution, and the great ability that marked his early forensic career, he soon won for himself a distinguished name. It was in the camp, however, rather than at the bar, that he strove to raise himself to eminence. At the age of thirty he went as military tribune to Sicily. The next year he was chosen quaestor, and was attached to the army which Scipio Africanus was to carry into Africa, at which period there commenced between him and that commander a rivalry and hatred which lasted until death. Cato, who had returned to Rome, accused Scipio of extravagance; and though he failed in supporting his charge, yet his zeal for the public good gained him great influence over the minds of the people. Five years subsequent to this, after having been already aedile, he was chosen praetor,

and the province of Sardinia fell to him by lot. His integrity and justice, while discharging this office, brought him into direct and most favourable contrast with those who had preceded him. Here, too, it was that he became acquainted with the poet Ennius, who was then serving among the Calabrian levies attached to the army. From Ennius he acquired the Greek language, and, on his departure from the island, he took the bard along with him to Rome. He was finally elected consul, B.C. 193, and his colleague in office was Valerius Flaccus, his early friend. While consul he strenuously but fruitlessly opposed the abolition of the famous Oppian Law (see OPPIA LEX), and soon after this set out for Spain, which had attempted to shake off the Roman yoke. With newly raised troops, which he soon converted into an excellent army, he quickly reduced that province to submission, and obtained the honours of a triumph at Rome. Hardly had Cato descended from the triumphal chariot, when, laying aside the consular robe and assuming the garb of the lieutenant, he accompanied, as such, the Roman commander Sempronius into Thrace. He afterwards placed himself under the orders of Manius Acilius, the consul, to fight against Antiochus, and carry the war into Thessaly. By a bold march he seized upon Callidromus, one of the rockiest summits of Thermopylae, and thus decided the issue of the conflict. For this signal service, the consul, in the excess of his enthusiasm, embraced him in the presence of the whole army, and exclaimed that it was neither in his power, nor in that of the Roman people, to award him a recompense commensurate with his deserts (B.C. 191).

Seven years later he obtained the office of censor, notwithstanding the powerful opposition of a large part of the nobility, who dreaded to have so severe an inspector of public morals at a time when luxury, the result of their Asiatic conquests, had driven out many of the earlier virtues of the Roman people. He fulfilled this trust with inflexible rigour. Some of his acts, it is true, would seem to have proceeded from that pugnacious bitterness which must be contracted by a man engaged in constant strife and inflictions: thus, for example, he took away his horse from Lucius Scipio, and expelled Manilius from the Senate for kissing his wife in the presence of his children. Still, however, most of his proceedings when censor indicate a man who aimed, by every method, at keeping up the true spirit of earlier days. Hence, though his measures, while holding this office, caused him some obloquy and opposition, they met in the end with the highest applause; and when he resigned the censorship the people erected a statue to him in the Temple of Health, with an honourable inscription testifying his faithful discharge of the duties of his office. Cato's attachment to the old Roman morals was still more plainly seen in his opposition to Carneades (q. v.) and his colleagues, when he persuaded the Senate to send back these philosophers, without delay, to their own schools, through fear lest the Roman youth should lose their martial character in the pursuit of Grecian learning. The whole political career of Cato was one continued warfare. He was constantly accusing others, or made the subject of accusation himself. Livy, although full of admiration for his character, still does not seek to deny that Cato was suspected of having excited the accusation brought against Scipio Africanus, which compelled that illustrious man to leave the capital. He was also the means of the condemnation of Scipio Asiaticus, who would have been dragged to prison had not Tiberius Gracchus generously interfered. As for Cato himself, he was fifty times accused and as often acquitted. He was eighty-five years of age when he saw himself compelled to answer the last accusation brought against him, and the exordium of his speech on that occasion was marked by a peculiar and touching simplicity: "It is a hard thing, Romans, to give an account of one's conduct before the men of an age different from that in which one has himself lived."

The last act of Cato's public life was his embassy to Carthage, to settle the dispute between the Carthaginians and King Masinissa. This voyage of his is rendered famous in history, since to it has been attributed the destruction of Carthage. In fact, struck by the rapid recovery of this city from the loss it had sustained, Cato ever after ended every speech of his with the well-known words, *Praeterea censeo Carthaginem esse delendam* ("I am also of opinion that Carthage ought to be destroyed"). See CARTHAGO.

Cato died a year after his return from this embassy, in the eighty-fifth year of his age. Although frugal of the public revenues, he does not appear to have been indifferent to riches, nor to have neglected the ordinary means of acquiring them; and, if Plutarch speaks truly, some of the modes to which he had recourse for increasing his resources were anything but reputable. Towards the end of his life he was fond of indulging in a glass of wine, and of inviting daily some of his neighbours to sup with him at his villa; and the conversation on these occasions turned, not as one might have supposed, chiefly on rural affairs, but on the praises of great and excellent men among the Romans. He was twice married, and had a son by each of his wives. His conduct as husband and father was equally exemplary. In fact, Cato may be taken as a specimen of the Sabino-Samnite character, narrow, bigoted, and obstinate, yet inspired with a strong sense of duty and unimpeachable integrity.

Among the literary labours of Cato, the first that deserves mention is the treatise *De Re Rustica*, more properly styled *De Agri Cultura*, which appears to have come down to us in a mutilated state, since Pliny and other writers allude to subjects as treated of by Cato, and to opinions as delivered by him in this book, which are nowhere to be found in any part of the work now extant. In its present state, it is merely the loose, disconnected journal of a plain farmer, expressed with rude, sometimes with almost oracular, brevity; and it wants all those elegant topics of embellishment and illustration which the subject might have so naturally suggested. It consists solely of the dryest rules of agriculture, and some recipes for making various kinds of cakes and wine. Servius says it is addressed to the author's son, but there is no dedication now extant. It is divided into chapters, but the author, apparently, had never taken the trouble of reducing his precepts to any sort of method, or of following any general plan. The hundred and sixty-two chapters, of which this work consists, seem so many rules committed to writing, as the daily labours

of the field suggested. He gives directions about the vineyard, then goes to his corn-fields, and returns again to the vineyard. His treatise, therefore, was evidently not intended as a regular and well-composed book, but merely as a journal of incidental observations. That this was its utmost pretension is further evinced by the brevity of the precepts, and the deficiency of all illustrations or embellishment. Of the style, he of course would be little careful, as his memoranda were intended for the use only of his family and his slaves. It is therefore always simple, and sometimes rude, but it is not ill-adapted to the subject, and suits our notions of the severe manners of its author and the character of the ancient Romans.

Besides this book on agriculture, Cato left behind him various works, which have almost entirely perished. He left a hundred and fifty orations (Cic. *Brutus*, 17), which were extant in the time of Cicero, though almost entirely neglected, and a book on military discipline (Veget. i. 8). Both Cicero and Livy have expressed themselves very fully on the subject of Cato's orations. The former admits that his "language is antiquated, and some of his phrases harsh and inelegant. But only change that," he continues, "which it was not in his power to change—add number and cadence—give an easier turn to his sentences, and regulate the structure and connection of his words, and you will find no one who can claim preference over Cato." Livy principally speaks of the facility, asperity, and freedom of his style.

Of the book on military discipline, a good deal has been incorporated into the work of Vegetius; and Cicero's orations may console us for the want of those of Cato. But the loss of the seven books *De Originibus*, which he commenced in his vigorous old age, and finished just before his death, must ever be deeply deplored by the historian and the antiquary. Cato is said to have begun an inquiry into the history, antiquities, and language of the Roman people, with a view to counteract the influence of the Greek taste introduced by the Scipios. The first book of the valuable work *De Originibus*, as we are informed by Cornelius Nepos, in his short life of Cato, contained the exploits of the kings of Rome. Cato was the first author who attempted to fix the era of the foundation of Rome, which he calculated in his *Origines*, and determined to have been in the first year of the 7th Olympiad, which is also the estimate followed by Dionysius of Halicarnassus. The second and third books treated of the origin of the different states of Italy, whence the whole work has received the name of *Origines*. The fourth and fifth books comprehended the history of the First and Second Punic Wars; and in the two remaining books the author discussed the other wars of the Romans till the time of Servius Galba, who overthrew the Lusitanians. The whole work exhibited great industry and learning, and, had it descended to us, would unquestionably have thrown much light upon the early periods of Roman history and the antiquities of the different states of Italy. Dionysius of Halicarnassus, himself a sedulous inquirer into antiquities, bears ample testimony to the research and accuracy of that part which treats of the origin of the ancient Italian cities. Cato was the first of his countrymen who wrote on the subject of medicine. This was done in a work entitled *Commentarius quo Medetur Filio, Servis, Familiaribus*. In this book of domestic medicine, duck, pigeons, and hare were the food he chiefly recommended to the sick. His remedies were principally extracted from herbs; and colewort or cabbage was his favourite cure (Plin. *H. N.* xx. § 9). The recipes, indeed, contained in his work on agriculture show that his medical knowledge did not exceed that which usually exists among a semi-barbarous race, and only extended to the most ordinary simples which nature affords. Aulus Gellius (vi. 10) mentions Cato's *Libri Quaestionum Epistolicarum*, and Cicero his *Apophthegmata* (*De Officiis*, i. 29)—the first example, probably, of that class of works which, under the appellation of *Ana*, were once so fashionable and prevalent in France.

On the life of Cato, see Plutarch and Cornelius Nepos; Cortese, *De M. Porc. Catonis Vita, Operibus et Lingua* (Turin, 1883); and Weise, *Quaestionum Catonian. Capita V.* (Göttingen, 1887). The fragments of Cato's writings (except the work on agriculture) are collected by Jordan (Leipzig, 1860). The best text of the *Res Rustica* is that of Keil (Leipzig, 1884). See, on the language, the work of Cortese, *Grammatica Catoniana* (Turin, 1883).

(2) MARCUS, son of Cato the Censor by his first wife. He distinguished himself greatly in the battle of Pydna, against Perses, king of Macedonia, and received high eulogiums from Aemilius Paulus, the Roman commander on that occasion, whose daughter Tertia he afterwards married. He died while filling the office of praetor (Plut. *Cat. Mai.* 20, 24). (3) SALONIUS, or, as Plutarch calls him, SALONĪNUS (Σαλωνῖνος), son of Cato the Censor by his second wife. This second wife was the daughter of one Salonius, who had been Cato's secretary, and was, at the time of the marriage, a member of his retinue. Salonius, like his half-brother Marcus, died when praetor. He left, however, a son named Marcus, who attained to the consulship, and who was the father of Cato the younger, commonly called Uticensis (Plut. *Cat. Mai.* 27). (4) VALERIUS, a celebrated grammarian and poet in the time of Sulla. He was deprived of all his patrimony during the excesses of the Civil War, and then directed his attention to literary pursuits. To him has been ascribed the poem of 186 hexameters, entitled *Dirae in Battarum*, an imprecation against the person who had caused the loss of his estate, and a lament for his love, Lydia. Text by Putsche (Jena, 1828) and Ribbeck (Kiel, 1867). See the treatise on Cato by Naekius (Bonn, 1847), and Haupt's edition of Vergil, p. 576 (Leipzig, 1873); Suetonius mentions other works that have not come down to us—the *Diana* and the *Indignatio*—besides treatises on grammar and rhetoric. (5) MARCUS, called also MINOR, and UTICENSIS, from his death at Utica, was great-grandson to the censor of the same name, and was born B.C. 93. A short time after his birth he lost both his parents, and was brought up in the house of Livius Drusus, his uncle on the mother's side. Even in early life Cato displayed a maturity of judgment and an inflexible firmness of character far above his years; and Sarpedon, his instructor, being accustomed to take him frequently to the residence of Sulla, who had been his father's friend, the young Cato, then but fourteen years of age, struck with horror at the bloody scenes that were passing around him, asked his pre-

ceptor for a sword, that he might slay the tyrant. His affectionate disposition was clearly displayed in his strong attachment to Caepio, his brother by the mother's side, as may be seen by a reference to the pages of Plutarch. Being appointed to the priesthood of Apollo, he changed his residence, and took his share of his father's estate; but, though the fortune which he thus received was a considerable one, his manner of living was simpler and more frugal than ever. He formed a connection with Antipater of Tyre, the Stoic philosopher, made himself well acquainted with the tenets of that school, and ever after remained true to its principles, pushing them even to austerity. His first appearance in public was against the tribunes of the people, who wished to remove a column of the Porcian Basilica which incommoded their benches. This basilica had been erected by his great-grandfather, the censor, and the young Cato displayed on the occasion that powerful and commanding eloquence which afterwards rendered him so formidable to all his

Porcia and Cato Uticensis. (Vatican.)

opponents. His first campaign was in the war against Spartacus (q. v.), as a simple volunteer, his half-brother Caepio being a military tribune in the same army; and he distinguished himself so highly that Gellius, the praetor, wished to award him a prize of honour, which Cato, however, declined. He was then sent as military tribune to Macedonia. There he learned that Caepio was lying dangerously ill at Aenus in Thrace, and instantly embarked for that place in a small passage-boat, notwithstanding the roughness of the sea and the great peril which attended the attempt, but only arrived at Aenus just after Caepio had breathed his last. Stoicism was here of no avail, and the young Roman bitterly lamented the companion of his early years. According to Plutarch, there were some who condemned him for acting in a way so contradictory to his philosophical principles; but a more unfeeling charge was the one brought against him by Caesar, in his attack entitled *Anticatones* (q. v.). It was there stated that, after all the lavish expenditure in which Cato had indulged in performing the funeral obsequies of Caepio, and after having declined repayment from the daughter of the latter, he nevertheless passed Caepio's ashes through a sieve in search of the gold which might have melted down with them.

When the term of his service in Macedonia had expired, he travelled into Asia, and brought back with him the Stoic Athenodorus to Rome. He was next made quaestor, and discharged with so much impartiality the duties of this difficult office, and displayed so much integrity in its various details that, on the last day of his quaestorship, he was escorted to his house by the whole assembly of the people. So high, indeed, was the opinion entertained by his countrymen of the purity of his moral character that when, at the Floralia given by the aedile Messius, Cato happened to be a spectator, the people, out of respect for him, hesitated about ordering the prostitutes to strip themselves naked, according to long-established custom, nor would they allow this to be done until he had departed from the theatre (Val. Max. ii. 10, 8). When the conspiracy of Catiline was discovered, Cato supported by every means in his power the acts of Cicero, and was the first that gave him publicly the honourable title of Pater Patriae. Opposing after this the ambitious movements of the first triumvirate, they managed to have him removed to a distance, by sending him out as governor of the island of Cyprus. Having executed this trust with ability and success, and having deposited in the treasury nearly seven thousand talents of silver, he again took part in public affairs at Rome, and again continued his opposition to the triumvirate. When, however, the rupture took place between Pompey and Caesar, he sided with the former, and was left behind by him at Dyrrhachium to guard the military chest and magazine, while he pushed on after Caesar, who had been forced to retire from the siege of that city. Cato, therefore, was not present at the battle of Pharsalia. On receiving the news of this event, he sailed to Corcyra with the troops under his orders, and offered the command to Cicero, who declined it. He then proceeded to Africa, where he hoped to meet with Pompey; but on reaching Cyrené he heard of his death, and was also informed that Pompey's father-in-law, Scipio, had gone to Iuba, king of Mauritania, where Varus had collected a considerable force. Cato immediately resolved to join them, and, in order to effect this, was compelled to make a long and painful march across a desert region, in which his troops suffered severely from hunger, thirst, and every hardship, but which privations his own example enabled them manfully to endure. After seven days of suffering his force reached Utica, where a junction between the two armies took place. The soldiers wished to have him for their general, but he yielded to what he conceived to be the superior claims of Scipio, who held the office of proconsul; and this fault on his part, of which he soon after had reason to repent, accelerated the ruin of the cause in which he had embarked. Scipio having wished, for Iuba's gratification, to put all the inhabitants of Utica to the sword, Cato strenuously opposed this cruel plan, and accepted the command of this important city, while Scipio and Labienus marched against Caesar. Cato had advised them to protract the war; but they hazarded an engagement at Thapsus, in which they were entirely defeated, and Africa submitted to the victor. After vainly endeavouring to prevail upon the fragments of the conquered army, as they came successively to Utica, to unite in defending that city against the conqueror, Cato furnished them with all the ships in

the harbour to convey them wherever they wished to go. When the evening of that day came, he retired to his own apartments, and employed himself for some time in reading the *Phaedo* of Plato, a dialogue that turns upon the immortality of the soul. He endeavoured at the same time to lull the suspicions of his friends by seeming to take a lively interest in the fate of those who were escaping by sea from Utica, and by sending several times to the seaside to learn the state of the wind and weather. But towards morning, when all was quiet, he stabbed himself. He fell from his bed with the blow, and the noise of his fall brought his son and servants into the room, by whose assistance he was raised from the ground, and an attempt was made to bind up the wound. Their efforts to save him were in vain, for Cato had no sooner recovered his self-possession than he tore open the wound again in so effectual a manner that he instantly expired. He died at the age of forty-eight. When Caesar heard of his fate, he is said to have exclaimed, "I grudge thee thy death, Cato, since thou hast grudged me the saving of thy life." Such was the end of a man whom a better philosophy, by teaching him to struggle with his predominant faults instead of encouraging them, would have rendered truly amiable and admirable. He possessed the greatest integrity and firmness; and, from the beginning of his political career, was never swayed by fear or interest to desert that which he considered the cause of liberty and justice. During the Civil War he had the rare merit of uniting to the sincerest ardour in the cause of his party a steady regard for justice and humanity; he would not countenance cruelty or rapine because practised by his associates or coloured with a pretence of public advantages. But philosophical pride overshadowed the last scenes of his life, and led him to indulge his selfish feelings by suicide, rather than live for the happiness of his family and friends, and mitigate, as far as lay in his power, the distressed condition of his country. His character, however, was so pure, and, since Pompey's death, so superior to that of all the leaders engaged with him in the same cause, that his opponents could not refuse him their respect. (6) M. PORCIUS, son of the preceding, was spared by Caesar, but led a somewhat immoral life, until he effaced the stains upon his character by a glorious death at Philippi (Plut. *Cat. Min.* 73). (7) DIONYSIUS CATO. A name erroneously given to the author of a collection of moral maxims in four books, much used as a school-book in the Middle Ages, and translated into English before 1479 by Benedict Burgh, whose version was printed by Caxton. Each maxim consists of two hexameters, the whole number of maxims being 164. The style is fairly good, and shows the poem to date from about the third century A.D. The collection is preceded by fifty-six short proverbs in prose with a separate preface, by a different author, probably of later date. The hexameters are generally spoken of as *Disticha Catonis* (*Catonis Disticha de Moribus ad Filium*), and in a Paris MS. as *Liber Catonis Philosophi*, but the name Cato is probably used merely to designate the maxims as shrewd and wise. The addition of the name Dionysius is doubtless due to a confusion arising from the fact that one of the earlier MSS. of the *Disticha* contained also a translation of the *Periegesis* of Dionysius. A good text is that of Hauthal (Berlin, 1869).

Catreus. See CRETEUS.

Catti or **Chatti.** One of the most important nations of Germany, bounded by the Visurgis (Weser) on the east, the Agri Decumates on the south, and the Rhine on the west, in the modern Hesse and the adjacent countries. They were a branch of the Hermiones, and are first mentioned by Caesar under the erroneous name of Suevi. They were never completely subjugated by the Romans; and their power was greatly augmented on the decline of the Cherusci. Their capital was Mattium (Maden).

Catullus, GAIUS VALERIUS. A celebrated Roman poet, born in the territory of Verona, about B.C. 84. His praenomen, Gaius, is not given in any good MSS., which only mention his cognomen; but Gaius is accepted on the authority of Apuleius (*Apol.* 10). In consequence of an invitation from Manlius Torquatus, one of the noblest patricians of the State, he proceeded in early youth to Rome, where he appears to have kept but indifferent company, at least in point of moral character. He impaired his fortune so much by his extravagance that he complains he had no one

> Fractum qui veteris pedem grabati,
> In collo sibi collocare possit.

This, however, must have been written partly in jest, as his finances were always sufficient to allow him to keep up a delightful villa on the peninsula of Sirmio and an expensive residence at Tibur. With a view of improving his pecuniary circumstances, he adopted the usual Roman mode of re-establishing a diminished fortune, and accompanied Gaius Memmius, the celebrated friend of Lucretius, to Bithynia, where he was appointed praetor to that province. His situation, however, was but little ameliorated by this expedition, and, in the course of it, he lost a beloved brother who was along with him, and whose death he lamented in verse never surpassed in delicacy or pathos. He came back to Rome with a shattered constitution and a lacerated heart. From the period of his return to Italy to his decease, his time appears to have been chiefly occupied with the prosecution of amours in the capital or in the solitudes of Sirmio. He died B.C. 54.

The distracted and unhappy state of his country, and his disgust at the treatment which he had received from Memmius, were perhaps sufficient excuse for shunning political employments; but, when we consider his taste and genius, we cannot help regretting that he was merely an idler and a debauchee. He loved Clodia (supposed to have been the sister of the tribune Clodius), a beautiful but shameless woman, whom he has celebrated under the name of Lesbia. Among his friends he ranked not only most men of pleasure and fashion in Rome, but many of her eminent literary and political characters, such as Cornelius Nepos, Cicero, and Asinius Pollio. His enemies seem to have been as numerous as his loves or friendships, and competitions in poetry or rivalship in gallantry appear always to have been a sufficient cause for his dislike; and where an antipathy was once conceived, he was unable to put any restraint on the expression of his hostile feelings. His poems are chiefly employed in the indulgence and commemoration of these various passions. They have been

divided into lyric, elegiac, and epigrammatic, an arrangement convenient from its generality, but to which all can not, with strictness, be reduced. He seems to have been the earliest lyric poet of Latium, notwithstanding the claim of Horace to the same honour. Much of his poetry appears to have been lost: the pieces that remain to us (116 in all) exhibit, in singular contrast, the sensual grossness which is imbibed from depraved habits and loose imaginations, together with exquisite touches of sentiment and taste, and the polish of intellectual cultivation. Those who turn with disgust from the coarse impurities that sully his pages may be inclined to wonder that praises of his delicacy should ever have been coupled with the name of Catullus. But to many of his effusions, distinguished both by fancy and feeling, this praise is justly due. Many of his amatory trifles are quite unrivalled in the elegance of their playfulness; and no author has excelled him in the purity and neatness of his style, the delightful ease and simplicity of his manner, and in graceful turns of thought and felicity of diction. Some of his pieces, which breathe the higher enthusiasm of the art, and are coloured with a singular picturesqueness of imagery, increase our regret at the manifest mutilation of his works. Among these, the most remarkable is, perhaps, the *Attis*, a poem in the galliambic metre, and unlike the work of any other Latin author in the strangeness of its subject and its weird imaginative power. No one of his poetical predecessors was more versed in Greek literature than Catullus, and his extensive knowledge of its beauties procured for him the appellation of *Doctus*.

Catullus translated many of the shorter and more delicate pieces of the Greeks, an attempt which hitherto had been thought impossible, though the broad humour of their comedies, the vehement pathos of their tragedies, and the romantic interest of the *Odyssey*, had stood the transformation. His stay in Bithynia, though little advantageous to his fortune, rendered him better acquainted than he might otherwise have been with the productions of Greece; and he was therefore, in a great degree, indebted to this expedition for those felicitous turns of expression, that grace, simplicity, and purity which are the characteristics of his poems, and of which hitherto Greece alone had afforded models. Indeed, in all his verses, whether elegiac or heroic, we perceive his imitation of the Greeks; and it must be admitted that he has drawn from them his choicest stores. His Hellenisms are frequent; his images, similes, metaphors, and addresses to himself are all Greek; and even in the versification of his odes we see visible traces of their origin. Nevertheless, he was the inventor of a new species of Latin poetry; and as he was the first who used such variety of measures, and perhaps invented some that were new, he was amply entitled to call the poetical volume which he presented to Cornelius Nepos *lepidus novus libellus*. The expressions, too, and idioms of the Greek language, which he has so carefully selected, are woven with such art into the texture of his composition, and so aptly paint the impassioned ideas of his muse, that they have all the fresh and untarnished hues of originality.

All the MSS. of Catullus are of recent date, and all are derived from a single codex (Codex Veronensis) of which Rather, bishop of Verona (A.D. 965) made some use, and which in the fourteenth century was again copied, as also a third time, and then finally lost. The earliest and best MS., copied directly from the Codex Veronensis, is one in Paris (Germanensis), nearly related to which is the Codex Oxoniensis, probably copied about the year 1400 (Bährens). In all, there are some seventy MSS. of Catullus, on which see R. Ellis's prolegomena.

Old editions of Catullus are those of Avancius (Aldus, Venice, 1502); of Muretus, with a commentary (Venice, 1554); of Scaliger (Paris, 1577); of Voss (London, 1684); and of Döring (Leipzig, 1788–92). Great editions are those of Lachmann (Berlin, 1829); of Schwabe (Berlin, 1886); of Bährens (Leipzig, 1885); and especially of Robinson Ellis, commentary (Oxford, 1876, 2d ed. 1889) and text (Oxford, 1866). Translations are: (French) by Rostaud (Paris, 1880–82); (English) by Martin (1863), Cranstoun (1867), and Ellis (1871); and (German) by Riese (1884). Criticism of Catullus may be found in Ribbeck, *Catullus: eine literar-historische Skizze* (Kiel, 1863); Couat, *Étude sur Catulle* (Paris, 1875); Nettleship, *Essays in Latin Literature* (London, 1885); Vaccaro, *Catullo e la Poesia* (Palermo, 1885); Seitz, *De Catulli Carminibus in Tres Partes Distribuendis* (Rastatt, 1887). See also Munro, *Criticisms and Elucidations of Catullus* (1878); and Sellar, *Roman Poets of the Republic* (2d ed. 1881).

Catŭlus. (1) Q. LUTATIUS. A Roman naval commander, famous for his victory over the fleet of the Carthaginians, consisting of 400 sail, off the Aegates Insulae: forty of the Carthaginian vessels were sunk, seventy taken, and the remainder dispersed. This celebrated victory put an end to the First Punic War. (2) QUINTUS. A celebrated Roman, the colleague of Marius in the consulship, and one who jointly triumphed with him over the Cimbri. He was condemned to death by Marius, during the tyrannical sway of the latter, and suffocated himself in a newly plastered room by the steam caused by a large fire (Vell. Paterc. ii. 22).

Caturĭges. A Ligurian people in Gallia Narbonensis, near the Cottian Alps.

Caucasiae Pylae (Καυκάσιαι Πύλαι). See CAUCASUS.

Caucăsus, CAUCASII MONTES (Καύκασος, τὰ Καυκάσια ὄρη). The modern Caucasus; a great chain of mountains in Asia, extending from the east shore of the Pontus Euxinus (Black Sea) to the west shore of the Caspian. There are two chief passes over the chain, both of which were known to the ancients: one, near Derbent, was called Albaniae, and sometimes Caspiae Pylae; the other, nearly in the centre of the range, was called Caucasiae Pylae (Pass of Dariel). That the Greeks had some vague knowledge of the Caucasus in very early times is proved by the myths respecting Prometheus and the Argonauts, from which it seems that the Caucasus was regarded as at the extremity of the earth, on the border of the river Oceanus. When the soldiers of Alexander advanced to that great range of mountains which formed the northern boundary of Ariana, the Paropamisus, they applied to it the name of Caucasus; afterwards, for the sake of distinction, it was called Caucasus Indicus. See PAROPAMISUS.

Cauci. See CHAUCI.

Caucōnes (Καύκωνες). The name of peoples both in Greece and Asia, who had disappeared at

later times. The Caucones in Asia Minor are mentioned by Homer as allies of the Trojans, and are placed in Bithynia and Paphlagonia by the geographers.

Caudex. See CODEX.

Caudium. A town in Samnium on the road from Capua to Beneventum. In the neighbourhood were the celebrated Furculae Caudinae, or Caudine Forks, narrow passes in the mountains, where a Roman army surrendered to the Samnites, and was sent under the yoke, B.C. 321. It is now called the valley of Arpaia.

Caulicŭli. In architecture, the eight smaller leaves or stalks in the Corinthian capital, springing out of the four principal ones by which the eight volutes of the capital are sustained. See CAPITULUM; COLUMNA.

Caulon or **Caulonia.** A town in Bruttium, northeast of Locri, originally called Aulon.

Caunus. See BYBLIS.

Caunus (Καῦνος). One of the chief cities of Caria, on its southern coast, in a very fertile but unhealthy situation. It was founded by the Cretans. Its dried figs (*Caunea ficus*) were highly celebrated. The painter Protogenes was born here.

Caupo (κάπηλος, ξενοδόκος). An innkeeper who lodged travellers in his house, and was answerable for the safe custody of their property while they remained there (*Dig.* iv. 9, 1 pr.). See CAUPONA.

Caupōna. (1) An inn, where travellers obtained food and lodging; in which sense it answered to the Greek words πανδοκεῖον, καταγώγιον, and κατάλυσις. (2) A shop, where wine and ready-dressed meat were sold; in Greek, καπηλεῖον. The person who kept a *caupona* was called *caupo* or *copo;* a hostess is *copa*, rarely *caupona*.

I. GREEK INNS.—In the earliest ages of Greece, as in the East at all times and in newly settled colonies, there was no provision for the entertainment of travellers, and the duty of hospitality was universally acknowledged. (See HOSPITIUM.) The growth of traffic rendered inns necessary, and in later times they appear to have been very numerous. The great number of festivals which were celebrated in the different towns of Greece, besides the four great national games, to which persons flocked from all parts of the Hellenic world, must have required a considerable number of inns to accommodate strangers, not only in the places where the festivals were celebrated, but also on the roads leading to those places.

The accommodation provided was, however, far from luxurious, and the character both of the houses and of their landlords was very indifferent. Inns were regarded as little better than brothels: πανδοκεῦσαι καὶ πορνοβοσκῆσαι are joined together (Theophr. *Char.* 6); καπηλεῖα καὶ πορνεῖα (Poll. ix. 34). The orgies of Demetrius Poliorcetes in the Acropolis suggest to a comic poet that "he took it for an inn":

> ὁ τὴν ἀκρόπολιν πανδοκεῖον ὑπολαβὼν
> καὶ τὰς ἑταίρας εἰσαγαγὼν τῇ παρθένῳ

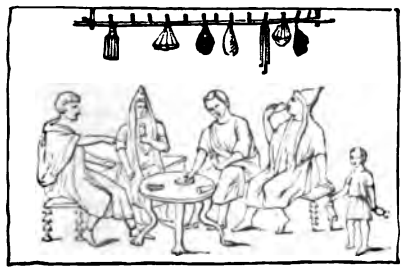
(Philippid. *fr.* 25 M. *ap.* Plut. *Demetr.* 26). Moreover, besides the charges of fraud and adulteration to which they were liable in common with other κάπηλοι or retail dealers, the hosts were often accused of more serious crimes. Two stories told by Cicero, but taken from Greek life, both turn on murders committed by innkeepers for the sake of gain (*De Inv.* ii. 4, § 14; *De Div.* i. 27, § 57). The higher classes used these πανδοκεῖα as little as possible; yet, in default of other accommodation, the public ambassadors of Athens were sometimes constrained to lodge and even to transact diplomatic business in them (Aesch. *De F. L.* § 97; Dem. *De F. L.* p. 390, § 158=175).

The word καπηλεῖον signified, as has been already remarked, a place where wine and ready-dressed provisions were sold. Κάπηλος signifies, in general, a retail trader who sold goods in small quantities. The term, however, is more particularly applied to a person who sold ready-dressed provisions, and especially wine on draught (Schol. Aristoph. *Plut.* p. 1156; Plat. *Gorg.* p. 518 B). When a retail dealer in other commodities is spoken of, the name of his trade is usually prefixed. These καπηλεῖα were not resorted to as clubs (λέσχαι, ἑταιρεῖαι), or for purposes of good-fellowship, but merely for sottish drinking; and hence were extremely disreputable. Isocrates tells us that in the "good old times" (i. e. the democracy of Solon and Cleisthenes) no respectable slave would have ventured to eat or drink in a καπηλεῖον: whereas in his own time young men of the greatest respectability, driven by an absurd prejudice from the schools of philosophy and rhetoric, spent their whole time in these and similar establishments, in drinking, gambling, and debauchery (Isocr. *Areop.* § 49; *Antid.* § 287). We are therefore not surprised to read of the low estimation in which innkeepers were held.

II. ROMAN INNS.—A Roman wayside inn for the reception of travellers was called not only *caupona*, but also *taberna*, *deversorium*, and *taberna deversoria* (the last in Plaut. *Men.* ii. 3, 81; Varr. *R. R.* i. 2, 23). Along all the great roads of Italy there were inns, as we see from the description which Horace gives of his journey from Rome to Brundusium (*Sat.* i. 5). They were built as a speculation by neighbouring proprietors, and either let to a landlord or managed by slaves. They usually included a *stabulum* for horses and mules; hence, in the Digest, *caupones* and *stabularii* are more than once mentioned together. Where the traffic was greatest, there might be several in the same place. To take the Appian Way alone, we find the station Tres Tabernae (Cic. *Ad Att.* ii. 12, 13), Forum Appii *differtum cauponibus* (Hor. l. c. 4), Tabernae Caediciae near Sinuessa (Fest. *Epit.* p. 45 M), *Caudi cauponas* (Hor. l. c. 51). From Plautus downward, these hostelries occur repeatedly in Latin literature. Ambassadors were usually received at the public expense in decent lodgings; but the Rhodian embassy of B.C. 167 was driven to a *sordidum deversorium* (Liv. xlv. 22). Cicero mentions a *copo de via Latina* suborned as a false witness (*Pro Cluent.* 59, § 163), and the discreditable tippling of Antonius in a *cauponula* a few miles from Rome on the Via Flaminia (*Phil.* ii. 31, § 77). Cynthia drove past a *taberna* on her way to Lanuvium, and the remarks of the tavern-brawlers disgusted her poet-lover (Propert. v. 8, 19). The sprightly Vergilian *Copa* (q. v.) shows us, in a very modern fashion, the competition between rival establishments and the advertiser's art in full operation. The accommodation at these places was generally of a poor kind, but extremely cheap. In Polybius's time in Cisalpine Gaul there were no items in the bill; the inclusive charge (inquired beforehand, it should be added)

rarely exceeded half an *as* (Polyb. ii. 15). For the early imperial period we have the record of the well-known relief at Aesernia, representing a hostess reckoning with a parting guest. The dialogue between the two is given at length, and the charges are: bread and a pint of wine, 1 *as;* meat (*pulmentarium*), 2 *asses;* mule's provender, 2 *asses;* and another less decent item, for which we refer the curious to the inscription itself. (This relief is figured in the *Bullettino Napolitano*, vi. 1, and thence in Daremberg and Saglio; the inscription is in Mommsen, *Inscr. Regn. Neap.* 5078 = Orelli-Henzen, 7306).

At Rome there must have been many inns to accommodate strangers, but they are hardly ever spoken of. We, however, find frequent mention of houses where wine and ready-dressed provisions were sold, and which appear to have been numerous in all parts of the city. The houses where people were allowed to eat and drink were called, almost indiscriminately, *cauponae, popinae, thermopolia,* and *tabernae vinariae.* The specialty of the *thermopolia* is noticed under CALDA. These places were principally frequented by slaves and the lower classes, and are qualified by such epithets as *nigra, fumosa, immunda, uncta* (probably "greasy," though it has also been taken in a good sense). Among other discomforts, they were only furnished with stools to sit upon, instead of couches. This circumstance is illustrated by a painting found at Pompeii in a wine-shop, representing a drinking-scene in which there are four persons sitting on stools



A Wine-shop. (From a Painting at Pompeii.)

around a tripod table. The dress of two of the figures is remarkable for the hoods, which resemble those of the capotes worn by Italian sailors and fishermen at the present day. They use cups made of horn instead of glasses, and from their whole appearance evidently belong to the lower orders. Above them are different sorts of eatables hung upon a row of pegs.

From the moral point of view the Roman inns, whether lodging-houses or mere drink-shops, were no better than the Greek. Hence we find *salax taberna, fornix* joined with *uncta popina,* and the legal aspect in *Dig.* xxiii. 2, 43, § 9. Nor are other records wanting. Behind the wine-shop at Pompeii, where the painting described above was found, is the celebrated brothel, the contents of which are now carefully preserved in the Naples Museum. The Aesernian inscription already mentioned tells the same tale. Wine or eating shops used for immoral purposes were called *ganeae,* and are often classed with the *lustra.* Naturally, therefore, persons who kept houses of public entertainment of any kind were held in low estimation. The common opinion as to their honesty is expressed by the epithets *perfidus* and *malignus,* which Horace gives to them (I. *Sat.* i. 29; v. 4).

Under the emperors many attempts were made to regulate the *popinae,* but apparently with little success. Tiberius forbade all cooked provisions to be sold in these shops (Suet. *Tib.* 34); and Claudius commanded them to be shut up altogether. They appear, however, to have been soon opened again, if they were ever closed; for Nero restricted them to the sale of cooked vegetables, and prohibited meat (Suet. *Ner.* 16); and an edict to the same effect was also published by Vespasian. See Zell, *Die Wirthshäuser der Alten,* in his *Ferienschriften* (Freiburg, 1826); Becker-Göll, *Gallus,* iii. 27–45.

Caura. A town of Hispania Baetica.

Caurus or **Corus.** The Argestes of the Greeks; the northwest wind; and in Italy a stormy wind.

Causa Liberālis. See ASSERTOR.

Causia (καυσία). A felt hat with a broad brim, forming a part of the national costume of the Macedonians and neighbouring peoples. The name is derived from its keeping off the heat (καῦσις). A purple *causia* was worn by the Macedonian kings as part of the royal costume. See DIADEMA.

Hermes wearing the Causia. (From a Fictile Vase.)

Cauter (καυτήρ, καυτήριον). (1) A branding-iron or cautery, used either by surgeons or for branding cattle and slaves (Pallad. i. 43, 3). (2) An instrument employed in encaustic painting. See PICTURA.

Cautio, Cavēre. These words are of frequent occurrence in the Roman writers and jurists, and have a great variety of significations, according to the matter to which they refer. Their general meaning is that of security given by one person to another, or security which one person obtains by the advice or assistance of another. The general term (*cautio*) is distributed into its species according to the particular kind of the security, which may be by *satisdatio,* by a *fideiussio,* and in various other ways. The general sense of the word *cautio* is accordingly modified by its adjuncts, as *cautio fideiussoria, pigneraticia,* or *hypothecaria,* and so on. *Cautio* is used to express both the security which a *magistratus* or a *iudex* may require one party to give to another, which applies to cases where there is a matter in dispute of which a court has already cognizance; and also the security which is a matter of contract between parties not in litigation. The words *cautio* and *cavere* are more particularly used in the latter sense.

If a thing is made a security from one person to another, the *cautio* becomes a matter of *pignus* or of *hypotheca;* if the *cautio* is the engagement of a surety on behalf of a principal, it is a *cautio fideiussoria.*

The *cautio* was most frequently a writing, which expressed the object of the parties to it; accordingly, the word *cautio* came to signify both the instrument (*chirographum* or *instrumentum*) and the object which it was the purpose of the instrument to secure. The phrase *cavere aliquid alicui* expressed the fact of one person giving security to another as to some particular thing or act.

Cautiones which were a branch of *stipulationes* were such contracts as would be ground of actions.

In many cases a *heres* could not safely pay legacies, unless the legatee gave security (*cautio*) to refund in case the will under which he claimed should turn out to be bad. The *cautio Muciana* was the engagement by which the *heres* bound himself to fulfil the conditions of his testator's will, or to give up the inheritance. The *heres* was also, in some cases, bound to give security for the payment of legacies, or the legatee was entitled to the *bonorum possessio*. *Tutores* and *curatores* were required to give security (*satisdare*) for the due administration of the property intrusted to them, unless the *tutor* was appointed by testament, or unless the *curator* was a *curator legitimus*. A *procurator* who sued in the name of an absent party might be required to give security that the absent party would consent to be concluded by the act of his *procurator;* this security was a species of *satisdatio*, included under the genus *cautio*. In the case of *damnum infectum*, the owner of the land or property threatened with the mischief might call for security on the person threatening the mischief.

If a vendor sold a thing, it was usual for him to declare that he had a good title to it, and that if any person recovered it from the purchaser by a better title, he would make it good to the purchaser; and in some cases the *cautio* was for double the value of the thing. This was, in fact, a warranty.

The word *cautio* was also applied to the release which a debtor obtained from his creditor on satisfying his demand; in this sense *cautio* is equivalent to a modern receipt; it is the debtor's security against the same demand being made a second time. Thus *cavere ab aliquo* signifies to obtain this kind of security. A person to whom the *usus fructus* of a thing was given might be required to give security that he would enjoy and use it properly, and not waste it.

Cavere is also applied to express the professional advice and assistance of a lawyer to his client for his conduct in any legal matter.

The word *cavere* and its derivatives are also used to express the provisions of a law by which anything is forbidden or ordered, as in the phrase *Cautum est lege*, etc. It is also used to express the words in a will by which a testator declares his wish that certain things should be done after his death. The preparation of the instruments of *cautio* was, of course, the business of a lawyer.

It is unnecessary to particularize further the species of *cautio*, as they belong to their several heads in the law.

Cavaedium. See DOMUS.

Cavalry. See EQUES; EXERCITUS.

Cavea. (1) The auditorium of a theatre. See THEATRUM. (2) A coop in which the sacred chickens were kept and carried to the place where the auguries were to be taken, by observing the manner in which they fed (Cic. *N. D.* ii. 3). See AUGUR.

Cavea with Sacred Chickens. (Rich.)

Cavēre. See CAUTIO.

Caÿster or **Caÿstrus** (Κάϋστρος). A celebrated river of Lydia and Ionia, flowing between the ranges of Tmolus and Messogis into the Aegaeon, a little northwest of Ephesus. To this day it abounds in swans, as it did in Homer's time. The valley of the Caÿstrus is called by Homer "the Asian meadow," and is probably the district to which the name Asia was first applied.

Cea. See CEOS.

Ceădas (Κεάδας) or **Caeădas** (Καιάδας). A deep cavern or chasm, like the βάραθρον at Athens, into which the Spartans were accustomed to thrust persons condemned to death (Thuc. i. 134).

Cebenna or **Gebenna.** The modern Cevennes; a range of mountains in the south of Gaul, extending north as far as Lugdunum, and separating the Arverni from the Helvii.

Cebes (Κέβης). A Greek philosopher, and disciple of Socrates, and also one of the interlocutors whom Plato introduces in his dialogue entitled *Phaedo*. He was born at Thebes, and composed three dialogues, called *Hebdomé* (Ἑβδόμη), *Phrynichus* (Φρύνιχος), and *Pinax*, or the Picture (Πίναξ). The last is the only one which has come down to us. It is commonly cited by its Latin title *Cebetis Tabula* (i. e. *picta*), and is a moral sketch or picture of human life, written in a pleasing and simple style. Some critics have raised doubts as to the authenticity of this little work. It contains, indeed, a very pure vein of morality, but is not composed, as they think, in the true spirit of the Socratic school; and they are inclined, therefore, to regard it as the work of some Stoic who wished to show that happiness consisted in the practice of virtue. But it is expressly attributed to Cebes by Lucian (*De Mercede Conduct.* 42), and after him by Tertullian (*De Praescript. adv. Haeret.* 39), Diogenes Laërtius (ii. 125), Chalcidius, and Suidas. Wolff was the first among the moderns who ventured to call in question this testimony of the ancients. No work of antiquity has met with a wider circulation. In the Middle Ages it was extremely popular, and it has been translated into almost all the modern languages, including even the Arabic—this version, in fact (of the ninth century A.D.), being our only source for the close of the dialogue. The best editions of Cebes are that of Schweighäuser (Strassburg, 1806); that of Thieme (Berlin, 1810), with German notes of great merit; of Jerram (Oxford, 1877); and of Parsons (Boston, 1887).

Cebrēnis (Κεβρηνίς). Daughter of Cebren, a river god in the Troad, from whom the town of Cebrené, the river Cebren, and the surrounding district, Cebrenia, took their names.

Cecropia. See ATHENAE; ATTICA; CECROPS.

Cecrops (Κέκροψ). A hero of the Pelasgic race, said to have been the first king of Attica. He was married to Agraulos, daughter of Actaeus, by whom he had a son, Erysichthon, who succeeded him as king of Athens, and three daughters, Agraulos, Hersé, and Pandrosos. In his reign Poseidon and Athené contended for the possession of Attica, but Cecrops decided in favour of the goddess. Cecrops is said to have founded Athens—the citadel of which was called Cecropia, after him—to have divided Attica into twelve communities, and to have introduced the first elements of civilized life. (See ATHENAE.) He instituted marriage, abolished bloody sacrifices, and taught his subjects how to

worship the gods. The later Greek writers describe Cecrops as a native of Saïs in Egypt, who led a colony of Egyptians into Attica, and thus introduced from Egypt the arts of civilized life; but this account is rejected by some of the ancients themselves, and by the ablest modern critics.

Cedit Dies. See LEGATUM.

Cedrēnus, GEORGIUS. A Byzantine writer who wrote an historical work beginning with the creation of the world and continuing to the year A.D. 1057. Of his personality nothing is known. The history has been edited by Bekker (Bonn, 1839).

Celaenae (Κελαιναί). A great city in southern Phrygia, situated at the sources of the rivers Maeander and Marsyas. In the midst of it was a citadel, built by Xerxes, on a precipitous rock, at the foot of which the Marsyas took its rise; and near the river's source was a grotto celebrated by tradition as the scene of the flaying of Marsyas (q. v.) by Apollo. The Maeander took its rise in the very palace, and flowed through the park and the city, below which it received the Marsyas.

Celaeno (Κελαινώ). One of the Harpies. See HARPYIAE.

Celendĕris (Κελένδερις). A city on the coast of Cilicia Trachea, to the northeast of the Anemurian promontory. It was founded by the Phœnicians, and afterwards received a Samian colony.

Celer. (1) The joint architect with Severus of the famous Golden House (*Domus Aurea*) of Nero. See PALATIUM. (2) See EGNATII.

Celĕres. According to Livy (i. 15, 8), a bodyguard of 300 chosen by Romulus to attend him in peace and war. Livy leaves it uncertain whether they were cavalry or infantry. According to some accounts (cf. Dionys. ii. 13, 16, 29) they were infantry; while according to others (id. ii. 64) they included both, or were only cavalry. The last view is that which has been usually taken.

Celes (κέλης). (1) A horse for riding as distinguished from a draught or carriage horse. (2) A race-horse (Plin. *H. N.* xxxiv. § 10). (3) The same as CELOX (q. v.).

Celētrum. A town in Macedonia on a peninsula of the Lacus Castoris. It is probably to be identified with the later Diocletianopolis.

Celeus (Κελεός). King of Eleusis, husband of Metanira, and father of Demophon and Triptolemus. He received Demeter with hospitality at Eleusis, when she was wandering in search of her daughter. The goddess, in return, wished to make his son Demophon immortal, and placed him in the fire in order to destroy his mortal parts; but Metanira screamed aloud at the sight, and Demophon was destroyed by the flames. Demeter then bestowed great favours upon Triptolemus. (See TRIPTOLEMUS.) Celeus is described as the first priest, and his daughters as the first priestesses, of Demeter at Eleusis. See the Homeric hymn to Demeter, 146 foll.

Cella. (1) In its primary sense, *cella* means a store-room, of which the following were the principal descriptions: *cella penaria* or *penuaria*, where all kinds of provisions (*penus*) were stored, especially those of which a stock was laid in for a long time; *cella promptuaria*, *promptuarium*, or *promum*, the larder, where meat and other things required for immediate consumption were kept; *cella olearia*, the magazine of an olive-yard in which the oil was stored, and which, according to the treatises on farming, ought to be lighted from the south, that the oil might not be chilled in winter; while the *cella vinaria* should have a northern aspect, to avoid excessive heat and great changes of temperature. The *cella vinaria* described in the ancient authors is the store-room of a vineyard, in which the new wine was kept in *dolia* or *cupae*, while older wine was put into *amphorae* and matured in the *apotheca*. The *cella vinaria* was partly underground (Becker-Göll, *Gallus*, iii. 51, 422). The *cella vinaria* of a wine-merchant was discovered in 1789 under the walls of Rome. It was raised a little above the level of the ground, and divided into three compartments, the first ornamented with arabesques and a mosaic pavement, the second unpaved and containing a row of very large *dolia* two-thirds imbedded in sand, while the third was a narrow gallery, six feet high and eighteen feet long, with various earthenware vessels, also partially sunk in the sand and ranged in double rows against each wall. (See DOLIUM.) The slave to whom the charge of these stores was intrusted was called *cellarius*, *a rationibus cellae*, *promus*, *promus condus*, or *procurator peni*; under him was the *subpromus*. (2) Any number of small rooms clustered together. Thus the word was applied to the dormitories of slaves (Hor. *Sat.* i. 8. 8), to the bedrooms of an inn, and to the

Slave Cellae. (Rich.)

vaults of a brothel (Petron. 8, 4). A brothel is also called *cella inscripta*, because the price of each inmate was inscribed on the door (Mart. xi. 45, 1). The porter's lodge or janitor's office is called *cella ostiarii* (Petron. 29) or *cella ianitoris* (Suet. *Vitell.* 16). (3) In the baths the *cella caldaria*, *tepidaria*, and *frigidaria* are respectively those which contained the hot, tepid, and cold baths. See BALNEAE. (4) The interior of a temple was also called *cella*. See TEMPLUM.

Cellar. See APOTHECA; CELLA; DOMUS.

Cellarius. See CELLA.

Celox (κέλης, κελήτιον), from κέλλω, *cello*, "to urge on." A swift boat. This peculiar build of boat is said to have been invented by the Rhodians (Plin. *H. N.* vii. § 208). It was much used by pirates, but was more especially employed as attendant on the fleet, either for bringing news or negotiating with the enemy. Further, each State appears to have had such boats for various official purposes, just as we hear of δημοσίαι ἄκατοι at Athens (cf. Plaut. *Capt.* iv. 2. 93). Built for swiftness, they were necessarily narrow, and Appian calls one ὀξύ. They had no decks, and only one bench of oars (Polyb. v. 62, 3).

Celsus. (1) AULUS CORNELIUS. A celebrated physician. His native city is unknown; some writers contending for Rome, others for Verona. The time in which he lived has also been made a

subject of controversy, but the most probable opinion is that he lived in the first half of the first century A.D., and wrote under Tiberius and Claudius. Celsus composed a large work, on the plan, in some measure, of an encyclopædia, in which he treated of philosophy, jurisprudence, warfare, agriculture, and medicine. It was entitled *De Artibus*. Unhappily, however, only the eight books (from the sixth to the fourteenth) which treat of medicine have come down to us.

Roman literature, otherwise so barren of good medical authorities, can boast of possessing in Celsus one who, for elegance, terseness, learning, good sense, and practical information, stands unrivalled. His preface contains an admirable exposition of the principles of the different schools which had risen up in medicine before his time; and in the remaining part of the first book there are many pertinent remarks on the best method of preserving the health. In the second, which treats of the general symptoms and phenomena of diseases in general, he has drawn freely from Hippocrates. The last part of this book is devoted to the subject of diet and regimen; and here his views will, with a few exceptions, be admitted by the unprejudiced to be wonderfully correct. In the third book he has treated of fevers; and here his distinctions, remarks upon critical days, and treatment will be found to be particularly deserving of attention. The other parts of his work it is unnecessary to go over minutely; but one may point out, as particularly valuable, his divisions and treatment of ulcers. It is remarkable that no ancient writer has treated of the diseases of the sexual organs with the same precision that he has done. The different shades of cutaneous diseases he has marked with a surprising degree of precision. But of the whole work the most interesting part, perhaps, is the seventh book, which treats of the operations of surgery according to the views of the Alexandrian School. His account of those performed upon the eye may be instanced as particularly excellent. The operation of lithotomy, as described by him, though not exactly the same as that now generally practised, has had, even in modern times, its admirers. Celsus has the merit of being the first author who makes mention of the application of the ligature to arteries for stopping hemorrhage. The best MSS. of Celsus are in the Vatican, the Laurentian Library, and in Paris—the oldest being of the tenth century. They all have a common origin. The best editions are those of Targa (Padua, 1769, and Verona, 1810); Milligan (Edinb. 1831); Ritter and Albers (Cologne, 1835); Renzi (Naples, 1851); and Daremberg (Leipzig, 1859). Milligan's edition has a good index, and that of Renzi a good lexicon. See Kissel, *Celsus, eine hist. Monog.* (Giessen, 1844), and on the Latinity, Brolen, *De Elocutione Celsi* (Upsala, 1872); also the articles CHIRURGIA and MEDICINA. (2) A Platonic, or perhaps Epicurean, philosopher who lived about A.D. 180. His name is famous as that of one of the bitterest enemies of Christianity. From a motive of curiosity, or, perhaps, in order to be better able to combat the new religion, Celsus caused himself to be initiated into the mysteries of Christianity, and to be received into that secret society which St. Clement of Rome is supposed to have founded. It appears, however, that the sincerity of the neophyte was distrusted, and that he was refused admittance into the higher ceremonies. The discontent to which this gave rise in the breast of Celsus inflamed his resentment against the Christians, and he wrote a work against them, entitled Ἀληθὴς Λόγος, "A true discourse," in which he employed all the resources of his intellect and eloquence to paint Christianity as a ridiculous and contemptible system, and its followers as a sect dangerous to the well-being of the State. There is no falsehood to which he has not recourse in order to represent in an untrue light the Christian scheme of morals, to parody and falsify the text of the Old and New Testaments, and to calumniate the character of Jesus Christ and his disciples. He styles Christianity a doctrine tending to pervert and corrupt the human race, and exhorts the government to extirpate the sect if it wishes to save the Empire. The discourse itself is lost; but Origen, who refuted it, in a work divided into eight books, has given us so complete an extract from it that by the aid of this we can follow all the principal reasoning of the author. Celsus wrote also a work against magicians and sorcerers (Κατὰ Μάγων), which is cited by Origen and Lucian. The latter, who was his friend, addressed to him his memoir on Alexander, the false prophet, in which he extols the wisdom of Celsus, his love for truth, and his amiable manners. See Keim, *Celsus' wahres Wort* (1873); Aubé, *La Polémique Païenne* (1878); and Pélagaud, *Étude sur Celse* (1878). (3) ALBINOVĀNUS, a friend of Horace, warned against plagiarism (*Epist.* i. 3, 15) and pleasantly ridiculed (*Epist.* i. 8) for his foibles.

Celtae (Κελταί). The ancients had no comprehensive name to denote generically the collective Keltic peoples. The Continental Kelts were called *Galli* or *Celtae* by the Romans, and Γαλάται or Κελταί by the Greeks, all these names being applied only to the Kelts of the Continent, with whom, in the popular view, the people of Britain had no ethnic relation. Caesar understood the racial identity of the Britanni with the Galli, Celtae, and Belgae, but the general usage of the words as stated above embodied the prevailing belief.

According to Prof. Rhys, it would appear probable that the west of Europe had in early times experienced two Keltic invasions, since the two distinct names in Greek and Latin are not used as synonymous, but as denoting two different ethnic divisions. Thus in the ecclesiastical writer Sulpicius Severus (fourth century A.D.), *Celticé* is differentiated from *Gallicé* (Migne, *Patrolog. Lat.* vol. xx. col. 201, *Dial.* i. 26); and Caesar, three centuries before, wrote that *one* of the three peoples of Gaul was called *Celtae* in its own tongue.

The two waves of migration may roughly be represented geographically as follows: (1) the Kelts of Gaul, Spain, the Isle of Man, Ireland, and Scotland; and (2) the Kelts dwelling near the Rhine, the Alps, and in England and Wales. Schleicher, in the *Rheinisches Museum* for 1859, expounded his theory of a Kelto-Italic period, according to which the people who afterwards separated into Greeks, Italians, and Kelts are regarded as having left the early home of the race together, the Greeks branching off first into Hellas. Then followed the Italo-Keltic period, during which the Italo-Kelts developed those linguistic forms which the Keltic and the Latin alone possess in common—e. g. the future in *-bo*, the passive formation in *-r*, the dative ending *-bus*,

and the formative suffixes in *-tio* and *-tric*. See Peile, *Introduction to Greek and Latin Etymology*, pp. 21–27 (2d ed. 1872); and H. Ebel, *Keltische Studien*.

Historically, the Keltic and Latin races come into contact not earlier than the fifth century B.C., when the Gauls crossed the Alps and began first to press against the Etruscan communities in the north of Italy. Their leader, Bellovesus the Biturigan, directed the Insubrian migration into the valley of the Padus (Po), where the oldest Keltic settlement was established, to develop later into the important city of Mediolanum (Milan). A second invasion followed, and founded the towns of Brixia (Brescia) and Verona. Thenceforward, tribe after tribe poured into Italy, dislodging the Etruscans, and at last (B.C. 396) coming in contact with the Umbrians, and in 388 facing the Romans in successful battle. This was the year in which Brennus with 70,000 Gauls crossed the Tiber, won the bloody victory of the Allia (q. v.) on July 18, and three days later marched through the open gates of Rome. (On the date, see Mommsen, *Hist. of Rome*, i. 428, Amer. ed. 1888.) They often returned to Latium, but were less successful in following years. The Romans, who had at first despised them, now strained every nerve to avenge the defeat of the Allia. Camillus (q. v.) routed them at Alba (B.C. 367); Servilius Ahala repulsed them in front of the Porta Collina (B.C. 360); and the dictator Gaius Sulpicius Peticus won a decisive victory over them in 358. Yet in the year 350 they had again returned, and encamped for an entire winter on the Alban Mount, joining with the Greek pirates for plunder, till Lucius Furius Camillus, son of the great general, dislodged them. The increasing power of the Romans, and perhaps, as Mommsen suggests, changes beyond the Alps, put an end to the migrations from Gaul; and the Kelts began to settle down into a less predatory condition between the Alps and the Apennines as far south as the Abruzzi, the chief tribes being the Insubres, Boii, Lingones, and Senones, the territory of the last-named being on the coast of the Adriatic, from Ariminum to Ancona, the so-called Ager Gallicus. Here the Kelts, uniting with the Ligurians and Etrurians, gradually took on the character of a settled community, until at last they, with the rest of Italy, became subject to the all-embracing power of Rome.

Of the Kelts who first swept over Italy and destroyed Rome, the historians give a picturesque account. Brave, open, impetuous, they were swayed by every passing impression; "they devoted themselves chiefly to two things—fighting and *esprit*" (*rem militarem et argute loqui*, Cato, *Orig.* ii. frag. 2, ed. Jordan). Despising agriculture as disgraceful and unfit for freemen, they followed the profession of arms like soldiers of fortune. The Romans before the battle of the Allia had despised them as barbarians, and on the occasion of that memorable conflict had sent against them only an ill-organized and over-confident army. The legionaries were appalled when the onset of these fierce warriors smote the Roman phalanx. Stripped naked for battle, sword in hand, utterly heedless of death, the Keltic hosts of Brennus fell upon their enemies with an ardour and impetuosity that swept away an army in an instant. Yet, with all their bravery and brilliancy, the Kelts never made any lasting political impression upon the countries that they overran. They lacked the political, constructive instinct which the Latins and the Germans, too, possessed. They destroyed, but did not create, and in a few centuries had everywhere succumbed to the steadier valour and more enduring power of the Romans.

See Mommsen, *Hist. of Rome*, bk. ii. ch. iv.; Thierry, *Histoire des Gaulois* (Paris, 1828); Ebel, *Keltische Studien* (Eng. trans. London, 1863); Diefenbach, *Die Alten Völker* (Frankfurt, 1861); Belloguet, *Ethnogénie Gauloise* (Paris, 1858–61); Stark, *Keltische Forschungen* (Vienna, 1869); Reynand, *De l'Esprit de la Gaule* (Paris, 1866); Scarth, *Roman Britain* (London, 1883); Rhys, *Celtic Heathendom* (1888); Wright, *The Celt, the Roman, and the Saxon* (4th ed. London, 1885); and also the article by Windisch, "Keltische Sprachen," in the *Allgemeine Encyklopädie der Wissenschaften und Künste;* Von Becker, *Versuch einer Lösung der Celtenfrage* (1883); Müllenhof, *Deutsche Alterthumskunde* (Berlin, 1887); Hübner, *Inscriptiones Britanniae Christianae;* Brambach, *Corpus Inscriptionum Rhenanarum;* vols. ii., iii., v., vii., and xii. of the *Corpus Inscriptionum Latinarum* of the Berlin Academy; and the articles BRITANNIA; DRUIDAE; GALLIA; HIBERNIA; HISPANIA; INDO-EUROPEAN LANGUAGES.

Celtibēri. A powerful people in Spain, consisting of Kelts, who crossed the Pyrenees at an early period, and became mingled with the Iberians, the original inhabitants of the country. They dwelt chiefly in the central part of Spain. Their country, called Celtiberia, was mountainous and unproductive. They were a brave and warlike people, and proved formidable enemies to the Romans. They submitted to Scipio Africanus in the Second Punic War, but the oppression of the Roman governors led them to rebel, and for many years they successfully defied the power of Rome. They were reduced to submission on the capture of Numantia by Scipio Africanus the Younger (B.C. 134), but they again took up arms under Sertorius, and it was not till his death (B.C. 72) that they began to adopt the Roman customs and language.

Celtĭci. (1) A people of Lusitania, whose territory lay below the mouth of the Tagus, and between that river and the Turdetani. They were of Keltic origin, as their name imports. Their chief town was Pax Iulia, now Beja. (2) A people in Gallaecia.

Cemeteries. See CATACUMBAE; SEPULCRUM.

Cena, less correctly COENA (δεῖπνον). The principal meal of the Greeks and Romans, corresponding to our dinner rather than supper. As the meals are not always clearly distinguished, it will be convenient to give a brief account of all of them under the present head.

I. GREEK. The materials for an account of the Greek meals, during the classical period of Athens and Sparta, are almost confined to incidental allusions of Plato and the comic writers. Several ancient authors, termed δειπνολόγοι, are mentioned by Athenaeus; but, unfortunately, their writings only survive in the fragments quoted by him. His great work, the *Deipnosophistae*, is an inexhaustible treasury of this kind of knowledge, though very ill-arranged. See ATHENAEUS.

The poems of Homer contain a real picture of early manners, in every way worthy of the anti-

quarian's attention. As they stand apart from all other writings, it will be convenient to exhibit in one view the state of things which they describe. It is not to be expected, however, that the Homeric meals should at all agree with the customs of a later period. Athenaeus (i. 8), who has entered fully into the subject, remarks on the simplicity of the Homeric banquets, in which kings and private men all partake of the same food. It was common enough for royal personages to prepare their own meals, and Odysseus (*Od.* xv. 322) declares himself no mean proficient in the culinary art.

Three names of meals occur in the *Iliad* and *Odyssey*—ἄριστον, δεῖπνον, δόρπον or δόρπος. The word ἄριστον uniformly means the early as δόρπον does the late meal; but δεῖπνον, though generally meaning the mid-day meal, is sometimes used where we should expect ἄριστον (*Od.* xv. 397) or even δόρπον (*Od.* xvii. 170). We should be careful, however, how we argue from the unsettled habits of a camp to the regular customs of ordinary life.

In the Homeric Age it was usual to sit at table; and this custom, we are told, was kept up in historical times by the Cretans. Each guest had generally his own table, and an equal share of food was placed before each (hence δαὶς ἐΐση), except when a specially distinguished guest was honoured by getting a larger portion (*Il.* vii. 321). What strikes us as peculiar in the Homeric dinners is their religious character. They partake more or less of the nature of a sacrifice, beginning with an offering of part of the meat to the gods, and both beginning and ending with a libation of wine; while the terms for slaughtering animals for a meal (ἱερεύειν, θύειν) and for the slaughtered animals (ἱερήϊα) are borrowed from the language of religious ceremony. The description of the dinner given by Eumaeus to Odysseus (*Od.* xiv. 420) gives a good picture of a dinner in the Homeric Age in humble society; and that given by Achilles to Odysseus (*Il.* ix. 219 foll.) may be taken as typical of the banquets of the great in the same period.

Beef, mutton, swine's and goat's flesh were the ordinary meats, generally eaten roasted, though sometimes boiled (*Il.* xxi. 363). Fish and fowls were almost unknown (Eustath. *ad* Hom. *Od.* xii. 330). Many sorts of wine are mentioned, notably the Maronean and the Pramnian. Nestor had wine eleven years old (*Od.* iii. 391). A small quantity was poured into each guest's cup to make a libation with (ἐπαρξάμενοι δεπάεσσιν), before the wine was regularly served out for drinking. The guests drank to each other (*Od.* iii. 40), and a second libation to the gods closed the repast (*Od.* iii. 332).

The Greeks of a later age usually partook of three meals, called ἀκράτισμα, ἄριστον, and δεῖπνον. The last, which corresponds to the δόρπον of the Homeric poems, was the evening meal or dinner; the ἄριστον was luncheon; and the ἀκράτισμα, which answers to the ἄριστον of Homer, was the early meal or breakfast.

The ἀκράτισμα was taken immediately after rising in the morning (Aristoph. *Aves*, 1286). It usually consisted of bread dipped in unmixed wine (ἄκρατος), whence it derived its name (Athen. i. 11).

Next followed the ἄριστον or luncheon. The time at which it was taken is uncertain, though we may conclude from many circumstances that it was about the middle of the day, and that the meal answered to the Roman *prandium*. The market time, at which provisions seem to have be bought for the ἄριστον, was from nine o'clock noon. In Aristophanes (*Vesp.* 605–612) Philocle describes the pleasure of returning home after tending the courts, and partaking of a good ἄρ τον. It was usually a simple meal, but of cou varied according to the habits of individuals (X *Oecon.* xi. 18).

The principal meal, however, was the δεῖπν It was usually taken rather late in the day, f quently not before sunset (Lysias, *de Caed. Erato* § 22).

The Athenians were a social people, and w very fond of dining in company. Entertainme were usually given, both in the Heroic Age a later times, when sacrifices were offered to gods, either on public or private occasions; a also on the anniversary of the birthdays of me bers of the family, or of illustrious persons, whe er living or dead. Plutarch (*Symp.* viii. 1, § speaks of an entertainment being given on t anniversary of the birthdays of both Socrates a Plato.

Dining clubs were very common, the memb of which contributed each a certain sum of mon called συμβολή, or brought their own provisio with them. When the first plan was adopted, th were said ἀπὸ συμβολῶν δειπνεῖν, and one indivi ual was generally intrusted with the money procure the provisions and make all the necessa preparations (Terence, *Eunuch.* iii. 4). When t second plan was adopted, they were said ἀπὸ σπ ρίδος δειπνεῖν, because the provisions were brou in baskets. This kind of entertainment is spok of by Xenophon (*Mem.* iii. 14, § 1). In Homer word ἔρανος corresponds with the later ἀπὸ συμ λῶν δεῖπνον, while εἰλαπίνη denotes a public en tainment on a festival or some such occas (Athen. viii. 362 e).

The most usual kind of entertainments, ho ever, were those in which a person invited friends to his own house. It was expected th they should come dressed with more than ordina care, and also have bathed shortly before; henc when Socrates was going to an entertainment a Agathon's, we are told that he both washed an put on his shoes—things which he seldom di (Plato, *Symp.* 174 A). As soon as the guests arrive at the house of their host, their shoes or sandal were taken off by the slaves, and their feet washe (ὑπολύειν and ἀπονίζειν). In ancient works of ar we frequently see a slave or other person repre sented in the act of taking off the shoes of th guests, of which an example is given on the nex page from a terra-cotta in the British Museum After their feet had been washed, the guests r clined on the κλῖναι or couches.

Sitting at meals was, as has already been r marked, the practice of the Heroic Age, but in th classical period was confined to Crete. Wome however, when admitted to banquets on extraord nary occasions, such as a marriage (for they we generally excluded from table when guests we invited), took the sitting posture (Lucian, *Conv.* 1 and so did children (Xen. *Symp.* i. 8). A very co mon representation on funeral monuments is t family meal, with the husband reclining, and t wife and children sitting at his side. Where wo en are represented as reclining at a meal, they a meant for *hetaerae*.

It was usual for only two persons to recline

each couch. In ancient works of art we usually see the guests represented in this way, but sometimes there is a larger number on one long κλίνη. The guests reclined with their left arms on striped pillows (ὑπαγκώνια), and having their right arms free. (Cf. Aristoph. *Vesp.* 1210.)

Slave taking off the Shoes of a Guest. (British Museum.)

After the guests had placed themselves on the κλῖναι, the slaves brought in water to wash their hands; and then the dinner was served up, the expression for which was τὰς τραπέζας εἰσφέρειν (Aristoph. *Vesp.* 1216). By τὰς τραπέζας εἰσφέρειν we are to understand not merely the dishes, but the tables themselves (Philoxen. *ap.* Athen. iv. 146 f). It appears that a table, with provisions upon it, was placed before each κλίνη: and thus we find in all ancient works of art which represent banquets or symposia, a small table or tripod placed before the κλίνη: and when there are more than two persons on the κλίνη, several such tables. These tables were evidently small enough to be moved with ease.

In eating, the Greeks had no knives or forks, but made use of their fingers only, except in eating soups or other liquids, which they partook of by means of a spoon (μύστρον), or a piece of bread scooped out in the shape of a spoon (μυστίλη) (Suidas, s. v. μυστίλη). After eating, they wiped their fingers on pieces of bread, called ἀπομαγδαλιαί, which were then thrown to the dogs (Aristoph. *Eq.* 415). Napkins (χειρόμακτρα) were not used till the Roman period.

It appears that the arrangement of the dinner was intrusted to certain slaves. The one who had the chief management of it was called τραπεζοποιός or τραπεζοκόμος (Athen. iv. 170 e; Pollux, iii. 41; vi. 13). The Greek word for a *menu* was γραμματίδιον (Athen. ii. 49 d).

It would exceed the limits of this work to give an account of the different dishes which were introduced at a Greek dinner, though their number is far below those which were usually partaken of at a Roman entertainment. The most common food among the Greeks was the μάζα, a kind of soft cake, which was prepared in different ways, as appears by the various names which were given to it (Pollux, vi. 76). The φυστὴ μάζα, of which Philocleon partakes on returning home from the courts (Aristoph. *Vesp.* 610), is said by the Scholiast to have been made of barley and wine. The μάζα continued to the latest times to be the common food of the lower classes. Wheaten or barley bread was the second most usual species of food; it was sometimes made at home, but more usually bought at the market. The vegetables ordinarily eaten were mallows (μαλάχη), lettuces (θρίδαξ), cabbages (ῥάφανοι), beans (κύαμοι), lentils (φακαῖ), etc. Pork was the favourite animal food, as was the case among the Romans. Sausages also were very commonly eaten. It is a curious fact, which Plato (*Rep.* iii. 13, 404) has remarked, that we never read in Homer of the heroes partaking of fish. In later times, however, fish was one of the favourite foods of the Greeks, insomuch so that the name of ὄψον was applied to it κατ' ἐξοχήν. A minute account of the fishes which the Greeks were accustomed to eat is given at the end of the seventh book of Athenaeus, arranged in alphabetical order.

The ordinary meal for the family was cooked by the mistress of the house, or by the female slaves under her direction; but for special occasions professional cooks (μάγειροι) were hired, of whom there appear to have been a great number (Diog. Laërt. ii. 72). They are frequently mentioned in the fragments of the comic poets, and those who were acquainted with all the refinements of their art were in great demand in other parts of Greece besides their own country. The Sicilian cooks, however, had the greatest reputation, and a Sicilian book on cookery by one Mithaecus is mentioned in the *Gorgias* of Plato (p. 518 B); but the most celebrated work on the subject was the Γαστρολογία of Archestratus (Athen. iii. 104 b).

A dinner given by an opulent Athenian usually consisted of two courses, called respectively πρῶται τράπεζαι and δεύτεραι τράπεζαι. Pollux (vi. 83), indeed, speaks of three courses, which was the number at a Roman dinner; and in the same way we find other writers under the Roman Empire speaking of three courses at Greek dinners; but before the Roman conquest of Greece and the introduction of Roman customs, we read of only two courses. The first course embraced the whole of what we consider the dinner—namely, fish, poultry, meat, etc. (ἐδέσματα); the second, which corresponded to our dessert and the Roman *bellaria*, consisted of different kinds of fruit, sweetmeats, confections, etc. (τραγήματα). The Roman first course of salads, vegetables, etc., was unknown to the Greeks in the time of their independence.

When the first course was finished, the tables were taken away (αἴρειν, ἐκφέρειν, βαστάζειν τὰς τραπέζας), and water was given to the guests for the purpose of washing their hands. Crowns made of garlands of flowers were also then given to them, as well as various kinds of perfumes. Wine was not drunk till the first course was finished; but as soon as the guests had washed their hands, unmixed wine was produced in a large goblet, called μετάνιπτρον or μετανιπτρίς, of which each drank a little, after pouring out a small quantity as a libation. This libation was said to be made to the "good spirit" (ἀγαθοῦ δαίμονος), and was usually accompanied with the singing of the pæan and the playing of flutes. After this libation mixed wine was brought in, and with their first cup the guests drank to Ζεὺς Σωτήρ (Xen. *Symp.* ii. 1). With the σπονδαί the δεῖπνον closed; and at the introduction of the dessert (δεύτεραι τράπεζαι) the πότος, συμπόσιον, or κῶμος commenced, of which an account is given in the article SYMPOSIUM.

II. ROMAN. The Roman meals were *ientaculum* (ἀκράτισμα), *prandium* (ἄριστον), *merenda*, and *cena* (δεῖπνον).

Ientaculum, also called *silatum* (Fest. p. 346) because the wine used was sometimes perfumed with *seselis* or *silis*, was a slight morning meal taken at different times by early and late risers. Thus we find it taken by schoolboys at cock-crow (Mart. xiv. 233); but generally the Romans used to eat it about the third hour, certainly not later than the fourth (Mart. viii. 67, 9). The schoolboys had a kind of pancake (*adipata*); but usually the meal consisted of bread seasoned with salt or with honey, or dipped in wine, or of dates and olives. Alexander Severus used to have milk, eggs, and *mulsum* (Lamprid. *Alex. Sev.* 30). Bread and cheese (Apul. *Met.* i. 18), and even meat, appear to have been sometimes taken (Mart. xiii. 31); but to make the *ientaculum* a heavy meal was not in accordance with Roman manners.

As with our own fathers noon was the time for the principal meal of the day—viz., dinner—so with the primitive Romans this was the time for *cena* (Fest. 54; cf. p. 338, Müll.). It was only in later times that *prandium* became customary (Isid. *Orig.* xx. 2, 14). We may fairly translate this word "luncheon." When city life pushed the dinner-hour later and later, a mid-day meal became essential. It was taken about the sixth hour (*Anth. Pal.* x. 43, and scholiast), not so early as the fifth nor so late as the seventh. But if one took no *ientaculum*, he must needs take the *prandium* earlier, and this is the reason why we find Ausonius eating his *prandium* a little after the fourth hour (*Ephemeris* in *Corp. Poet. Lat.*, ed. Weber, p. 1217). *Prandium* seems to have been properly the name of the soldier's morning meal (Isid. *Orig.* xx. 2, 11). For the ordinary citizen, the meal varied from a piece of bread eaten in the hand (Sen. *Ep.* 83, 6) to an elaborate entertainment, with hot and cold fish, fowl, and meat, with vegetables and fruit. (Cf. Mayor on Plin. *Ep.* iii. 5, 11.) The meats were rather savoury dishes than solids—e. g. they were kernels of pork (*glandulae, glandia*, "sweetbreads"?). Often, as at our luncheons, the meat of the previous day's dinner was served cold or warmed up (Plaut. *Pers.* i. 3. 25). Wine (Tac. *Ann.* xiv. 2), hot wine and water (Mart. viii. 67, 7), and *mulsum* (Cic. *Cluent.* 60, 166) were drunk at it. This latter passage refers to a large wedding breakfast which is called *prandium*.

Merenda was in ancient times an afternoon meal, given to workmen, also called *antecenium* (Nonius, p. 59). If *prandium* was not taken at mid-day, *merenda* was a late *prandium* taken in the afternoon (Calp. *Ecl.* v. 60).

The principal meal of the day was *cena*, "dinner." The eighth hour in summer and the ninth in winter was sometimes the time for the bath (Plin. *Ep.* iii. 1, 8), and after that came dinner; but probably the bath was usually a little earlier. The ninth was considered the normal dinner-hour (Cic. *Fam.* ix. 26), though business must have often deferred it till after the tenth, and even later (Mart. iii. 36, 5). These were homely repasts; for the more fashionable banquets were, the earlier they began (Palmer on Hor. *Sat.* ii. 8, 3). Banquets which began earlier than the ninth hour were called *tempestiva convivia*, or *de die cenare* (Catull. 47, 5). The *cena* always lasted for what would seem to us a very long time. Even Pliny the Elder, who was so miserly of his time, used to spend three hours at his dinner (Plin. *Ep.* iii. 5, 13), while old Cato used to remain conversing over this meal until late at night (Cic. *Sen.* 14, 46). The business of the day was done, and the time for enjoyment had arrived; there was, accordingly, no necessity to break in on the meal till bedtime, which was much earlier than with us, as the Romans got up at daybreak. Symposia, of course, lasted till midnight, and even morning. The ancient Romans, like the ancient Greeks, used to sit at dinner (Isid. *Orig.* xx. 11, 9), and Columella (xi. 1, 19) thinks the *vilicus* should not recline except on holidays; and Cato the Younger, in sign of mourning, always sat at meals after the battle of Pharsalia (Plut. *Cat. Min.* 56).

Symposium. (Millin.)

However, in the times with which we are best acquainted, the Romans dined in the *atrium* (Serv. on *Aen.* i. 730), in the circle of the family—the men reclining; the wife sitting on the *lectus* (Val. Max. ii. 1, 21); the children beside the couches (Suet. *Claud.* 32), or on a lower couch (Suet. *Aug.* 64), and with a separate and more frugal table (Tac. *Ann.* xiii. 16); the subordinate persons (Plaut. *Capt.* iii. 1, 11) and slaves on benches (*subsellia*). It was customary for the wife and children to dine with the men, except, apparently, in times of mourning (Suet. *Calig.* 24), though, of course, there were gentlemen's dinner-parties (Hor. *Sat.* ii. 8).

On the other hand, we find cases of women reclining where there was conceived to be nothing bold or indelicate in their posture. Thus, in the following illustration, taken from Montfaucon (*Ant. Exp. Suppl.* iii. 66), which seems intended to represent a scene of perfect matrimonial felicity, the husband and wife recline on a sofa of rich materials. A three-legged table is spread with viands before them, and their two sons are in front of the sofa, one of them sitting, in the manner above described, on a low stool, and playing with the dog. Several women and a boy are performing a piece of music for the entertainment of the married pair.

A Family Feast. (Montfaucon.)

The very wealthy Romans built separate dining-rooms, and to the article TRICLINIUM and those on LECTUS and PULVINUS the reader is referred for the arrangement of the couches and of the guests at table. For the tables, see MENSA.

During the later Republic and the Empire the number of guests at a private dinner-party was usually nine, and sometimes less (Gell. xiii. 11, 2), but to have more was considered unseemly (Cic. *Pis.* 27, 67). Generally uninvited guests (*umbrae*) were brought by one of the invited guests to make up the nine (*Epist.* i. 5. 28); or perhaps a client was asked, in order not to leave a place empty (Juv. v. 17). The guests used to dress for dinner—the dinner dress (*vestis cenatoria*) being generally a light, highly ornamented coloured tunic (*prasina synthesis*, Mart. x. 29. 4). It cannot be supposed that the changing of one's *synthesis* during dinner was other than vulgar ostentation (Mart. v. 79, 2), but it was sometimes required by religious ceremonials. Dress-sandals (*soleae*) were generally worn in the house of the host, but were taken off (*demere soleas*) before reclining for the meal. They were taken charge of by the guest's own slave whom he brought with him, for each guest had his own footman (*servus a pedibus*) to wait on him at table (Plaut. *Truc.* ii. 4, 16; Petron. 58 and 62). If the guest did not come in a litter, but walked, he often wore boots (*calcei*, Plin. *Ep.* ix. 47, 3). The regular expression for rising from table was *soleas poscere* (Hor. *Sat.* ii. 8. 77).

The places were pointed out to the guests by the *nomenclator* (Athen. ii. 47 e); and when they had taken up their reclining position (*accumbere, discumbere*) at table, water was brought round and poured over the hands of each guest (Plaut. *Pers.* v. 1. 17), and the hands wiped in a towel or napkin (*mantela, mappa*) provided by the host, though sometimes brought by the guest, in order to carry away the presents that the host frequently gave. (See APOPHORETA.) Later *mantele* was used for a table-cloth (Isid. *Orig.* xix. 26. 6). It was not till towards the end of the first century A.D. that table-cloths began to be used. Martial appears to be the first to allude to them (ix. 59, 7). Sometimes, apparently, grace was said (Quintil. *Declam.* 301, p. 583, ed. Burmann), and then the first of the three parts of the meal was proceeded with.

This was called *promulsis* or *gustatio, gustus;* also *frigida mensa*. The cold dishes of this part of the meal used in early times to occupy a place at the conclusion (Plut. *Quaest. Conviv.* viii. 9, 28). It consisted rarely of substantial meats, mostly of *hors d'œuvres* which whetted the appetite, and also served the purpose of the modern dinner-pill—e. g. shell-fish (Hor. *Sat.* ii. 4. 28), vegetables with savoury sauces (Mart. iii. 50, 4), olives (Hor. *Sat.* ii. 2, 46), mushrooms (Juv. v. 147), and also eggs; from which came the expression *ab ovo ad mala* (Hor. *Sat.* i. 3, 6), to signify from the beginning to the end of the meal. See further for the edibles which constituted the *gustus*, Apicius, 4, 5; Plin. *Ep.* i. 15; Macrob. *Sat.* l. c.; Celsus, ii. 29; Mart. x. 48, 7–12; v. 78, 3–5. The drink was *mulsum*, "mead"—a mixture of wine and honey; for plain wine was thought too strong (Hor. *Sat.* ii. 4, 26). Hence the term *promulsis*—i. e. the *mulsum* taken before the chief portion of the meal.

After this, followed the *cena* proper, which in early times, and even later in simple families, was the whole dinner (Mart. x. 48. 3). It is from Lucullus that Athenaeus dates the beginning of extravagance in dining. When this part of the meal consisted of several courses (*fercula, missus*)—we hear of six, Augustus never had more (Suet. *Aug.* 74), and seven (Juv. i. 94), but the usual number was three (Mart. xi. 31)—the separate courses were called *prima, altera, tertia cena*, and appear to have followed in a regular order (Lucian, *De Merc. Cond.* 15). Each course was brought in on a tray (*repositorium*, Petron. 33), which was generally of wood, but sometimes of silver; and the arrangement of the viands on each dish and of the dishes on these trays was a branch of art (Juv. vii. 184), the artist being called *structor*. Indeed, the arranging of the whole dinner was so important a function that it required a special major-domo called *tricliniarcha* (Henzen, Index, p. 189), with his special *servi tricliniarii* (Henzen, 6367). It was probably only at the imperial court that there were tasters (*praegustatores*). Between the *promulsis* and the *cena*, as well as after each course of the *cena*, the *repositorium* was carried away and brought back with the following course, the table having been previously wiped down (Hor. *Sat.* ii. 8. 11), and the bits that had fallen having been gathered up by the *analecta* (Mart. vii. 20. 17). Occasionally the carver (*carptor, diribitor, scissor*), whose function the *structor* sometimes fulfilled (Mart. x. 48. 15), carved the meat (Petron. 36 and 40) at the open side of the table, and it was carried round by slaves (Petron. 33 and 40). Carving, too, was a branch of art and had its learned professors (Juv. xi. 137; cf. v. 120). Sometimes the course was put on the table and the guests themselves took what they desired, and in the way they did so it was easy to see what guests had the manners of good society (Lucian, *De Merc. Cond.* 15). There appear to have been *menus* (γραμματίδια, Athen. ii. 49 d). Between each course the guests washed their hands (Lamprid. *Heliog.* 25), for it must be remembered that the Romans used to eat with their fingers (Mart. v. 78, 6), except in the case of soup, eggs, and shell-fish, for which a *coclear* (q. v.) and a *ligula* (q. v.) were used.

The viands served up at luxurious dinner-parties are far too numerous to be described. Elaborate descriptions will be found in Hor. *Sat.* ii. 8; Macrob. *Saturn.* ii. 9, 12; Petron. 33 foll.; also in Becker-Göll, *Gallus*, chap. 8. They contained, as Philo says, "all the products of land and sea, rivers and air." Copious accounts of the different kinds of foods and drinks are given in *Gallus*, iii. 331–367, 412–442; Marquardt, *Privatleben*, 398–448; Daremberg and Saglio, s. v. *Cicaria*. To admit of the gluttony required to consume such dinners, vomiting was resorted to, rules for which were

laid down by physicians (Cels. i. 3, 29, ed. Krause; Galen, vi. 391)—an indirect proof of the prevalence of over-eating among the wealthy. But such extravagance must have been confined to the upper classes, and can give us no idea of ordinary family meals. The bill of fare of a plain dinner is to be found in Martial (x. 48, 13 foll.). The main course consisted of kid, cutlets (*ofellae*), beans, early sprouts (*prototomi*), chicken, and cold ham. While eating, wine was usually drunk (Petron. 34), but in small quantities, for it was thought to blunt the taste (Hor. *Sat.* ii. 8, 38).

After the *cena* proper was taken away, and the tables were removed, the offerings to the gods (the *mola salsa*, etc.) were thrown into the hearth; and when a slave announced that the gods were propitious, silence for a short time was observed in respect for the gods (Serv. on *Aen.* i. 734). The gods were the Lares, and if they were not in the dining-room, they used to be carried in and placed on the table (Petron. 60), or a special table with a salt-cellar and some meat was placed before their shrine (Arnob. *adv. Gentes*, ii. 67).

Thereafter followed the dessert, *mensae secundae* (Hor. *Sat.* ii. 2, 122), also called *bellaria* (Gell. xiii. 11, 7), just as "second course" and "sweets" (in England) signify the same part of the meal. Other names were *impomenta*, ἐπιδειπνίς. It consisted of all sorts of pastry (see Becker-Göll, *Gallus*, iii. 363–367), fresh and dried fruits, apples, grapes, etc. The *mensae secundae* formed the transition to the *commissatio* (q. v.).

At distinguished dinner-parties the company was amused in various ways. These amusements were called *acroamata*. (See Reid on Cic. *Arch.* 9, 20.) Respectable and cultivated hosts used to afford readings by their *anagnostae* (Mayor on Juv. xi. 180), often of their own works, and we can well believe that this became an insufferable nuisance. It was no doubt a mark of culture to ask for some charming poetry (Pers. i. 30). The practice of reading during meals is still kept up in Roman Catholic colleges. Music, too, used to be introduced, sometimes choral and orchestral performances (*symphonia*, Cic. *Verr.* iii. 44, 105; and Wilkins on Hor. *Ars Poet.* 374). There used to be actors also (Plin. *Ep.* i. 15. 2), and story-tellers (*aretalogi*, Suet. *Aug.* 74). At "fast" entertainments there were introduced girls to play, sing, and dance (Liv. xxxix. 6; Hor. *Sat.* i. 2, 1; Mayor on Juv. xi. 162), gymnasts (*petauristae*), fools (*moriones*), "amusing vagabonds" (*scurrae*), etc. Formal speech-making was unknown. These amusements were produced during the *cena* and continued on into the *commissatio*, if such followed.

On Roman meals, see especially Marquardt, *Privatleben der Römer*, 257–260, 289–321; Becker-Göll, *Gallus*, iii. 311–370; Daremberg and Saglio, s. v. *Coena*, in which works all the literature on the subject is collected.

Cenacŭlum. See DOMUS.

Cenaeum (Κηναῖον ἄκρον). The northwestern promontory of Euboea, opposite Thermopylae, with a temple of Zeus Cenaeus.

Cenatoria Vestis. See CENA; SYNTHESIS.

Cenchreae (Κεγχρέαι). The eastern harbour of Corinth on the Saronic Gulf, important for its trade and commerce with the East.

Cenchrēis (Κεγχρηΐς). A small island off the Spiraeum Promontorium of Argolis.

Cenchrĭus (Κέγχριος). A river of Ionia near Ephesus and Mount Solmissus, where the Curetes, according to some, concealed and protected Leto after her delivery, when she was pursued by the power of Heré.

Cenomāni. A powerful Gallic people who crossed the Alps at an early period, and settled in the northwestern part of Italy, in the country of Brixia, Verona, and Mantua, and extended north as far as the confines of Rhaetia.

Cenotaphium (κενοτάφιον, κενὸς τάφος). A cenotaph—i. e. an empty, or honorary, tomb, erected sometimes as a memorial to a person buried elsewhere; oftener to one whose body could not be found for burial at all. See Verg. *Aen.* iii. 304; Xen. *Anab.* vi. 4, § 9; and the article FUNUS.

Censĭtor. A provincial census-taker. See CENSOR.

Censor (τιμητής). One of the officials whose duty it was (after B.C. 444) to take the place of the consuls in superintending the quinquennial census. The office was one of the higher magistracies, and could only be held once by the same person. It was at first confined to the patricians; but in B.C. 351 was thrown open to the plebeians, and after 339 one of the censors was obliged by law to be a plebeian. On the occasion of a census, the censors were elected soon after the accession to office of the new consuls, who presided over the assembly. They were usually chosen from the number of *consulares*, or persons who had been consuls. Accordingly the censorship was regarded, if not as the highest office of State, at least as the highest step in the ladder of promotion. The newly elected censors entered immediately, after due summons, upon their office. Its duration was fixed in B.C. 433 to eighteen months, but it could be extended for certain purposes. For the object of carrying out their proper duties—the census and the solemn purification (*lustrum*) that concluded it—they had the power of summoning the people to the Campus Martius, where, after B.C. 434, they had an official residence in the Villa Publica. The tribunes had no right of veto as against their proceedings in taking the census; indeed, so far as this part of their duties was concerned, they were irresponsible, being bound only in conscience by the oath which they took on entering upon and laying down their office. Having no executive powers, they had no lictors, but only messengers (*viatores*) and heralds (*praecones*). Their insignia were the *sella curulis* and a purple toga. The collegiate character of the office was so pronounced that, if one censor died the other abdicated. From the simple act of taking the census and putting up the new list of citizens, their functions were in course of time extended, so as to include a number of very important duties. Among these must be mentioned in particular a general superintendence of conduct (*regimen morum*). In virtue of this they had the power of setting a stigma upon any citizen, regardless of his position, for any conceivable offence for which there was no legal punishment. Such offences were neglect of one's property, celibacy, dissolution of marriage, bad training or bad treatment of children, undue severity to slaves and clients, irregular life, abuse of power in office, impiety, perjury, and the like. The offender might be punished with degradation—that is, the censors could expel a man from the Senate or the *ordo equo-*

ter; or they could transfer him from a country tribe into one of the less respectable city tribes, and thus curtail his right of voting; or, again, they could expel him from the tribes altogether, and thus completely deprive him of the right of voting. This last penalty might be accompanied by a fine in the shape of additional taxation. The censors had also the power of issuing edicts against practices which threatened the simplicity of ancient Roman manners—for instance, against luxury. These edicts had not the force of law, but their transgression might be punished by the next censors. The effect of the censorial stigma and punishment lasted until the next census. The consent of both censors was required to ratify it, and it directly affected men only, not women. The censors exercised a special superintendence over the *equites* and the Senate. They had the *lectio Senatus*, or power of ejecting unworthy members and of passing over new candidates for the senatorial rank—as, for instance, those who had held curule offices. The *equites* had to pass singly, each leading his horse, before the censors in the Forum, after the completion of the general census. (See TRAVECTIO.) An honourable dismissal was then given to the superannuated or the infirm; if an *eques* was now found, or had previously been found, unworthy of his order (as for neglecting to care for his horse), he was expelled from it. The vacant places were filled up from the number of such individuals as appeared from the general census to be suitable. (See EQUITES.) There were certain other duties attached to the censorship, for the due performance of which they were responsible to the people, and subject to the authority of the Senate and the veto of the tribunes. (1) The letting of the public domain lands and taxes to the highest bidder. (2) The acceptance of tenders from the lowest bidder for works to be paid for by the State. In both these cases the period was limited to five years. (3) Superintendence of the construction and maintenance of public buildings and grounds, temples, bridges, sewers, aqueducts, streets, monuments, and the like.

After B.C. 167, Roman citizens were freed from all taxation; and after the time of Marius, the liability to military service was made general. The censorship was now a superfluous office, for its original object, the census, was hardly necessary. Sulla disliked the censors for their power of meddling in matters of private conduct, and accordingly, in his constitution of B.C. 81, the office was, if not formally abolished, practically superseded. It was restored in B.C. 70, in the consulship of Pompey and Crassus, and continued to exist for a long time, until under the Empire it disappeared as a separate office. The emperor kept in his own hands the right of taking the census. He took over also the other functions of the censor, especially the supervision of morals, a proceeding in which he had Caesar's example to support him. The care of public buildings, however, he committed to a special body.

Censorīnus. (1) One of the ephemeral Roman emperors who appeared in so great numbers under the reign of Gallienus, and are known in later Roman history as "the Thirty Tyrants" (q.v.). Censorinus had been distinguished in camps and in the Senate: he had been twice consul, twice praetorian prefect, three times prefect of Rome, and four times proconsul. After having passed through this honourable career, he retired to the country, being now advanced in years, and lame from a wound he had received in the war against the Persians during the reign of Valerian. It was under these circumstances that he was proclaimed emperor at Bologna, A.D. 270, in spite, as it would appear, of his own wishes; and by a species of pleasantry he was nicknamed Claudius, in allusion to his lameness (*claudus*, "lame"). The strict discipline, however, which he wished to introduce gave offence, and he was slain by the very soldiers who had raised him to the throne. (2) A grammarian and philosopher, who flourished under Maximus and Gordianus, about A.D. 238. He wrote a small work entitled *De Die Natali*, which was so called because composed on occasion of the birthday of his wealthy friend Q. Cerellius (A.D. 238), and largely taken from the *Pratum* of Suetonius. It treats of the time of birth; of the influence of one's genius, as well as that of the stars, upon the birth-period of an individual; and embraces many other topics of a chronological, mathematical, and cosmographical character. The style of Censorinus is good, though not free from the blemishes natural to his time. We have also a fragment, *De Metris*, ascribed to the same writer. He composed also a work on accents, and another on geometry, but these last two have not reached us. The principal MSS. are the Codex Coloniensis (formerly Darmstadtiensis) of the seventh century, and one in the Vatican of the tenth century. The first critical edition of Censorinus was that of Jahn (Berlin, 1845). A later one is that of Hultsch (Leipzig, 1867). (3) C. MARCIUS. A Roman distinguished as having been the only one to be twice chosen censor (in B.C. 294 and again in 265).

Censuāles. Those who made the censor's lists.

Census (*τίμημα*). A register of persons and property, constituting a claim to the rights of citizenship at Athens and at Rome.

I. At ATHENS. The census at Athens seems to date from the constitution of Solon. This legislator made four classes (*τιμήματα, τέλη*). (*a*) *Pentacosiomedimni*, or those who received 500 measures, dry or liquid, from their lands. (*b*) *Knights* (*ἵππεις*), who had an income of 300 measures. (*c*) *Zeugitae* (*ζευγῖται*), whose income was 150 measures. (*d*) *Thetes* (*θῆτες*), or *capite censi*. The word *τίμημα*, as used in the orators, means the valuation of the property—i. e. not the capital itself, but the taxable capital. Now, if the valuation of the income was that given in the distribution of the classes just mentioned, it is not difficult to get at the valuation of the capital implied. Solon reckoned the dry measure, or *medimnus*, at a drachma. But it is probable that the income was reckoned at a twelfth part of the value of the land, on the same principle which originated the *unciarium foenus*, or $8\frac{1}{3}$ per cent., at Rome; and if so, the landed property of a *pentacosiomedimnus* was reckoned at a talent, or $12 \times 500 = 6000$ drachmas; that of a *knight* at $12 \times 300 = 3600$ drachmas; and that of a *zeugites* at $12 \times 150 = 1800$ drachmas. In the first class, the whole estate was considered as taxable capital; but in the second, only $\frac{5}{6}$, or 3000 drachmas; and in the third, $\frac{5}{9}$, or 1000 drachmas; to which Pollux alludes when he says, in his clumsy way, that the first class expended one talent on the public account; the second, 30 minas; the third, 10 minas; and the *thetes*, nothing.

In order to settle in what class a man should

be entered on the register (ἀπογραφή), he returned a valuation of his property, subject, perhaps, to the check of a counter-valuation (ὑποτίμησις). The valuation was made very frequently; in some states, every year; in others, every two or four years. The censors, who kept the register at Athens, were probably at first the *naucrari;* but afterwards the demarchs performed the office of censor. Although this institution of Solon's seems particularly calculated for the imposition of the property tax (εἰσφορά), Thucydides (i. 141), speaking of the year B.C. 428, says that it was then that the Athenians first raised a property tax of 200 talents. It seems, however, that the amount of the tax constituted its singularity; for certainly property-taxes were common not only in Athens, but in the rest of Greece, before the Peloponnesian War, and Antipho expressly says that he contributed to *many* of them. In the archonship of Nausinicus (Olym. 100, 3; B.C. 378) a new valuation of property took place, and classes (συμμορίαι) were introduced expressly for the property taxes. The nature of these classes, our knowledge of which principally depends on a note of Ulpian, is involved in considerable obscurity. Thus much, however, may be stated, that they consisted of 1200 individuals—120 from each of the ten tribes—who, by way of a sort of liturgy, advanced the money for others liable to the tax, and got it from them by the ordinary legal processes. In a similar manner classes were subsequently formed for the discharge of another and more serious liturgy, the trierarchy; and the *strategi*, who nominated the trierarchs, had also to form the *symmoriae* for the property taxes. (See LITURGIA.) What we have here said of the census at Athens renders it unnecessary to speak of the similar registrations in other states of Greece. When the constitution essentially depended on this distribution according to property, it was called a timocracy, or aristocracy of property (τιμοκρατία, ἀπὸ τιμημάτων πολιτεία).

(2) At ROME. After the establishment of the constitution of Servius Tullius, the number of Roman citizens was ascertained every five years (though not always with perfect regularity), to determine their legal liability to the payment of taxes and to military service. This process was called *census*. The census was originally taken by the kings; after the expulsion of the kings, by the consuls; and after B.C. 444, by special officers called *censores*. (See CENSOR.) The censors took the auspices on the night preceding the census; on the next day, their herald summoned the people to the Campus Martius, where they had an official residence in the Villa Publica. Each tribe appeared successively before them, and its citizens were summoned individually according to the existing register. Each had to state on oath his age, his own name, those of his father, his wife, his children, his abode, and the amount of his property. The facts were embodied in lists by the censors' assistants. The census of the provinces was sent in by the provincial governors. There was a special commission for numbering the armies outside the Italian frontier. The censors, in putting up the new lists, took into consideration not only a man's property, but his moral conduct. (See CENSOR.) The census was concluded with the solemn ceremony of reviewing the newly constituted army (*lustrum*). (See LUSTRUM.) The republican census continued to exist under the early Empire, but the last *lustrum* was held by Vespasian and Titus in A.D. 74. The provincial census, introduced by Augustus and maintained during the whole imperial period, had nothing to do with the Roman census, being only a means of ascertaining the taxable capacities of the provinces.

Centauri (Κένταυροι). A Thessalian race fabled to have been half men, half horses. The Centaurs and Lapithae are two mythical tribes, which are always mentioned together. The former are spoken of twice in the *Iliad* under the appellation of "wild-creatures" (Φῆρες), and once under their proper name. We also find the name Κένταυροι in the *Odyssey*. They seem to have been a rude mountain-tribe, dwelling on and about Mount Pelion. It is very doubtful whether Homer and Hesiod conceived them to be of a mingled form, as they were subsequently represented. In the fight of the Centaurs and Lapithae depicted on the shield of Heracles, the latter appear in panoply fighting with spears, while the former wield pine clubs. Pindar is the earliest

Centaur. (Rome, Capitoline Museum.)

poet extant who expressly describes them as semi-ferine. According to him (*Pyth.* ii. 78 foll.), the offspring of Ixion (q. v.) and the cloud, was a son named Centaurus, who, when grown up, wandered about the foot of Mount Pelion, where he united with the Magnesian mares, who brought forth the Centaurs—a race partaking of the form of both parents, their lower parts resembling their dams, and their upper parts their sire. The common account makes the Centaurs to have been the immediate offspring of Ixion and the cloud. By his wife Dia, Ixion had a son named Pirithoüs, who married Hippodamia, daughter of Adrastus, king of Argos. The chiefs of his own tribe, the Lapithae, were all invited to the wedding, as were also the Centaurs.

who dwelt in the neighbourhood of Pelion. Theseus, Nestor, and other strangers were likewise present. At the feast, Eurytion, one of the Centaurs, becoming intoxicated with the wine, attempted to offer violence to the bride; the other Centaurs followed his example, and a dreadful conflict arose, in which several of them were slain. The Centaurs were finally driven from Pelion, and obliged to retire to other regions.

Centaur and Eros. (Louvre.)

According to the earliest version of this legend, Eurytion, the Centaur, being invited to the mansion of Pirithoüs, became intoxicated, and behaved so ill to the women that the heroes rose, and, dragging him to the door, cut off his ears and nose, which was the occasion of the "strife between the Centaurs and men" (*Od.* xxi. 295 foll.). When Heracles was on his way to hunt the Erymanthian boar, he was entertained by the Centaur Pholus; and this gave rise to a conflict between him and the other Centaurs, which terminated in the total discomfiture of the latter.

The most celebrated of the Centaurs was Chiron, the son of Cronus by the nymph Philyra. See CHIRON.

Centesĭma, sc. *pars*. Literally, "a hundredth part." A tax of one per cent. levied on all goods exposed for public sale throughout the Roman Empire. This tax was introduced after the civil wars, and the income resulting from it went to the military treasury (*aerarium militare*). It was also known as *vectigal rerum venalium* or *centesima rerum venalium*. See Tac. *Ann.* i. 78; Suet. *Calig.* 16; *Dig.* l. 16, 7.

Centesĭmae Usūrae. See FENUS.

Cento (κέντρων). Properly, a patchwork garment. In its secondary meaning the word was applied to a poem composed of verses or parts of verses by well-known poets, put together at pleasure so as to make a new meaning. Homer and Vergil were chiefly used for the purpose. The Christians were fond of making religious poems in this way, hoping thus to give a nobler colouring to the pagan poetry. For instance, we have an Homeric cento (*Homero-Centones*) of 2343 verses on the life of Christ, ascribed to Athenaïs, who, under the title of Eudocia, was consort of the emperor Theodosius II. Another instance is a poem known as the *Christus Patiens*, or "the suffering Christ," consisting of 2610 verses from Euripides. Instances of Vergilian centos are the sacred history of Proba Faltonia (towards the end of the fourth century A.D.), and a tragedy entitled *Medea* by Hosidius Geta. See Delapierre, *Tableau de la Littérature du Centon* (Paris, 1875).

Centonarii. Makers of patchwork (*cento*) for clothes, and of the heavy cloths hung upon earthworks and other fortifications to protect them from fire or to break the force of missiles.

Centrites (Κεντρίτης). A small river of Armenia, which it divided from the land of the Carduchi, north of Assyria.

Centum Cellae. The modern Civita Vecchia; a seaport town in Etruria, which first became a place of importance under Trajan, who built a villa here and constructed an excellent harbour.

Centumvĭri. Judges belonging to a court which was one of the two permanent courts of plebeian judges, instituted, probably, by Servius Tullius, and continuing until the fall of the Western Empire. The other collegium was that of the *decemviri* (q. v.). The actual number of centumviri varied at different periods. Festus (s. v. *centumviralia iudicia*) says that they were nominated by the praetor, three being taken from each of the thirty tribes. The ninety thus obtained would, with the presiding decemviri, make up the exact sum which the name denotes. When the number of tribes was increased in B.C. 241 to 35, there were 105 centumviri; but the old name was retained, according to Festus, for convenience, and under the Empire the number had risen to 180 (Plin. *Ep.* vi. 33). At this time it is improbable that they were any longer selected from the tribes, between whose number and their own there was no relation. From a passage of Dio Cassius, one might conjecture that they were taken by lot from the *decuriae iudicum* instituted by Augustus; and from Ovid (*Trist.* ii. 96), that no one could escape the duty if drawn. It would seem that under the Republic the court had no jurisdiction unless the whole number of members sat together, for it was only in the aggregate that they represented the people; but later (probably under Augustus) it was divided into four divisions or sub-courts, which sat and judged apart and independently of each other for the quicker despatch of business (Quint. *Inst.* xiii. 5, 6), though some causes were heard by two divisions sitting together (ib. v. 2, 1), and others even by the whole united body (ib. vi. 33), which then (Plin. *Ep.* v. 21), as under the Republic, was presided over by a praetor. The old custom was for the court to sit in the open Forum, but in Quintilian's time (xii. 5, 6) the four divisions sat on raised seats (*tribunalia*) in the Basilica Iulia.

The procedure before the centumviri was always that of the *legis actio* called *sacramentum*. Even when the *legis actiones* in the aggregate were swept away by the Lex Aebutia, about B.C. 240 (Voigt), the old process was expressly retained by that statute for *centumviralia iudicia* (Gaius, iv. 31; Gell. xvi. 10).

It seems to be the better opinion that the jurisdiction of the centumviri was limited to civil causes. The civil suits which fell under their cognizance especially were those known as real actions (Cic. *de Orat.* i. 38, 173), while the decemviri were

more particularly concerned with questions of status (*libertas, civitas, familia:* Cic. *Pro Caec.* 33, 97; *Pro Domo*, 29, 78). The real actions comprise all suits claiming property or *iura in re aliena*, such as a right of way, a usufruct, etc., and those relating to inheritances; the scope of the centumviral jurisdiction is denoted by the planting of the *hasta* (the symbol of Quiritary ownership) in the ground where the court was sitting (Suet. *Octav.* 36), and by the use of the *festuca* in the sacramental procedure. See Schneider, *De Centumviralis Iudicii apud Romanos Origine;* Tigerström, *De Iudicibus apud Romanos.*

Centuncŭlus. A parti-coloured dress similar to that of the modern harlequin, worn by the actors of Roman pantomime. See CENTO; MIMUS; PANTOMIMUS.

Centuria. See COMITIA; EXERCITUS.

Centuriāta Comitia. See COMITIA.

Centurio (ἑκατοντάρχης). See EXERCITUS.

Centurĭpae (Κεντούριπαι). An ancient town of the Siculi, in Sicily, at the foot of Mount Aetna, and not far from the river Symaethus. Under the Romans it was one of the most flourishing cities on the island.

Centussis. A sum of 100 *asses.* See AS.

Ceos (Κέως) or **Cea.** An island in the Aegean Sea, now Zea; one of the Cyclades (q. v.), between the Attic promontory Sunium and the island Cythnus, celebrated for its fertile soil and its genial climate. Its chief town was Iulis, the birthplace of Simonides, whence we read of the *Ceae munera neniae* (Hor. *Carm.* ii. 1. 38).

Cephālé (Κεφαλή). An Attic deme on the right bank of the Erasinus. It belonged to the tribe Acamantis.

Cephalĭon (Κεφαλίων). A Greek writer, whose native country is unknown. Cephalion is said to have lived during the reign of Hadrian, and to have been exiled to Sicily for some offence given to the emperor. He wrote an abridgment of universal history (Σύντομος Ἱστορικός) from Ninus to the death of Alexander. It was in the Ionic dialect, like the work of Herodotus, and, like this also, was divided into nine books, each named after one of the Muses. He composed also rhetorical declamations. His works are lost.

Cephallenia (Κεφαλληνία). The modern Cefalonia; called by Homer Samé (Σάμη) or Samos (Σάμος); the largest island in the Ionian Sea, separated from Ithaca by a narrow channel. It is very mountainous. Its chief towns were Samé, Palé, Cranii, and Proni. It never obtained political importance. It is now one of the seven Ionian islands ceded by Great Britain to Greece in 1864.

Cephaloedium (Κεφαλοίδιον). A town on the northern coast of Sicily in the territory of Himera.

Cephălon (Κεφάλων). A native of Gergitha in Troas, not to be confounded with Cephalion. Cephalon wrote an historical work entitled *Trojan Events* (Τρωϊκά). He appears to have been anterior to Alexander the Great, and is considered by Dionysius of Halicarnassus worthy of reliance as an historical writer. His work is lost.

Cephălus (Κέφαλος). (1) The son of Deïon, and a grandson of Aeolus, married to Procris, the eldest daughter of Erechtheus. They dwelt at Thoricos in Attica, and lived happily together till curiosity to try the fidelity of his wife entered the mind of Cephalus. Feigning a journey of eight years, he disguised himself and came to Procris with a splendid jewel, which he offered to her on dishonourable terms. After much hesitation she yielded, when her husband discovered himself and reproached her with her conduct. She fled from him in shame, but they were soon after reconciled. Cephalus went constantly to the chase, and Procris growing suspicious, as she had failed herself, fancied that he was attracted by the charms of some other fair one. She questioned the slave who used to accompany him; and he told her that his master used frequently to ascend the summit of a hill and cry out, "Come, Nephelé, come!" Procris went to the designated hill and concealed herself in a thicket; and on her husband's crying, "Come, Nephelé, come!" (which was nothing more than an invocation for some cloud, νεφέλη, to interpose itself between him and the scorching beams of the sun), she rushed forward towards her husband, who, in his astonishment, threw his dart and unwittingly killed her. (See Hyg. 189; cf. Ovid, *Met.* vii. 661 foll.) This legend is told with great variations. Cephalus, for his involuntary crime, was banished. He went to Thebes, which was at that time ravaged by a fox which nothing could overtake, and he joined Amphitryon in the chase of it. His dog Laelaps ran it down; but, just as he was catching it, Zeus turned them both to stone. Cephalus then aided Amphitryon against the Teleboans, and on their conquest he settled in the island named from him Cephallenia. (2) An Athenian orator, who flourished towards the end of the Peloponnesian War, and was one of those who contributed most to overthrow the rule of the Thirty Tyrants (q. v.). Although he lived during a very stormy period, and although no one ever proposed or caused to be passed more laws than he did, yet he never had any accusation brought against him—a remarkable fact in the history of Athens. We must not confound him with Cephalus, the father of Lysias, who came from Syracuse and settled at Athens. Suidas makes Cephalus to have been the first orator that made use of an exordium and peroration. (3) The father of Lysias the orator. He was a native of Syracuse, but settled at Athens as a resident sojourner, or one of the μέτοικοι.

Cephēis (Κηφηΐς). A name given to Andromeda as daughter of Cepheus (Ovid, *A. A.* i. 193).

Cephēnes (Κηφῆνες). (1) An ancient name of the Persians (Hdt. vii. 61). (See PERSIA.) (2) A name of the Aethiopians, from Cepheus, one of their kings.

Cepheus (Κηφεύς). (1) King of Aethiopia, son of Belus, husband of Cassiopea, and father of Andromeda (q. v.). He was placed among the stars after his death. (2) Son of Aleus, one of the Argonauts. He was king of Tegea in Arcadia, and perished with most of his sons in an expedition against Heracles.

Cephīsia (Κηφισία). A deme of Attica, at the foot of Mount Brilessus, and near the source of the Cephissus. It was the favourite residence of Herodes Atticus, who had a beautiful villa here.

Cephisodŏtus (Κηφισόδοτος). A statuary of Athens, who flourished about B.C. 372. Two works of his are spoken of by the ancients—a Hermes nourishing Dionysus when an infant, and one of a public speaker in the act of delivering an oration.

There was another sculptor of the same name, usually called "the Younger," the son of Praxiteles, who flourished at Athens in B.C. 300.

Cephisŏphon (Κηφισοφῶν). A friend of Euripides, who is said to have both aided in the composition of his dramas and to have appeared as an actor in them on the stage.

Cephīsus (Κηφισός) and **Cephissus** (Κηφισσός). (1) A celebrated river of Greece, that rises at the foot of Parnassus, close to Lilaea, and, after traversing the plains of Phocis and part of the Boeotian territory, empties into the Copaïc Lake in the latter country. (See COPAÏS.) Hesiod compares it to a serpent, from the many sinuosities of its course. The modern name is Mauro Potamo. According to the poets, the son of the river-god Cephissus introduced the worship of the Graces into Boeotia, and hence the peculiar attachment which they were said to have for the waters of this stream. (See GRATIAE.) (2) A river of Attica, generally distinguished by the name of Atticus, to prevent its being confounded with the Cephissus which flowed near Eleusis. (3) A river running near Eleusis. (4) A river of Argolis, flowing into the Inachus. (5) A river in the island of Salamis.

Cepotaphium (κηποτάφιον). A tomb placed in a garden (κῆπος). See SEPULCRUM.

Cer (Κήρ). See KERES.

Cera (κηρός). Wax. By metonymy the word is also used of the pages of a tablet, for which see TABULAE; TESTAMENTUM; WRITING AND WRITING MATERIALS. For its employment by athletes, see ATHLETAE; CEROMA. For its use in painting, see PICTURA.

Ceramĭcus (Κεραμεικός). (1) Now Keramo; a bay of Caria, north of the peninsula of Doris, receiving its name from the city of Ceramus in its vicinity. (2) One of the most considerable and important parts of the city of Athens. Its name was derived from the hero Ceramus (Pausan. i. 3), or perhaps from some potteries which were formerly situated there (Herod. v. 88). It included probably the Agora, the Stoa Basileios, and the Poekilé, as well as various other temples and public buildings. Antiquaries are not decided as to the general extent and direction of this part of the ancient city, since scarcely any trace remains of its monuments and edifices; but we may certainly conclude, from their researches and observations, that it lay entirely on the south side of the Acropolis. See ATHENAE.

Cerămus (Κέραμος). A Dorian seaport town on the north side of the Cnidian Chersonesus, on the coast of Caria, from which the Ceramic Gulf took its name.

Cerăsus (Κερασοῦς). A flourishing colony of Sinopé on the coast of Pontus, at the mouth of a river of the same name; chiefly celebrated as the place from which Europe obtained both the cherry and its name (*cerasum*). Lucullus is said to have brought back plants of the cherry-tree (κέρασος) with him to Rome (Isid. *Orig.* xvii. 7, 16); but this refers probably only to some particular sorts, as the Romans seem to have had the tree much earlier. Cerasus fell into decay after the foundation of Pharnacia.

Ceraunii Montes (τὰ Κεραύνια ὄρη). The modern Khimara; a range of mountains extending from the frontier of Illyricum along the coast of Epirus, derived their name from the frequent thunder-storms which occurred among them (κεραυνός). These mountains made the coast of Epirus dangerous to ships. They were also called Acroceraunia, though this name was properly applied to the promontory separating the Adriatic and Ionian seas. The inhabitants of these mountains were called Ceraunii.

Cerbĕrus (Κέρβερος). The famous dog of Hades, the fruit of Echidna's union with Typhon. He was stationed at the entrance of hell, as a watchful keeper, to prevent the living from entering the infernal regions, and the dead from escaping from their confinement. Orpheus lulled him to sleep with his lyre; and Heracles dragged him from hell in the performance of his twelfth and last labour. (See HERACLES.) The poets differ in their descriptions of this fabled animal. Hesiod assigns him fifty heads, calling him κύων πεντηκοντακάρηνος. Sophocles (*Trach.* 1114) styles him Ἅιδου τρίκρανον σκύλακα, "the three-headed dog of Pluto," and in this last account the Latin poets generally coincide, describing him also as having serpents coiled about his neck. Horace, however, calls him *belua centiceps* (*Od.* ii. 13, 14), either by poetic amplification, or else in accordance with some Greek authority. Champollion traces a curious analogy between the Egyptian and the Grecian mythology as regards the dog of Hades.

Cerberus. (From a Bronze Statue.)

Cercasōrum (Κερκάσωρος πόλις). A city of Lower Egypt, on the west bank of the Nile, at the point where the river divided into its three principal branches.

Cercīna (Κερκίνα) and **Cercinītis** (Κερκινῖτις). Two low islands off the north coast of Africa, in the mouth of the Lesser Syrtis, united by a bridge, and possessing a fine harbour.

Cercĭtae (Κερκέται). A people of Asiatic Sarmatia, probably to be identified with the Circassians. They dwelt on the eastern coast of the Palus Maeotis, or Sea of Azov.

Cercōpes (Κέρκωπες). Droll and thievish gnomes who robbed Heracles in his sleep. Some place them at Thermopylae; others at Oechalia in Euboea, or in Lydiā. (See Herod. vii. 216, and the article MELAMPYGUS.) A poem entitled Κέρκωπες was ascribed to Homer. (Cf. Müller, *Dorier*, ii. 12, § 10.)

Cercops (Κέρκωψ). (1) One of the oldest of the Orphic poets, the author of an epic on the descent of Orpheus into Hades. (See ORPHIC POETS.) (2) A Milesian poet, the rival of Hesiod. He is said to have written an epic called *Aegimius*, which is, by some, ascribed to Hesiod himself. See HESIODUS.

Cercūrus (κέρκουρος, κερκοῦρος). A light, swift, open vessel, first mentioned by Herodotus (vii. 97) as being used at the time of the Persian wars. It was propelled by oars, and was used both in commerce and in war (Liv. xxxiii. 19). Its invention was variously ascribed to the Corcyraeans and to the Cypriotes. See NAVIS.

Cercȳon (Κερκυών). Son of Poseidon or of Hephaestus. A cruel tyrant at Eleusis, who put to death his daughter Alopé and killed all strangers whom he overcame in wrestling. He was, in the end, conquered and slain by Theseus (q. v.).

Kerkȳra (Κέρκυρα). See CORCYRA.

Cerdo (κέρδων). A name given to the lowest class of workmen and derived from κέρδος, "gain." It is sometimes used with the addition of the name of the trade—e. g. *sutor cerdo*, "a cobbler"; *cerdo faber*, "a smith." The name is also generically used in a contemptuous sense like the English "snob," "cad," etc. See Juvenal, iv. 153, with Mayor's note.

Cerealia. See CERES.

Ceres (from the √ KR of *creare*). An old Italian goddess of agriculture. The Ceres who was worshipped at Rome is, however, the same as the Greek Demeter. Her cult was introduced under the Italian name at the same time as that of Dionysus and Persephoné, who in the same way

Ceres. (Pompeian Wall-painting.)

received the Italian names of Liber and Libera. (See Cic. *N. D.* ii. 24, 2.) It was in B.C. 496, on the occasion of a drought, that the Sibylline Books ordered the introduction of the worship of the three deities. This worship was so decidedly Greek that the temple dedicated on a spur of the Aventine in B.C. 490, over the entrance to the Circus, was built in Greek style and by Greek artist and the service of the goddess, founded on t Greek myth of Demeter and Persephoné, was p formed in the Greek tongue by Italian women Greek extraction. The worshippers of the godd were almost exclusively plebeian. Her temple w placed under the care of the plebeian aediles, w as overseers of the corn market, had their offic residence in or near it. The fines which th imposed went to the shrine of Ceres, as did t property of persons who had offended agai them or against the tribunes of the plebs. J as the patricians entertained each other w mutual hospitalities at the Megalesian Gan (April 4–10), so did the plebeians at the Cereal or games introduced at the founding of the Tem of Ceres. Those held in later times were given the aediles from the 12th to the 19th of April, a another festival to Ceres, held in August, was tablished before the Second Punic War. This celebrated by women in honour of the reunion Ceres and Proserpina. After fasting for nine d the women, clothed in white, and adorned w crowns of ripe ears of corn, offered to the godd the first-fruits of the harvest. After B.C. 191, a f (*ieiunium Cereris*) was introduced by command the Sibylline Books. This was originally observ every four years, but in later times was kept a nually on the 4th of October. The native Itali worship of Ceres was probably maintained in i purest form in the country. Here the countrym offered Ceres a sow (*porca praecidanea*) before t beginning of the harvest, and dedicated to h the first cuttings of the corn (*praemetium*). S DEMETER.

Kēres (Κῆρες). The personified necessity death, described by Homer as formidable, dar and hateful beings, because they carry off men the joyless house of Hades. According to Hesio they are the daughters of Night (Nyx), and siste of the Moerae (q. v.) and punish men for th crimes.

Cereus. A wax candle with a rush wick. S CANDELA.

Cerevisia. Ale or beer. See CERVESIA.

Cerilli. A town in Bruttium on the coast little south of the mouth of the Laüs.

Cerinthus (Κήρινθος). A town on the east co of Euboea, on the river Budorus.

Cerné (Κέρνη). An island without the Pillars Hercules, on the African coast, mentioned by Han (q. v.) in his *Periplus*, but not identified with a known to-day. Here he established a colony, a it was always the depot of the Carthaginians the Atlantic coast of Africa. Hanno says tha was the same distance from the Columns of H cules that Carthage was.

Cernĕre Hereditātem. See HERES; TES MENTUM.

Cernuus. See SALTATIO.

Cerōma (κήρωμα). A composition of wax, w different references: (1) A plaster, with wax the principal ingredient (Hippocr. 397, 48); like κερίον, an ulcer exuding wax-like mat (Plin. Val. i. 25 fin.). (2) A mixture of oil, wax, a earth, with which athletes under the Roman E pire rubbed themselves before wrestling (Ma iv. 19, vii. 32; Plin. *H. N.* xxxv. § 168; Plut.

638 D). To keep the hair free from this compound, a cap was worn. (See Juv. iii. 68, with Mayor's note.) (3) The place where the *ceroma* was most used; hence, the wrestling-ring (Sen. *Brev. Vit.* xii. 3).

Cerretāni. An Iberian people in Hispania Tarraconensis, inhabited the modern Cerdagne in the Pyrenees; they were celebrated for their hams.

Cersus (Κέρσος). Now the Merkes; a river of Cilicia emptying into the Gulf of Issus on the east.

Certamĭna. See ATHLETAE.

Certi, Incerti Actio. A name which has been given by some writers to those actions in which a determinate or indeterminate sum, as the case may be, is mentioned in the formula (*condemnatio certae pecuniae vel incertae*). See ACTIO.

Certonium (Κερτόνιον). A town in Mysia, mentioned only by Xenophon (*Anab.* vii. 8. 8).

Cerūchi (κεροῦχοι). The ropes which supported the yard of a ship, passing from it to the top of the mast. In some ancient monuments we see four, as in the following illustration, taken from

Vessel with Ceruchi. (From a Vatican MS. of Vergil.)

one of the pictures in the MS. of Vergil, which was given by Fulvius Ursinus to the Vatican library.

Cerussa (ψιμύθιον). White-lead, or *plumbi subcarbonas*. The ancient ceruse was prepared by exposing lead to the vapours of vinegar, and the whole method is minutely described by Theophrastus (*De Lapid.* 101). Similar processes are described by Dioscorides and Vitruvius. Cerussa was in common use among women as a face enamel. See Plaut. *Most.* i. 3. 101.

Cervēsia, Cervisia, or **Cerevisia** (ζῦθος). Ale or beer; a beverage scarcely ever drunk by the ancient Greeks and Romans, although it was very generally used by the surrounding nations, whose soil and climate were less favourable to the growth of vines (*in Gallia aliisque provinciis*, Plin. *H. N.* xxii. § 164; Tac. *Germ.* 23).

Herodotus's statement that the Egyptians drank "barley-wine" is supported by the inscriptions, in which it is called *hak*, *hank*, or *henk*, and by Strab. xvii. 1, 14, and Diod. i. 34, who describes it as a beverage almost as fragrant as wine, and calls it ζῦθος; while Columella (x. 114) tells us that the *radix Assyria* and lupine entered into its composition, the former doubtless to give it fragrance, the latter to serve the same purpose as the modern hop. But the methods of its preparation varied (Strab. ii. 5). A similar drink was made by the Ethiopians from millet and barley (ib. xvii. 2, 2).

The beer or barley-wine of Crete was known as κόρμα or κοῦρμι. A similar beverage passed under the name of βρῦτον in the north of Greece and Asia Minor, being made of barley by the Phrygians and Paeonians, of barley or of roots by the Thracians, while the Paeonians also made παραβίας or παραβίη from millet and fleabane (κόνυζα). Of the barley drink called πῖνον, Aristotle tells us that those inebriated by it fall on the back and on no other part of the body (Athen. x. 447). We are told by Xenophon that the Armenians, instead of drinking their ale or beer out of cups, placed it before them in a large bowl. This being full to the brim with the grains as well as the fermented liquor, the guests, when they pledged one another, drank together out of the same bowl by stooping down to it, although, when this token of friendship was not intended, they adopted the more refined method of sucking up the fluid through tubes of cane (Xen. *Anab.* v. 5, 26). Ζῦθος was the drink of Lusitania (Strab. iii. 3, 7); in Spain it was known as *caelia* or *cerea*, while *cervesia* was the name used in Gaul, where other drinks of the sort were common (Plin. l. c.). Thus Posidonius, in Athenaeus, says that while the richer classes in Gaul import wine from Italy and the district of Marseilles, the poor drink a beer made from wheat, with or without the addition of honey, which is called κόρμα. This Gallic use of beer is illustrated by a curious circular bottle found in Gaul and preserved in the Musée Carnavalet at Paris: it bears the legend, "Ospita reple lagona cervesa" (*Revue Archéologique*, 1868, xviii. 226).

The beverage of the Germans was made from barley or wheat (Tac. *Germ.* 23). The beer of Illyria and Pannonia was called *sabaia* or *sabaium* (Hieron. *Isai.* v. 19); and at the court of Attila in Pannonia a beverage called μέδος (mead ?), or one of barley called κάμον, was used. The Greeks and Romans regarded this barbarian drink with contempt, as is seen by an epigram of the emperor Julian (*Anth. Pal.* ix. 365). See Bickerdyke, *Curiosities of Ale and Beer* (1886); and Mew and Astion, *The Drinks of the World* (1892).

Cervi, so called from their resemblance to the horns of a stag. Branches of trees interlaced with their points projecting, used in war, as palisading or *chevaux-de-frise*, in front of or upon earthworks or fortifications (Caes. *B. G.* vii. 72; Liv. xliv. 11, 4), and sometimes, where there were no fortifications, stuck simply into the level ground (Sil. Ital. x. 413, 414).

Cervīcal (προσκεφάλαιον, ποτίκρανον). A pillow or cushion, to support the head or shoulder, on a bed or dining-couch (Mart. xiv. 146; Suet. *Ner.* 6). The word is also used, like its Greek equivalents, in a less special sense to denote any cushion (Juv. vi. 353; Petron. 32, 1). See PULVINUS.

Bed with Cervical. (Pompeii.)

Kerycēum (Κηρύκειον). See CADUCEUS; PRAECO.

Keryx (κῆρυξ). A herald. See CADUCEUS; FETIALIS; PRAECO.

Cessio Bonōrum. See BONORUM CESSIO.

Cessio in Iure. See IN IURE CESSIO.

Cesticillus. A porter's knot, or pad for carrying burdens, known to us only through the gloss

in Festus (s. v.). The Greek word is τύλη, or σπεῖρα, from its being twisted into a circular shape. See ARCULUM.

Cestius Pons. See PONS.

Cestrīné (Κεστρίνη). A district of Epirus, separated from Thesprotia by the river Thyamis. It was said to have taken its name from Cestrinus, the son of Helenus, having previously borne the appellation of Cammania.

Kestrosphendŏné (κεστροσφενδόνη). See FUNDA.

Cestrum (κέστρον). See PICTURA.

Cestus. See CAESTUS.

Cestus (κεστός). In Homer, an adjective applied to the girdle (ἱμάς) of Aphrodité, on which were embroidered all manner of enticements to love. It means "perforated"—i. e. with holes made by the needle—"embroidered," *acu pictus*—and is formed from the same base (viz. *kas* = *ferire*) as κεάζω, or κεντέω for κενστός. It is to be considered the same as the στρόφιον, ταινία, μίτρα, στηθοδεσμός, *fascia pectoralis*, *mammillare*, which is found on statues of Aphrodité worn next the skin (Mart. xiv. 206). (See Baumeister, *Denkmäler*, etc., p. 366, fig. 393.) It was accordingly made of some soft substance. In Mart. xiv. 66, *pellis* is probably what we should call kid. Its object was to support and sometimes to compress too full bosoms, like the modern corset, but it was not used, like the latter, to pinch in the figure. The Greeks and Romans were strangers to this injurious practice (Baumeister, l. c.), and, accordingly, every girl did not wear one. Winckelmann and Saglio consider that, owing to its splendour, the κεστός of Aphrodité was a belt worn outside the dress.

Cetēi (Κήτειοι). A people of Mysia, the old inhabitants of the country about Pergamus, and upon the Cetius, mentioned by Homer.

Cethēgus. (1) A Roman consul, in B.C. 332. He was obliged to lay down his office on account of some informality in his election. (2) M. CORNELIUS, a distinguished Roman orator. Being sent as praetor to Sicily, he quelled a sedition of the soldiers in that island. He was called to the censorship before he had been consul, a thing not in accordance with Roman usage, and obtained this latter office six years subsequently, B.C. 204. He carried on the war against the Carthaginians in Etruria, and defeated Mago, who was coming with support for Hannibal. In allusion to his persuasive eloquence, Ennius twice calls him *Suadae medulla*. Horace (*Epist.* ii. 2. 116; *A. P.* 50) cites him as an authority on the use of words. (3) C. CORNELIUS, proconsul in Spain in B.C. 200, defeated a numerous army of the Sedetani. Being elected consul B.C. 197, he gained a great victory over the Insubres, and on his return to Rome obtained the honours of a triumph. The people having afterwards chosen him censor, he assigned distinct places to the senators at the public games. (4) C. CORNELIUS, a Roman rendered powerful by his influence with Marius. He himself was wholly governed by a woman named Praecia, who obtained for Lucullus the government of Cilicia. (5) C. CORNELIUS, a Roman of the most corrupt and abandoned character, and one of the accomplices of Catiline. He was strangled in prison by order of the Senate. See CATILINA.

Cetīus (Κήτειος). A small river of Mysia, falling into the Caïcus close to Pergamus.

Ceto (Κητώ). A daughter of Pontus and Gaea, who married Phorcys, by whom she had the three Gorgons, the Graeae, Echidna, and the serpent that watched the golden apples in the Garden of the Hesperides.

Cetra or **Caetra** (καιτρέα, καίτρα). A small round shield made of ox-hide, and forming a part of the defensive armour of the Osci. (See ARMA.)

Soldiers with Cetrae. (From a MS. of Prudentius.)

It was also worn by the Spaniards and Mauretanians, and by the natives of Britain (Tac. *Agric.* 36).

It does not appear that the Romans ever wore the cetra. Livy compares it to the *pelta* of the Greeks and Macedonians, which was also a small light shield.

Cetus (κῆτος). Any large fish; sometimes the whale, but often the tunny-fish.

Ceÿx (Κήυξ). The husband of Halcyoné, and with her changed into a bird. See HALCYONĒ.

Chabōras. The same as the Aborrhas (q. v.).

Chabrias (Χαβρίας). A celebrated Athenian general. In B.C. 378, he was one of the commanders of the forces sent to the aid of Thebes against Agesilaüs, when he adopted for the first time that manœuvre for which he became so celebrated—ordering his men to await the attack with their spears pointed against the enemy and their shields resting on one knee. A statue was afterwards erected at Athens to Chabrias in this posture. In 376, he defeated the Lacedaemonians off Naxos, and in 361 commanded the ships of the Egyptian monarch Tachos, then in rebellion against Persia. At the siege of Chios (B.C. 357) he fell a victim to his excessive valour, refusing to abandon his ship after it was disabled.

Chaerĕa, C. CASSIUS. Tribune of the praetorian cohorts; formed the conspiracy by which the emperor Caligula (q. v.) was slain, A.D. 41. Chaerea was put to death by Claudius upon his accession.

Chaerēmon (Χαιρήμων). A Greek tragedian, who flourished at Athens about B.C. 380. His style was smooth and picturesque, but his plays were artificial, and better adapted for reading than for performance. A few fragments of them remain, which show some imaginative power (Arist. *Poet.* i. 9). Ed. by Bartsch (Mainz, 1843).

Chaeronēa (Χαιρώνεια). A town in Boeotia, on the Cephissus, near the frontier of Phocis, memorable for the defeat of the Athenians and the Boeotians by Philip of Macedon, which crushed the

liberties of Greece, B.C. 338, and for Sulla's victory over the army of Mithridates, B.C. 86. Chaeronea was the birthplace of Plutarch. Several remains of the ancient city are to be seen at Capraena, more particularly a theatre excavated in the rock, an aqueduct, and the marble lion (broken in pieces) which adorned the sepulchre of the Boeotians who fell at the battle of Chaeronea.

Chairs. See CATHEDRA; SELLA.

Chalaeum (Χάλαιον). A port town of the Locri Ozolae on the Crissaean Gulf, on the frontiers of Phocis.

Chalastra (Χαλάστρα). A town in Mygdonia in Macedonia, at the mouth of the river Axius.

Chalcé (Χάλκη) or **Chalcia** (Χαλκία). An island of the Carpathian Sea, near Rhodes.

Chalcēdon (Χαλκηδών). A Greek city of Bithynia, on the coast of the Propontis, at the entrance of the Bosporus, nearly opposite to Byzantium, was founded by a colony from Megara in B.C. 685. After a long period of independence, it became subject to the kings of Bithynia, and most of its inhabitants were transferred to the new city of Nicomedia (B.C. 140). Under the Romans it regained much of its former importance. Here was held the fourth Ecumenical Council of the Church, in A.D. 451.

Chalcidĭcé (Χαλκιδίκη). (1) A district of Macedonia, between the Sinus Thermaicus and Strymonicus. The lower part of it formed three peninsulas—Phlegra or Pallené, Sithonia, and Athos. The small town of Chalcis gave name to this district. (2) Another in Syria, adjacent to the town of Chalcis.

Chalcidĭcum. An annex or addition to a basilica (q. v.), of a nature made clear by the so-called *fullonica* at Pompeii which bears this name in an inscription upon its front. This shows that the chalcidicum was an entrance-hall to a public building, designed for the shelter of persons waiting to be admitted, or who might transact their business under it; it was wholly or partially roofed, and might take the form either of a deep porch, or in some cases of a cloistered court. Such a vestibule is found in many Christian basilicas; the former type occurs in St. John Lateran and Sta. Maria Maggiore at Rome, the latter in St. Ambrogio at Milan. The foundations show that a chalcidicum of this kind once existed in front of the vast basilica of Constantine at Rome.

Chalcidius. A Platonic philosopher of the sixth century A.D., who translated the *Timaeus* of Plato into Latin with an elaborate commentary.

Chalcioecia (χαλκιοίκια). An annual feast, celebrated with sacrifices at Sparta, in honour of Athené surnamed Chalcioecus (q. v.), or Goddess of the Brazen House (Pausan. iii. 17, 3).

Chalcioecus (Χαλκίοικος). An epithet applied to Athené at Sparta, from her having a brazen temple (χαλκοῦς οἶκος). See Thuc. i. 34; Pausan. iii. 17, 3.

Chalcis (Χαλκίς). (1) The modern Egripo or Negroponte; the principal town of Euboea, situated on the narrowest part of the Euripus, and united with the mainland by a bridge. It was a very ancient town, originally inhabited by Abantes or Curetes, and colonized by Attic Ionians. Its flourishing condition at an early period is attested by the numerous colonies which it planted in various parts of the Mediterranean. It founded so many cities in the peninsula in Macedonia, between the Strymonic and Thermaic gulfs, that the whole peninsula was called Chalcidicé. In Italy it founded Cumae, and in Sicily, Naxos. Chalcis was usually subject to Athens during the greatness of the latter city. The orator Isaeus and the poet Lycophron were born at Chalcis, and Aristotle died there. (2) A town in Aetolia, at the mouth of the Evenus, situated at the foot of the mountain Chalcis, and hence also called Hypochalcis. (3) A city of Syria, in a fruitful plain, near the termination of the river Chalus; the chief city of the district of Chalcidicé, which lay to the east of the Orontes.

Chalcus (χαλκοῦς or χαλκίον). Under AES some account has been given of the use of bronze or copper for money, which began in most parts of the Greek world about B.C. 400. At Athens, the chalcus, or "copper" *par excellence*, is said by Pollux (ix. 65) to have been equivalent to the eighth of an obol; in some other places it was the sixth of an obol, and contained seven lepta.

Copper coins (χαλκία) were first issued at Athens in the archonship of Callias, B.C. 406. In the *Ecclesiazusae* (816) Aristophanes speaks of the demonetization of certain copper coins, and the reversion to a silver currency. It seems likely that the coins referred to in both these passages are the pieces still extant with the head of Athené on one side, and an owl with two bodies and one head on the other, which resêmble the silver diobols of Athens. Coins of late period struck in Syria bear the inscription χαλκοῦς, which declares their value. Δίχαλκα and other multiples of the chalcus were also struck at Chios and other places. When, however, bronze coins do not bear inscriptions stating their value, the latter cannot with certainty be fixed. See NUMISMATICS.

Chaldaea (Χαλδαία). In the narrower sense, a province of Babylonia, about the lower course of the Euphrates, the border of the Arabian Desert, and the head of the Persian Gulf. It was intersected by numerous canals, and was extremely fertile. In a wider sense, the term is applied to the whole of Babylonia, and even to the Babylonian Empire, on account of the supremacy which the Chaldaeans acquired at Babylon. (See BABYLON.) Xenophon mentions Chaldaeans in the mountains north of Mesopotamia. Their original seat was most probably in the mountains of Armenia and Kurdistan, whence they descended into the plains of Mesopotamia and Babylonia. Respecting the Chaldaeans as the ruling class in the Babylonian monarchy, see BABYLONIA.

Chalk. See CRETA.

Chalkeia (τὰ χαλκεῖα). A very ancient festival celebrated at Athens, which at different times seems to have had a different character, for at first it was solemnized in honour of Athené, surnamed Ergané, and by the whole people of Athens, whence it was called Ἀθήναια or Πάνδημος. At a later period, however, it was celebrated only by artisans, especially smiths, and in honour of Hephaestus, whence its name was changed into χαλκεῖα. It was held on the thirtieth day of the month of Pyanepsion. Menander composed a comedy called Χαλκεῖα, a fragment of which is preserved in Athenaeus.

Chalus (Χάλος). A river of north Syria.

Chalȳbes (Χάλυβες). A people of Pontus, in Asia Minor, who inhabited the whole coast from the Iasonium Promontorium to the vicinity of the river Thermodon, together with a portion of the inner country. They were celebrated in antiquity for the great iron mines and forges which existed in their country. See METALLUM.

Chalȳbon (Χαλυβών; O. T., Helbon). A considerable city of northern Syria, probably the same as Beroea (q. v.).

Chalybs. A river of Hispania Tarraconensis, in the country of the Celtiberi, and one of the tributaries of the Iberus. Its waters were famed for hardening steel, so that the name χάλυψ was given to it from this circumstance. The modern name is the Queiles.

Chamāvi. A people in Germany, who first appear in the neighbourhood of the Rhine, but afterwards migrated east, defeated the Bructeri, and settled between the Weser and the Harz.

Chaŏnes (Χάονες). A Pelasgian people, one of the three peoples which inhabited Epirus, were at an earlier period in possession of the whole of the country, but subsequently dwelt along the coast from the river Thyamis to the Acroceraunian promontory, which district was therefore called Chaonia. By the poets, Chaonius is used as equivalent to Epiroticus (Ἠπειρωτικός).

Chaos (Χάος). According to Hesiod, the yawning, unfathomable abyss which was the first of all existing things. From Chaos arose Gaea (Earth), Tartarus (Hell), and Eros (Love). Chaos bore Erebus and Night; from their union sprang Aether and Hemera (Sky and Day). The conception of Chaos as the confused mass out of which, in the beginning, the separate forms of things arose is erroneous, and belongs to a later period.

Charadra (Χαράδρα). A town in Phocis, on the river Charadrus, situated on an eminence not far from Lilaea.

Charax (χάραξ, "a palisaded camp"). The name of several cities, which took their origin from military stations. The most remarkable of them stood at the mouth of the Tigris. See ALEXANDRIA (4).

Chares (Χάρης). (1) An Athenian general, who succeeded to the command after the condemnation and death of Leosthenes. He was sent by the Athenians against Alexander, tyrant of Pherae, but, instead of coming to action with the foe, he harassed the Athenian allies to such a degree by his extortions and oppression that the Social War was the result (B.C. 358). Some time after, he was sent to aid Byzantium against Philip of Macedon, but he only incurred the contempt of his foe, and excited the discontent of the allies, so that the Athenians finally recalled him, and put Phocion in his place. This, however, did not prevent them from choosing him for their general at the battle of Chaeronaea, where his ignorance and incapacity mainly contributed to the loss of the day. He was one of those whom Alexander ordered to be delivered up to him after the destruction of Thebes; but he succeeded in mollifying the conqueror, and was permitted to live at Athens.

(2) OF MITYLENE. A Greek historian, chamberlain of Alexander the Great. He was the author of a comprehensive work, containing at least ten books, upon the life—chiefly the domestic life—of this monarch. This history had the reputation of being trustworthy and interesting. Only a few fragments of it remain, ed. by Geier (Leipzig, 1844).

(3) OF LINDOS IN RHODES. A Greek artist, a pupil of Lysippus. In B.C. 280 he produced the largest statue known in antiquity—the colossal image of the Sun, 120 feet high, placed at the entrance of the harbour of Rhodes, and generally known as the Colossus of Rhodes. This was destroyed by an earthquake as early as B.C. 224. The thumbs were thicker than the average span of a man's hand, the fingers larger than many ordinary statues. See COLOSSUS; SEVEN WONDERS OF THE WORLD.

Charĭcles (Χαρικλῆς). (1) One of the Thirty Tyrants set over Athens by the Lacedaemonians and possessing great influence among his colleagues (Xen. *Mem.* i. 2. 31). (2) A celebrated physician in the train of Tiberius. Towards the end of that emperor's life, Charicles, on taking leave of him, as if about to journey abroad, managed, grasping the hand of Tiberius, to feel his pulse and became instantly convinced that the latter had not more than two days to live, a secret which he divulged to Macro (Tac. *Ann.* vi. 50).

Charĭclo (Χαρικλώ). (1) A nymph, daughter of Apollo and wife of the centaur Chiron (q. v.). A nymph, the mother of Tiresias (q. v.).

Charĭla (ἡ χαρίλα). One of the three festivals celebrated at Delphi every ninth year as a thanksgiving for having been delivered at one time from a famine.

Charilāus or **Charillus** (Χαρίλαος or Χάριλλος). A king of Sparta, son of Polydectes, who is said to have received his name from the general joy (χάρις) excited by the justice of his uncle Lycurgus, when he placed him, yet a new-born infant, on the royal seat, and bade the Spartans acknowledge him for their king.

Charīnus (Χαρῖνος). A comic dancer at Sparta; a stock character in the Doric comedy, like the Spanish Gracioso. See Müller, *Dorier*, iv. 7, § 3.

Charis (Χάρις). A name applied by Homer (*Il.* xviii. 382) to the wife of Hephaestus. In the *Odyssey*, on the other hand (viii. 267), Aphrodité is named as his spouse. It amounts to the same thing in the figurative explanation of the myth, since Grace and Beauty were both regarded as the characteristics of Hephaestus's labours. See CHARITES.

Charisĭa (Χαρίσια). A festival in honour of the Graces (Charites), with dances which continued all night. A cake was given to those who remained awake during the whole time.

Charisius, FLAVIUS SOSIPĀTER. A writer on Latin grammar, who flourished towards the end of the fourth century A.D. His *Ars Grammatica*, a work in five books, imperfectly preserved, is a compilation, made, without much intelligence, from the works of older scholars. Its value is derived from the numerous quotations it preserves from the older Latin literature. Our text is derived chiefly from the Codex Neopolitanus of the seventh or eighth century. The best critical text is that of H. Keil (in his *Grammatici Latini*), vol. i. (Leipzig, 1857).

Charistia. See CARISTIA.

Charĭtes (Χάριτες) or **Gratiae** (Graces). Goddesses of grace, and of everything which lends charm and beauty to nature and human life. According to Hesiod, they are the offspring of Zeus and the daughter of Oceanus and Eurynomé. Their names are Euphrosyné (Joy), Thalia (Bloom),

and Aglaïa (Brilliance). Aglaïa is the youngest, and the wife of Hephaestus; for the inspiration of the Graces was deemed as necessary to the plastic arts as to music, poetry, science, eloquence, beauty, and enjoyment of life. Accordingly, the Graces are intimate with the Muses, with whom they live together on Olympus. They are associated, too, with Apollo, Athené, Hermes, and Peitho, but especially with Eros, Aphrodité, and Dionysus. Bright and blithe-hearted, they were also called the daughters of the Sun and of Aeglé (Gleam). They were worshipped in conjunction with Aphrodité and Dionysus at Orchomenus in Boeotia, where their shrine was accounted the oldest in the place, and where their most ancient images were found in the shape of stones said to have fallen from heaven. It was here that the feast of the Charitesia was held in their honour, with musical contests. At Sparta, as at Athens, two Charites only were worshipped, Cleta, or Sound, and Phaënna, or Light; at Athens their names were Auxo (Increase) and Hegemoné (Queen). It was by these goddesses, and by Agraulos daughter of Cecrops, that the Athenian youths, on receiving their spear and shield, swore faith to their country. The Charites were represented in the form of beautiful maidens, the three being generally linked hand in hand. In the older representations they are clothed; in the later, they are loosely clad or entirely undraped.

Charĭton (Χαρίτων). An erotic prose-writer of Aphrodisias in Caria, whose date is uncertain, but probably not earlier than the fifth century A.D. He was the author of a romance entitled *The Love Adventures of Chaereas and Callirrhoé* (τὰ περὶ Χαιρέαν καὶ Καλλιρροὴν ἐρωτικὰ διηγήματα), in seven books. Only one MS. of this is known to exist. A Latin version with notes was published by Reiske, 3 vols. (Amsterdam, 1750); a commentary by Beck (Leipzig, 1783); and a beautiful edition of the text in 1812 at Venice. A good French translation is that of Larcher in the *Bibliothèque des Romans Grecs* (Paris, 1797). It was rendered into English by Becket (London, 1764).

Charmandé (Χαρμάνδη). A great city of Mesopotamia, on the Euphrates.

Charmĭdes (Χαρμίδης). A son of Glaucon, cousin of Critias, and maternal uncle to Plato. He gives his name to one of the Platonic dialogues, in which he is represented as a youth at the opening of the Peloponnesian War.

Charmion (Χάρμιον). One of Cleopatra's female attendants, who killed herself after the example of her mistress.

Charmis (Χάρμις). A physician of Marseilles, in Nero's age, who revived the use of cold baths in Rome in cases of sickness, after the practice had been discontinued since the time of Antonius Musa (q.v.). He was very successful in his professional labours, and amassed great riches (Plin. *H. N.* xxix. 1).

Charon (Χάρων). (1) A deity of the lower world, son of Erebus and Nyx, who conducted the souls of the dead in a boat over the river Acheron to the infernal regions. The sum exacted for this service, from each of the shades ferried over by him, was never less than an obolus, nor could it exceed three. A piece of money, therefore, was generally placed by the ancients under the tongue of the deceased, in order to meet this necessary demand. Such as had not been honoured with a funeral were not permitted to enter Charon's boat without previously wandering on the shore for one hundred years. If any living person presented himself to cross the river of the dead, he could not be admitted into the bark before he showed Charon a golden bough, obtained from the Cumaean sibyl; and the ferryman was on one occasion imprisoned for an entire year because he had, though against his own will, conveyed Heracles across the stream without first receiving from him this necessary passport. The poets have represented Charon as a robust old man, of a severe though animated countenance, with eyes glowing like flame, a white and bushy head, vestments of a dingy colour, stained with the mire of the stream, and with a pole for the direction of his bark, which last is of a dark rusty hue.

Charon. (Stackelberg.)

The earliest mention of Charon in Grecian poetry seems to be in the ancient poem of the Minyas, quoted by Pausanias (x. 28). The fable itself is considered by some to be of Egyptian origin, and in support of this opinion they refer to the account of Diodorus Siculus relative to the statements made by the Egyptian priests. The latter asserted, it seems, that Orpheus and Homer had both learned wisdom on the banks of the Nile; and that the Erebus of Greece, and all its parts, personages, and usages, were but transcripts of the mode of burial in Egypt; and here the corpse was, on payment of an obolus, conveyed by a ferryman (named Charon in the language of Egypt) over the Acherusian Lake after it had received its sentence from the judges appointed for that purpose. (2) One of the earlier Greek historical writers, a native of Lampsacus, supposed to have flourished between the seventy-fifth and seventy-eighth Olympiads, about B.C. 464. Charon continued the researches of Hecataeus into Eastern ethnography. He wrote (as was the custom of the historians of his day) separate works upon Persia, Libya, Aethiopia, etc. He also subjoined the history of his own time, and he preceded Herodotus in narrating the events of the Persian War, although Herodotus nowhere mentions him. From

Charon, Hermes or Mercury, and Soul. (From a Roman lamp.)

ragments of his writings which remain, it is ifest that his relation to Herodotus was that dry chronicler to an historian, under whose ds everything acquires life and character. Cha- wrote, besides, a chronicle of his own country, as veral of the early historians did, who were thence lled "Horographers" (ὧροι, corresponding to the atin *annales*, ought not to be confounded with ὅροι, *ermini, limites*). The fragments of Charon have been collected by Kreuzer, in his *Historicorum Graecorum Antiquissimorum Fragmenta*, p. 89 foll.; and by Müller, *Frag. Histor. Graec.* (Paris, 1841).

Charondas (Χαρώνδας). A celebrated legislator, born at Catana in Sicily, where he flourished about B.C. 650. We have very few details of his life. Aristotle merely informs us that he was of the bourgeois class of citizens, and that he framed laws for the people of Catana, as well as for other communities which, like them, were descended from Chalcis in Euboea. Aelian adds (*V. H.* iii. 17) that he was subsequently driven into exile from Catana, and took refuge in Rhegium, where he succeeded in introducing his laws. Some authors inform us that he compiled his laws for the Thurians; but he lived, in fact, a long time before the foundation of Thurium, since his laws were abrogated in part by Anaxilaüs, tyrant of Rhegium, who died B.C. 476. The laws of Charondas were, like those of many of the ancient legislators, in verse, and formed part of the instruction of the young. Their fame reached even to Athens, where they were sung or chanted at repasts. The preamble of these laws, as preserved to us by Stobaeus, is thought, so far, at least, as regards the form of expression, not to be genuine; and Heyne supposes it to have been taken from some Pythagorean treatise on the laws of Charondas.

The manner of this legislator's death is deserving of mention. He had made a law that no man should be allowed to come armed into the assembly of the people. The penalty for infringement was death. He became the victim of his own law; for, having returned from pursuing some robbers, he entered the city, and presented himself before the assembly of the people without reflecting that he carried a sword by his side. Some one thereupon remarked to him, "You are violating your own law." His reply was, "On the contrary, by Zeus, I will establish it"; and he slew himself on the spot.

Charta (χάρτη). Paper. See LIBER; PAPYRUS; WRITING AND WRITING MATERIALS.

Charybdis (Χάρυβδις). See SCYLLA.

Chasuāri, Chasuarii, or **Chattuarii.** A people of Germany, allies or dependants of the Cherusci. They dwelt north of the Chatti; and in later times they appear between the Rhine and the Mosa (Maas), as a part of the Franks.

Chatti. See CATTI.

Chauci or **Cauci.** A people in the northwestern part of Germany, between the Amisia (Ems) and the Albis (Elbe). They were never subdued by the Romans.

Cheironomia (χειρονομία). (1) The movement of the hands during dancing. (See SALTATIO.) (2) The gesticulation employed in pantomime. (See PANTOMIMUS.) (3) Sparring, for which the regular word is σκιαμαχία. See PUGILATUS.

Cheirotonia (χειροτονία). In the Athenian assemblies two modes of voting were practised—the one by ballot (see PSEPHUS), the other by a show of hands (χειροτονεῖν). The latter was the usual mode of conducting business. Secret voting, in general, was only used when the personal interests of individuals were concerned; as when the question was the condemnation or acquittal of a person put upon his trial, the remission of a punishment or of a pecuniary fine payable to the State, the conferring of citizenship on strangers, or finally the banishment of a citizen by ostracism. Open voting was employed on questions of public policy, such as war or peace, in voting upon laws, and in some special kinds of trials on matters which concerned the people, as upon προβολαί and εἰσαγγελία. In the elections of magistrates (ἀρχαιρεσίαι), some were chosen by lot (ἀρχὴ κληρωτή) others, and these of course the more important e. g. the στρατηγοί—by show of hands (ἀρχὴ αἱρε or χειροτονητή). The undoubted distinction b tween ψηφίζεσθαι and χειροτονεῖν is not alwa observed: we find the word ψηφίζεσθαι us where the voting was really by show of han (Demos. *Olynth.* i. § 2).

The χειροτονία was taken first on the affirmati then on the negative, side of the question at iss the number of hands was counted each time by herald; and the president, upon the herald's rep declared whether the ayes or noes had the major

It is important to understand clearly the c pounds of this word. A vote condemning an cused person is καταχειροτονία: one acquitting ἀποχειροτονία: ἐπιχειροτονεῖν is to confirm by a majority of votes: ἐπιχειροτονία τῶν νόμων was a revision of the laws, which took place at the beginning of the Attic year in the month of Hecatombaeon: ἐπιχειροτονία τῶν ἀρχῶν was a vote taken in the first assembly of each prytany on the conduct of the magistrates. In these cases, those who voted for the confirmation of the law, or the continuance in office of the magistrate, were said ἐπιχειροτονεῖν, those on the other side ἀποχειροτονεῖν: διαχειροτονία is a vote for one of two alternatives; ἀντιχειροτονεῖν to vote against a proposition; προχειροτονία is the show of hands on the previous question—i. e. whether the people desired further discussion or not. The compounds of ψηφίζεσθαι have similar meanings (Schömann, *Assemblies*, pp. 120, 125, 231, 251, 330).

Chelé (χηλή). A word formed from the ba χα- "to gape," and used in various ways—of t cracks in a horse's hoof, for the hoof itself, and many things that are hooked or forked—e. g. t claws of a crab, the talons of a bird, of a medi instrument (Hipp. 471, 54), of the notch of the arr of the two "fingers" of the "hand" (*manuela*) w in the *catapulta* (q. v.) grasped the back-dr string, of a curved breakwater, and (in astron of that part of the heavens next Virgo, emb by the arms of the Scorpion (Verg. *Georg.* i. 3

Chelidonia (χελιδόνια). In the island of when the swallows returned (i. e. in the mon dromion), boys, called χελιδονισταί, went fro to house asking gifts, professedly for the s and singing a song that has been preserved naens (viii. 360). The practice (χελιδόνια to have been introduced by Cleobulus of a time when the town was in great distr

Chelidoniae Insŭlae (Χελιδόνιαι Νῆσοι Islands"). A group of five small island ed by dangerous shallows, off the promo Hiera or Chelidonia, on the south coas

Chelonātas (Χελωνάτας). A promontory, now Cape Tornese, in Elis, opposite Zacynthus; the most westerly point of the Peloponnesus.

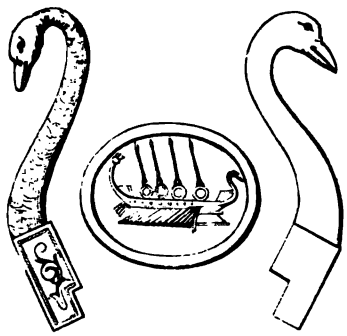
Chelōné (Χελώνη). A nymph who was the only one of the deities that did not attend the nuptials of Zeus and Heré, and who even made the celebration a subject of ridicule. Hermes thereupon precipitated her into a river, on the banks of which her mansion was situated, and transformed her into a tortoise, under which shape she was doomed to perpetual silence, and to the necessity of always carrying her dwelling about with her. The Greek for a tortoise is χελώνη, and hence the fable arose.

Chelys (χέλυς). See LYRA.

Chemé (χήμη). (1) A cockle-shell. (2) A measure of capacity, which appears to have varied from 0.04 pint to 0.016 pint. The symbol for it is X. See F. Hultsch, *Metrologici Scriptores*, s. v. χήμη.

Chemmis (Χέμμις; later PANOPŎLIS, Πανόπολις). A great city of the Thebaïs, or Upper Egypt, on the east bank of the Nile, celebrated for its manufacture of linen, its stone quarries, and its temples of Pan and Perseus.

Cheniscus (χηνίσκος). An ornament resembling the head and neck of a goose (χήν), placed sometimes on the prow and sometimes on the stern of a ship. See NAVIS.



Cheniscl. (From Paintings found at Herculaneum.)

Cheops (Χέοψ). The Greek form of the Egyptian Khufu, a king of Memphis in Egypt, of the Fourth Dynasty (cir. B.C. 3000), and famous as the builder of the largest of the pyramids by the forced labour of the people. He was succeeded by his brother Chephren (Khafra), who built the next largest pyramid. See Herod. ii. 124; and the article AEGYPTUS.

Chephren (Χεφρήν). A king of Egypt, the brother and successor of Cheops (q. v.), whose example of tyranny he followed, reigned fifty-six years, and built the second pyramid. The Egyptians so execrated the memory of the two brothers that they called the pyramids not by their names, but by the name of a poor shepherd, Philition, who lived near by. See PYRAMIS.

Chernĭbon or **Cheironiptron** (χέρνιβον, χειρόνιπτρον). A basin for holding the lustral water at a sacrifice, or, in general, for washing the hands. The water, whether sacrificial or not, was called χέρνιψ. The bowl was sometimes of silver and sometimes of gold. The shape was round, and both shallow and deep ones have been found. The pure Latin name is *malluvium*.

Chernips (χέρνιψ). See CHERNIBON.

Chersĭphron or **Ctesĭphon**. See EPHESUS.

Chersonēsus (Χερσόνησος; Attic, Χερρόνησος). A Greek geographical term, equivalent in meaning to the Latin *peninsula*. The earlier form is *Cherronesus*, the word being derived from χέρρος (later from χέρσος), "a continent" or "mainland," and νῆσος, "an island."

The most noted Chersonesi in ancient times were the following: (1) CHERSONESUS AUREA, or Golden Chersonesus, a peninsula of Farther India, corresponding, according to D'Anville, Rennell, Mannert, and others, to the modern Malacca. The positive knowledge of the ancient geographers can hardly be said to have extended much beyond this, their account of the regions farther to the east being principally derived from the natives of India. The name given to this region by the ancients has reference to the popular belief of its abounding in gold; and here, too, some inquirers into early geography have placed the Ophir of Solomon, an opinion maintained also by Iosephus. (2) CHERSONESUS CIMBRĬCA, a peninsula in the northern part of Germany, answering to the modern Jutland and Schleswig-Holstein. (3) CHERSONESUS TAURĬCA, a peninsula between the Pontus Euxinus and the Palus Maeotis, answering to the modern Crimea. The name was derived from the Tauri, a barbarous race who inhabited it. It was sometimes called Chersonesus Scythica and Chersonesus Magna. (4) CHERSONESUS THRACĬCA, often called simply "the Chersonesus," and the most important of all. It was a peninsula of Thrace, between the Sinus Melas and the Hellespont. The fertility of its soil, and its proximity to the coast of Asia Minor, early attracted an influx of Grecian settlers, and its shores soon became crowded with flourishing and populous cities. From this quarter the Athenians drew their chief supply of grain.

Cherusci. A people of Germany, between the Weser and the Elbe, southeast of the Chauci. Under the conduct of Arminius (q. v.) they defeated and slew three Roman legions commanded by Varus, A.D. 10, in the Saltus Teutobergiensis. They were afterwards defeated by Germanicus, and never recovered their former eminence.

Chiliarchus (χιλίαρχος). The commander of a thousand men. See EXERCITUS.

Chilo (Χείλων, Χίλων). A Spartan, ranked, on account of his wisdom and experience, among the Seven Sages of Greece. He directed his attention to public affairs, and became one of the *ephori*, B.C. 556 (Diog. Laërt. i. 68). Many of his maxims are quoted by the ancient writers, which justify the high reputation connected with his name. He died of joy at an advanced age, while embracing one of his sons who had gained a prize at the Olympic Games. Chilo appears to have travelled much abroad, and it is probable that he visited Sardis, the capital of Croesus, a monarch who had sought an alliance with Sparta (Herod. i. 69). It was at the court of the Lydian monarch, in all probability, that he saw Aesop, since Diogenes Laërtius speaks of a question put by the philosopher to the fabulist (Diog. Laërt. i. 68 foll.).

Chimaera (Χίμαιρα). A fire-breathing monster of Lycia, destroyed by Bellerophon (q. v.). According to Homer the Chimaera was of divine origin. In front it was a lion, behind it was a serpent, and in the middle a goat, and was brought up by King Amisodarus as a plague for men. Hesiod calls her the daughter of Typhon and Echidna, and by Orthos the mother of the Sphinx and the Nemean lion. He describes her as large, swift-footed, strong, with the heads of a lion, a goat, and a serpent. In numerous works of art, as in statues,

Bellerophon and the Chimaera. (From a Terra-cotta in the British Museum.)

and the coins of Corinth, Sicyon, and other cities, the Chimaera is generally represented as a lion, with a goat's head in the middle of its back, and tail ending in a snake's head. The bronze Chimaera of Arretium, now in Florence, is a very celebrated work of art. Even in antiquity the Chimaera was regarded as a symbol of the volcanic character of the Lycian soil.

Chimerium (Χειμέριον). A promontory on the coast of Epirus, opposite the island of Paxos.

Chion (Χίων). A native of Heraclea Pontica, and disciple of Plato. Animated by political zeal, he left Athens, where he had resided for the space of five years, attending the instructions of Plato, and returned home with the determination of freeing his native city from the yoke of tyranny. Clearchus, who ruled at Heraclea, was not, it is true, a good prince; but, in slaying him, Chion was the cause of this city's falling under a worse tyrant, Satyrus, the brother of Clearchus. Chion himself fell a victim to the latter's elevation to power (B.C. 353). We have seventeen letters said to have been written by Chion. They are principally addressed to his father, Matris; but their authenticity has been called in question, and the real author is supposed to have been a Platonist of the fourth century. The style is clear, simple, and animated. Edition by Orelli (Leipzig, 1816).

Chiŏné (Χιόνη). (1) Daughter of Boreas and Orithyia, mother of Eumolpus by Poseidon. (See EUMOLPUS.) (2) Daughter of Daedalion, mother of Philammon by Apollo, and of Autolycus by Hermes. She was slain by Artemis for venturing to compare her own beauty with that of the goddess.

Chionĭdes (Χιονίδης). Said to have been the earliest writer of the old Athenian comedy. (Cf. Aristot. *Poet.* iii. 5.) His representations date from B.C. 487. The names of three of his comedies are recorded, Ἥρωες, Περσαὶ ἢ Ἀσσυριοί, and Πτωχοί. To judge from these titles, we should conclude that his comedies had a political reference, and were full of personal satire; and from an allusion in Vitruvius (*Praef. in lib. vi.*) we may infer that they were gnomic, like those of Epicharmus. Ed. in Meineke, *Com. Frag.* vol. i.

Chios (Χῖος). The modern Sci[illegible] One of the largest and most famou[illegible] islands of the Aegean, lay opposite t[illegible] the peninsula of Clazomenae, on th[illegible] coast of Ionia. It was colonized b[illegible] the Ionians at the time of their gre[illegible] migration, and remained an ind[illegible]pendent and powerful maritime sta[illegible] till the defeat of the Ionian Greek[illegible] by the Persians, B.C. 494, after whic[illegible] the Chians were subjected to th[illegible] Persians. The battle of Mycalé, 47[illegible] freed Chios from the Persian yok[illegible] and it became a member of the Ath[illegible]nian League, in which it was for [illegible] long time the closest and most favou[illegible]ed ally of Athens; but an unsucce[illegible]ful attempt to revolt, in 412, led [illegible] its conquest and devastation. Ch[illegible] was celebrated for its wine and m[illegible]ble. Of all the States which asp[illegible] to the honour of being the birthp[illegible] of Homer, Chios was generally [illegible]sidered by the ancients to have [illegible] best claim; and it numbered am[illegible] its natives the historian Theopompus, the [illegible] Theocritus, and other eminent men. Its c[illegible]

Coin of Chios.

city, Chios (Khio), stood on the eastern side o[illegible] the island.

Chiramaxium (χειράμαξα, χειραμάξιον). A so[illegible] of perambulator, or wheeled chair, drawn by hand[illegible] (See Petronius, 28.) In the accompanying illustration of a marble, the wheels are evidently ornamental.

Chiramaxium. (Brit[illegible] Museum.)

Chiridōta. See TUNICA.

Chirisŏphus (Χειρίσοφος). A Lacedaemonian; was sent by the Spartans to aid Cyrus in his expedition against his brother Artaxerxes, B.C. 401. After the battle of Cunaxa, and the subsequent arrest of the Greek generals, Chirisophus was appoin[illegible] one of the new generals, and, in conjunction w[illegible] Xenophon (q. v.), had the chief conduct of the [illegible]treat. See ANABASIS; XENOPHON.

Chirogrăphum (χειρόγραφον). A word wh[illegible] meant first, as its derivation implies, a handwri[illegible] or autograph. In this, its simple sense, χείρ [illegible] Greek and *manus* in Latin are often substitu[illegible] for it.

Like similar words in all languages, it acquire[illegible] several technical senses. From its first meaning was easily derived that of a signature to a will or other instrument, especially a note of hand given by a debtor to his creditor. In this latter case it did not constitute the legal obligation (for the debt might be proved in some other way); it was only a proof of the obligation.

According to Asconius (*in Verr.* iii. 36), *chirographum*, in the sense of a promissory note, was distinguished from *syngrapha;* the former was always given for money actually lent, the latter might be a mere sham agreement to pay a debt which had never been actually incurred. The *chirographum* was kept by the creditor, and had only the debtor's signature; the *syngrapha*, on the contrary, was signed and kept by both parties. See CAUTIO; FALSUM.

In the Latin of the Middle Ages, *chirographum* was used to signify tribute collected under the sign-manual of a person in authority, similar to the briefs and benevolences of former times in Great Britain. It was also used, till comparatively recent times, in the English law for an indenture. Duplicates of deeds were written on one piece of parchment, with the word *chirographum* between them, which was cut in two in a straight or wavy line, and the parts given to the care of the persons concerned. By the canonists, as Blackstone remarks, the word *syngrapha* or *syngraphus* was employed in the same way, and hence gave its name to these kinds of writing.

Chirography. See PALAEOGRAPHY.

Chiron (Χείρων.) The most celebrated of the Centaurs, and son of Cronos and the nymph Philyra. Dreading the jealousy of his wife, Rhea, the god is said to have transformed Philyra into a mare, and himself into a steed; and the offspring of this union was Chiron, half man and half horse. This legend first appeared in the poem of the *Gigantomachia*, and it is also noticed by Pindar (*Pyth.* iii. 1, foll.). Probably the praise of Chiron

Chiron. (Pompeian Painting.)

by Homer (*Il.* xi. 832), for his love of justice, led to the view of him as the offspring of the god who ruled over the golden race of men. To Chiron was intrusted the rearing and educating of Iason and his son Medeus, Heracles, Aesculapius, and Achilles. Besides his knowledge of the musical art, which he imparted to his heroic pupils, he was also skilled in surgery, which he taught to the last two of this number. In the contest between Heracles and the Centaurs, Chiron was accidentally wounded in the knee by one of the arrows of the hero. Grieved at this unhappy event, Heracles ran up, drew out the arrow, and applied to the wound a remedy given by Chiron himself. But in vain; the venom of the hydra was not to be overcome. Chiron retired to his cave longing to die, but unable on account of his immortality, till, on his expressing his willingness to die for Prometheus, he was released by death from his misery. According to another account, he was, on his prayer to Zeus for relief, raised to the sky and made the constellation of Sagittarius. Chiron was the husband of Naïs or Chariclo, and their daughter Eudeïs was the mother of Peleus (Apollod. xiii. 12). In art, Chiron is represented as of a noble and intellectual cast of countenance; while the other Centaurs exhibit brutal and sensual traits. See Böttiger, *Vasengemälde*, iii. p. 144, etc., and the article CENTAURI.

Chironomia (χειρονομία). The movement of the hands, which was an important part of Greek and Roman dancing, had the name of χειρονομία. Herodotus, in the story of Hippoclides standing on his head before the guests of Clisthenes, uses the curious expression τοῖσι σκέλεσι ἐχειρόνομησε (vi. 129). It was likewise a feature of any pantomimic performance. The word is also used in the sense of σκιαμαχία, or sparring (Pausan. vi. 10, § 3). See PANTOMIMUS; PUGILATUS; SALTATIO.

Chironŏmos (χειρονόμος). Generally, any person who employs the art of gesticulation to express his meaning without the aid of language; thence, also, a pantomimic actor on the stage (Juv. vi. 63); and one who performs any duty with regular, studied, or theatrical movements; whence the same term is applied by the satirists to the slave who carved up the dishes at great entertainments with a pompous flourish of his knife (Juv. v. 121; cf. Petron. xxxvi.).

Chiropĕdé (χειροπέδη). A handcuff (Diod. xx. 13). See MANICAE; PEDICAE.

Chiropodists. See TOILET.

Chirotonia (χειροτονία). See CHEIROTONIA; PSEPHUS.

Chirurgia (χειρουργία). Surgery; a word meaning literally "handiwork." The practice of surgery was at first considered by the ancients to be merely a part of a physician's duty; but, as in later times the two branches of the profession were to a great extent separated, it will perhaps be more convenient to treat of it under a separate head. Without touching upon the disputed question, which is the more ancient branch of the profession, or even trying to give such a definition of the word *chirurgia* as would be likely to satisfy both the physicians and the surgeons of the present day, it will be sufficient to determine the sense in which the word was used by the ancients; and then to give an account of this division of the science and art of medicine as practised among the Greeks and Romans, re-

ferring to the article MEDICINA for further particulars.

The word *chirurgia* is derived from χείρ, "the hand," and ἔργον, "a work," and is explained by Celsus (*De Med.* lib. vii. Praefat.) to mean that part of medicine *quae manu curat*, "which treats ailments by means of the hand"; in Diogenes Laërtius (iii. 85) it is said to cure διὰ τοῦ τέμνειν καὶ καίειν, "by cutting and burning." Omitting the fabulous and mythological personages, Apollo, Aesculapius, Chiron, etc., the only certain traditions respecting the state of surgery before the establishment of the republics of Greece, and even until the time of the Peloponnesian War, are to be found in the *Iliad* and *Odyssey*. There it appears that surgery was almost entirely confined to the treatment of wounds, and the imaginary power of enchantment was joined with the use of topical applications (*Il.* iii. 218). The Greeks received surgery, together with the other branches of medicine, from the Egyptians; and from some observations made by the archæologists who accompanied the French expedition to Egypt in 1798, and by subsequent investigators, it appears that there are documents fully proving that in very remote times this extraordinary people had reached a degree of proficiency of which few of the moderns have any conception. Upon the ceilings and walls of the temples at Karnac, Luxor, etc., bas-reliefs are seen, representing limbs that have been cut off with instruments very similar to those which are employed for amputations at the present day. The same instruments are again observed in the hieroglyphics, and vestiges of other surgical operations may be traced, which afford convincing proofs of the skill of the ancient Egyptians in this branch of medical science.

The earliest remaining surgical writings are those in the Hippocratic Collection, where there are ten treatises on this subject, of which, however, only one is considered undoubtedly genuine. Hippocrates (B.C. 460–357 ?) far surpassed all his predecessors in the boldness and success of his operations; and though the scanty knowledge of anatomy possessed in those times prevented his attaining any very great perfection, still one should rather admire his genius, which enabled him to do so much, than blame him because, with his imperfect information, he could not accomplish more. (See HIPPOCRATES.) The scientific skill in reducing fractures and luxations displayed in his works *De Fracturis*, *De Articulis*, excites the admiration of Haller (*Biblioth. Chirurg.*); and he was most probably the inventor of the *scabe*, an old surgical machine for dislocations of the shoulder, which, though now fallen into disuse, enjoyed for a long time a great reputation. In his work *De Capitis Vulneribus* he gives minute directions about the time and mode of using the trephine, and warns the operator against the probability of his being deceived by the sutures of the cranium, as he confesses happened to himself (*De Morb. Vulgar.* lib. v. tom. iii. p. 561, ed. Kühn). Amputation, in the modern sense of the word, is not described in the Hippocratic Collection; though mention is made of the removal of a limb at the joint, after the flesh has been completely destroyed by gangrene. The author of the "Oath" commonly attributed to Hippocrates binds his pupils not to perform the operation of lithotomy, but to leave it to persons specially accustomed to it (ἐργάτῃσι ἀνδράσι πρήξιος τῆσδε); from which it would appear as certain persons confined themselves to particul operations.

The names of several persons are preserved w practised surgery as well as medicine in the tim immediately succeeding those of Hippocrates; b with the exception of some fragments, inserted the writings of Galen, Oribasius, Aëtius, etc., their writings have perished. Archagathus d serves to be mentioned, as he is said to have be the first foreign surgeon who settled at Ron B.C. 219 (Plin. *H. N.* xxix. § 12). He was at fir very well received, the *ius Quiritium* was confer upon him, a shop was bought for him at the pu lic expense, and he received the honourable ti of Vulnerarius; which, however, on account of frequent use of the knife and cautery, was s changed by the Romans, who were unused to s a mode of practice, into that of Carnifex. Asc ades, who lived at the beginning of the first c tury B.C., is said to have been the first person w proposed the operation of tracheotomy (Cael. Au *De Morb. Acut.* i. 14, § 111; iii. 4, § 39). Ammon of Alexandria, surnamed Λιθοτόμος, who is su posed to have lived rather later, is celebrated i the annals of surgery for having been the first t propose and to perform the operation of lithotrity or breaking a calculus in the bladder when foun to be too large for safe extraction. Celsus ha minutely described his mode of operating (*De Med.* vii. 26, § 3, p. 436), which in some respects resembles that of Civiale and Heurteloup in the early part of the present century, and proves that, however much credit they may deserve for perfecting the operation and bringing it out of oblivion into public notice, the praise of having originally thought of it belongs to the ancients. "A hook or crotchet," says Celsus, "is fixed upon the stone in such a way as easily to hold it firm, even when shaken, so that it may not revolve backward; then an iron instrument is used, of moderate thickness, thin at the front end, but blunt, which, when applied to the stone and struck at the other end, cleaves it: great care must be taken that the instrument does not come into contact with the bladder itself, and that nothing fall upon it by the breaking of the stone." The next surgical writer after Hippocrates, whose works are still extant, is Celsus, who lived at the beginning of the first century A.D., and who has devoted the four last books of his work *De Medicina*, and especially the seventh and eighth, entirely to surgical matter. It plainly appears from reading Celsus that since the time of Hippocrates surgery had made very great progress, and had, indeed, reached a high degree of perfection. We find in him the earliest mention of the use of the ligature for the arrest of hemorrhage from wounded blood-vessels (v. 26, § 21, p. 262); and the Celsian mode of amputation was continued down to comparatively modern times (vii. 33, p. 451). He is the first author who gives directions for the operation of lithotomy (*De Med.* vii. 26, § 2, p. 432), and the method described by him (called the *apparatus minor*, or *Celsus's method*) continued to be practised till the commencement of the sixteenth century. It was performed at Paris, Bordeaux, and other places in France, upon patients of all ages, even as late as the latter part of the seventeenth century; and a modern author (Allan *On Lithotomy*, p. 12) recommends it always to be preferred for

boys under fourteen. He describes (vii. 25, § 3, p. 428) the operation of *infibulatio*, which was so commonly performed by the ancients upon singers, etc., and is often alluded to in classical authors. (See Juv. vi. 73, 379; Seneca, in Lactant. *Divin. Instit.* i. 16; Mart. *Epigr.* vii. 82, 1, ix. 28, 12, xiv. 215, 1; Tertull. *De Corona Mil.* 11.) He also describes (vii. 25, § 1, p. 427) the operation of circumcision alluded to by St. Paul (1 Cor. vii. 18). Paulus Aegineta (*De Re Med.* vi. 53) transcribes from Antyllus a second method of performing the same operation.

The following description by Celsus of the necessary qualifications of a surgeon deserves to be quoted: "A surgeon," says he (lib. vii. Praefat.), "ought to be young, or, at any rate, not very old; his hand should be firm and steady, and never shake; he should be able to use his left hand as readily as his right; his eyesight should be clear, and his mind not easily startled; he should be so far subject to pity as to make him desirous of the recovery of his patient, but not so far as to suffer himself to be moved by his cries; he should neither hurry the operation more than the case requires, nor cut less than is necessary, but do everything just as if the other's screams made no impression upon him."

Omitting Scribonius Largus, Moschion, and Soranus, the next author of importance is Caelius Aurelianus, who is supposed to have lived about the beginning of the second century A.D., and in whose works there is much surgical matter, but nothing that can be called original He rejected as absurd the operation of tracheotomy (*De Morb. Chron.* iii. 4, § 39). He mentions a case of ascites that was cured by tapping (ib. iii. 8, § 128), and also a person who recovered after being shot through the lungs by an arrow (ib. ii. 12, § 144).

Galen, the most voluminous and at the same time the most valuable medical writer of antiquity, is less celebrated as a surgeon than as an anatomist and physician. He appears to have practised surgery at Pergamus, but upon his removal to Rome (A.D. 165) he entirely confined himself to medicine (*De Meth. Med.* vi. *in fine*, tom. x. p. 455). His writings prove, however, that he did not entirely abandon surgery. His Commentaries on the treatise of Hippocrates *De Officina Medici*, and his treatise *De Fasciis*, show that he was well versed even in the minor details of the art. He appears also to have been a skilful operator, though no great surgical inventions are attributed to him.

Antyllus, who lived some time between Galen and Oribasius, is the earliest writer whose directions for performing tracheotomy are still extant, though the operation (as stated above) was proposed by Asclepiades about three hundred years before. Only a few fragments of the writings of Antyllus remain, and among them the following passage is preserved by Paulus Aegineta (*De Re Med.* vi. 33): "When we proceed to perform this operation, we must cut through some part of the windpipe, below the larynx, about the third or fourth ring; for to divide the whole would be dangerous. This place is commodious, because it is not covered with any flesh, and because it has no vessels situated near the divided part. Therefore, bending the head of the patient backward, so that the windpipe may come more forward to the view, we make a transverse section between two of the rings, so that in this case not the cartilage, but the membrane which unites the cartilages together, is divided. If the operator be a little timid, he may first stretch the skin with a hook and divide it; then, proceeding to the windpipe, and separating the vessels, if any are in the way, he may make the incision."

This operation appears to have been very seldom, if ever, performed by the ancients upon a human being. Avenzoar tried it upon a goat, and found it might be done without much danger or difficulty; but he says he should not like to be the first person to try it upon a man.

Oribasius, physician to the emperor Julian (A.D. 361), professes to be merely a compiler; and though there is in his great work, entitled Συναγωγαὶ Ἰατρικαί (*Collecta Medicinalia*), much surgical matter, there is nothing original. The same may be said of Aëtius and Alexander Trallianus, both of whom lived towards the end of the sixth century A.D. Paulus Aegineta has given up the fifth and sixth books of his work *De Re Medica* entirely to surgery, and has inserted much useful matter, derived in a great measure from his own observation and experience. Albucasis translated into Arabic great part of these two books as the basis of his work on surgery. Paulus was particularly celebrated for his skill in midwifery and female diseases, and was called on that account, by the Arabians, *Al-Kawábelí*, "the Accoucheur" (Abulfaraj, *Hist. Dynast.* p. 181, ed. Pococke). He probably lived towards the end of the seventh century A.D., and is the last of the ancient Greek and Latin medical writers whose surgical works remain. The names of several others are recorded, but they are not of sufficient eminence to require any notice here. For further information on the subject both of medicine and surgery, see MEDICINA; and for the legal qualifications, social rank, etc., both of physicians and surgeons, among the ancient Greeks and Romans, see MEDICUS.

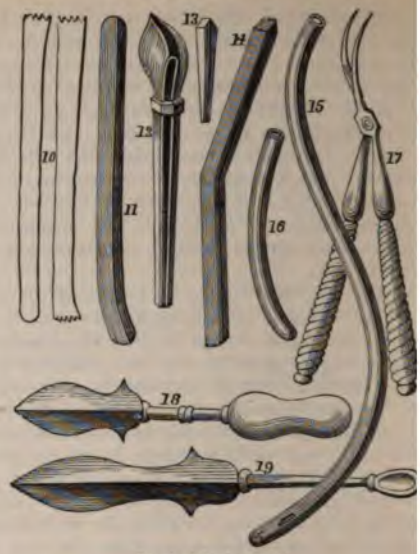
The surgical instruments from which the accompanying engravings (Nos. 1 to 19) are made were found by a physician of St. Petersburg (Dr. Savenko) in 1819, at Pompeii, in the Via Consularis (Strada Consulare), in a house which is supposed to have belonged to a surgeon. They are now preserved in the museum at Portici. The engravings, with an account of them by Dr. Savenko, were originally published in the *Revue Médicale* for 1821, vol. iii. p. 427, etc. They were afterwards inserted in Froriep's *Notizen aus dem Gebiete der Natur- und Heilkunde* for 1822, vol. ii. n. 26, p. 57, etc. The accompanying figures are copied from the German work, in which some of them appear to be badly drawn. Their authenticity was at first doubted by Kühn (*De Instrumentis Chirurg. Veteribus Cognitis, et nuper Effossis*, Leipzig, 1823), who thought they were the same that had been described by Bayardi in his *Catal. Antiq. Monument. Herculani Effos.* (Nap. 1754, fol., n. 236–294). When, however, his dissertation was afterwards republished (*Opusc. Academ. Med. et Philol.*, Leipzig, 1827, ii. 309), he acknowledged himself to be completely satisfied on this point, and has given in the tract referred to a learned and ingenious description of the instruments and their supposed uses, from which the following account is chiefly abridged. It will, however, be seen at once that the form of most of them is so simple, and their uses so obvious, that very little explanation is necessary. Altogether

they give a very high idea of both the science and the practice of surgery among the Romans.

1, 2. Two probes (*specillum*, *μήλη*) made of iron; the larger six inches long, the smaller four and a half. 3. A cautery (*καυτήριον*) made of iron, rather more than four inches long. 4, 5. Two lancets (*scalpellum*, *σμίλη*) made of copper; the former two inches and a half long, the other three inches. It seems doubtful whether they were used for blood-letting or for opening abscesses, etc. 6. A knife, apparently made of copper, the blade of which is two inches and a half long, and in the broadest part one inch in breadth; the back is straight and thick, and the edge much curved; the handle is so short that Savenko thinks it must have been broken. It is uncertain for what particular purpose it was used: Kühn conjectures that (if it be a surgical instrument at all) it may have been made with such a curved edge and such a straight thick back in order that it might be struck with a hammer, and so amputate fingers, toes, etc. 7. Another knife, apparently

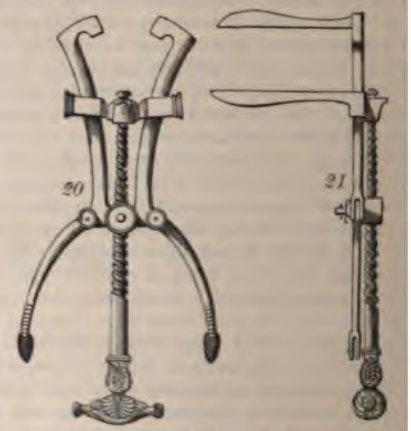
Surgical Instruments.

made of copper, the blade of which is of a triangular shape, two inches long, and in the broadest part eight lines in breadth; the back is straight and one line broad, and this breadth continues all the way to the point, which, therefore, is not sharp, but guarded by a sort of button. Kühn thinks it may have been used for enlarging wounds, etc., for which it would be particularly fitted by its blunt point and broad back. 8. A needle, about three inches long, made of iron. 9. An elevator (or instrument for raising depressed portions of the skull), made of iron, five inches long, and very much resembling those made use of at the present day. 10–14. Different kinds of forceps (*volsellae*). No. 10 has the two sides separated from each other, and is five inches long. No. 11 is also five inches long. No. 12 is three inches and a half long. The sides are narrow at the point of union, and become broader by degrees towards the other end, where, when closed, they would form a kind of arch. It should be noticed that it is furnished with a movable ring, exactly like the tenaculum forceps employed at the present day. No. 13 was used for pulling out hairs by the roots (*τριχολαβίς*). No. 14 is six inches long, and is bent in the middle. It was probably used for extracting foreign bodies that had stuck in the œsophagus, or gullet, or in the bottom of a wound. 15. A male catheter (*aenea fistula*), nine inches in length.



Surgical Instruments.

The shape is remarkable from its having the do curve like the letter S, which is the form that re-invented in the last century by the celebr French surgeon J. L. Petit. 16. Probably a male catheter, four inches in length. Celsu scribes both male and female catheters (*De Med* 26, § 1, p. 429). 17. Supposed by Froriep to b instrument for extracting teeth (*ὀδοντάγρα*, Pol iv. § 181); but Kühn, with much more probabil conjectures it to be an instrument used in an tating part of an enlarged uvula, and quotes sus (*De Med.* vii. 12, § 3, p. 404), who says that method of operating is more convenient tha



Surgical Instruments.

take hold of the uvula with the forceps, and to cut off below it as much as is necessary." 19. Probably two spatulae. Nos. 20–23 are haps the most interesting of all, as showing means employed by the Romans in the explora of some of the internal cavities of the body the discovery and treatment of disease. T are taken from Bened. Vulpi, *Illustraz. di tutt Strumenti Chirurgici*, etc. (Naples, 1847), Men p. 39, etc., where there is a detailed and lea description of them. Nos. 20, 21 are two view the same kind of instrument—viz., a dilator

ginae (διόπτρα, Paul. Aegin. vi. 73). No. 22 is a dilator ani (ἑδροδιαστολεύς, id. vi. 78); and No. 23, nippers for compressing veins or extracting splintered bones.

See Pliny, *Historia Naturalis*, bks. xx.–xxxii.; Rénouard, *Hist. of Medicine* (Eng. trans. Philadel-

Surgical Instruments.

phia, 1867); Ritter von Rittershain, *Die Heilkünstler des alten Roms* (Berlin, 1875); Coxe, *The Writings of Hippocrates and Galen Epitomized* (Phil. 1846); Watson, *The Medical Profession in Ancient Times* (N. Y. 1856); Dunglison, *Hist. of Medicine* (Phil. 1872); Daremberg, *Hist. des Sciences Médicales* (Paris, 1870–73); Garratt, *Myths in Medicine* (N. Y. 1884); and Müller, *Handbuch*, v. pp. 108 foll.

Chiton (χιτών). See EXOMIS; TUNICA.

Chitonia (Χιτώνια). A feast celebrated in the Attic village of Chitoné in honour of Artemis Chitonia, so called as wearing the loose tunic, or χιτών, of the huntress. A similar feast was held at Syracuse. See Athenaeus, xiv. p. 629.

Chlamys (χλαμύς). A short mantle forming a part of the outer raiment of the Greeks, and of the Romans in imperial times. Its material was usually woollen; and it differed from the ἱμάτιον, the usual *amictus* of the male sex, in these respects: that it was much smaller; also finer, thinner, more variegated in colour, and more susceptible of ornament. It moreover differed in being oblong instead of square, its length being generally about twice its breadth (Plut. *Alex.* 26).

The chlamys came originally from Macedonia and Thessaly, and was the dress of hunters, of travellers, especially on horseback, and of soldiers. It seems to have been part of the usual dress of a Spartan (Aristoph. *Lys.* 988) and was worn at Athens by the *ephebi* from about seventeen to twenty years of age (Philemon, p. 367, ed. Meineke).

The chlamys as worn by youths, by soldiers, and by hunters differed in colour and fineness, according to its purpose, and the age and rank of the wearer. The hunter commonly went out in a mantle of a dull, inconspicuous colour, as best adapted to escape the notice of wild animals (Poll. v. 18). The more ornamental mantles, being designed for women, were tastefully decorated with a border (*limbus*, Verg. *Aen.* iv. 137); and those worn by Phœnicians, Trojans, Phrygians, and other Asiatics were also embroidered, or interwoven with gold (Verg. *Aen.* iii. 483–484, xi. 775; Ovid, *Met.* v. 51). Actors had their chlamys ornamented with gold (Poll. iv. 116).

The usual mode of wearing the mantle was to pass one of its shorter sides round the neck, and to fasten it by means of a brooch (πόρπη, *fibula*), either over the breast, in which case it hung down the back, reaching to the calves of the legs; or over the right shoulder, so as to cover the left arm, as in the well-known example of the Belvedere Apollo. In other instances, it was made to depend gracefully from the left shoulder, of which the bronze Apollo in the British Museum (see right-hand figure) presents an example; or it was thrown lightly behind the back, and passed over either one arm or shoulder, or over both (as in left-hand figure); or, lastly, it was laid upon the throat, carried behind the neck, and crossed so as to hang

Chlamys. (The figure on the left from a painting on a vase; that on the right from the British Museum.)

down the back, and sometimes its extremities were again brought forward over the arms or shoulders. In short, the remains of ancient art of every description show in how high a degree the mantle contributed, by its endless diversity of arrangement, to the display of the human form in its greatest beauty. The aptitude of the mantle to be turned in every possible form around the body made it useful even for defence. The hunter used to wrap his chlamys about his left arm when pursuing wild animals, and preparing to fight with them (Poll. v. 18; Xen. *Cyneg.* vi. 17). Alcibiades died fighting with his mantle rolled round his left hand instead of a shield. The annexed illustration exhibits a figure of Poseidon armed with the trident in his right hand, and having a chlamys to protect the left. It is taken from a medal which was struck in commemoration of a naval victory obtained by Demetrius Poliorcetes, and was evidently designed to express his sense of Poseidon's succour in the conflict. When Artemis goes to the chase, as she does not require her mantle for pur-

Chlamys. (Poseidon from a medal, and Artemis from a statue in the Vatican.)

poses of defence, she draws it from behind over her shoulders, and twists it round her waist, so that the belt of her quiver passes across it, as shown in the statues of this goddess in the Vatican.

It appears from the bas-reliefs on marble vases that dancers took hold of one another by the chlamys, as the modern Greeks still do by their scarfs or handkerchiefs, instead of taking one another's hands.

Among the Romans the chlamys came more into use under the emperors. Caligula wore one enriched with gold (Suet. *Calig.* 19); and Alexander Severus, when in the country, one dyed with scarlet (Lamprid. *Al. Sev.* 40).

Chloé (Χλόη). "The blooming." An epithet of Demeter (q. v.).

Chloeia or **Chloia** (Χλόεια or Χλοιά). A festival celebrated at Athens in honour of Demeter Chloé, or simply Chloé, whose temple stood near the Acropolis (Hesych. s. v. Χλοιά). It was solemnized in spring, on the sixth of Thargelion, when the blossoms began to appear (hence the names Χλόη and Χλόεια), with the sacrifice of a goat and much mirth and rejoicing.

Chloris (Χλωρίς). (1) Daughter of the Theban Amphion and Niobé (q. v.). She and her brother Amyclas were the only children of Niobé not killed by Apollo and Artemis. She is often confounded with the following. (2) Daughter of Amphion of Orchomenos, wife of Neleus, king of Pylos, and mother of Nestor. (3) Wife of Zephyrus, and goddess of flowers, identical with the Roman Flora (q. v.).

Chlorus. See CONSTANTIUS.

Choaspes (Χοάσπης). (1) Now the Kerah or Kara-Su; a river of Susiana, falling into the Tigris. Its water was so pure that the Persian kings used to carry it with them in silver vessels when on foreign expeditions. (2) Now the Attock; a river in the Paropamisus, in India, falling into the Cophes (Cabul).

Chobus (Χῶβος). A river of Colchis falling into the Euxine, north of the mouth of the Phasis.

Choenix (χοῖνιξ). A Greek measure of capacity, the size of which is differently given; it was probably of different sizes in the several States. Pollux, Suidas, Cleopatra, and the fragments of Galen make it equal to three *cotylae* (=1.4866 pint English); another fragment of Galen and other authorities make it equal to four *cotylae* (=1.9821 pint English); Rhemnius Fannius and another fragment of Galen make it eight *cotylae* (=3.9641 pints English). The symbol for χοῖνιξ is ̓χ or ̈χ.

Choëphŏri (Χοηφόροι). "The Libation-bearers." The title of a play of Aeschylus (q. v.), the second in the Orestean trilogy, and named from the fact that the chorus is composed of captive Trojan women who are charged with the duty of bringing the libations to the tomb of Agamemnon. The subject of the play is the murder of Clytemnestra and Aegisthus by Orestes.

Choerĭlus (Χοιρίλος and Χοίριλλος). (1) An Athenian dramatist, one of the oldest Attic tragedians, who appeared as a writer as early as B.C. 520. He was a rival of Pratinas, Phrynichus, and Aeschylus. His favourite line seems to have been the satyric drama, in which he was long a popular writer.

(2) A Greek epic poet, born in Samos about B.C. 470, a friend of Herodotus and afterwards of the Spartan Lysander. He lived first at Athens and afterwards at the court of King Archelaüs of Macedonia, where he was treated with great consideration, and died about B.C. 400. He was the first epic poet who, feeling that the old mythology was exhausted, ventured to treat an historical subject of immediate interest, the Persian wars, in an epic entitled *Perseïs*. According to one account, the poem was read in the schools with Homer. The few fragments that remain show that it did not lack talent and merit; but little regard was paid to it by posterity. Ed. by Näke (Leipzig, 1817).

(3) Of Iasos in Caria. This Choerilus was also an epic poet, who accompanied Alexander the Great. Alexander promised him a gold-piece for every good verse he wrote in celebration of his achievements, but declared that he would rather be the Thersites of Homer than the Achilles of Choerilus. Cf. Hor. *A. P.* 357.

Choes (χόες). See DIONYSIA.

Chonia (Χωνία). The name in early times of a district in the south of Italy, inhabited by the Chones, an Oenotrian people. Chonia appears to have included the southeast of Lucania and the whole of the east of Bruttium as far as the promontory of Zephyrium.

Choragic Monument of Lysicrates. See CHOREGUS.

Chorasmii (Χωράσμιοι). A people of Sogdiana, who inhabited the banks and islands of the lower course of the Oxus. They were a branch of the Sacae or Massagetae.

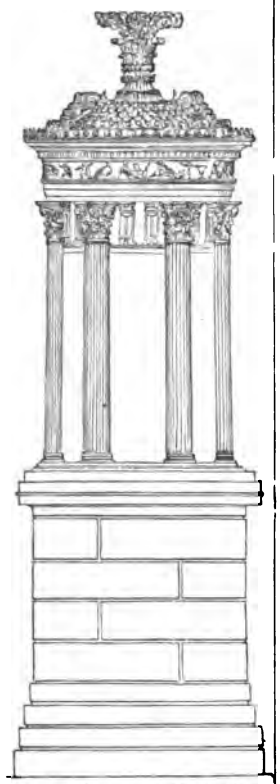
Choraules (χοραύλης). See CHORUS; TIBICEN.

Choregia (χορηγία). See CHOREGUS.

Chorēgus (χορηγός); in Latin, **Chorāgus.** The person who supplied a properly trained chorus.

(1) GREEK. The maintenance of a *choregia* (χορηγία) was one of the regularly recurring state burdens (ἐγκύκλιοι λειτουργίαι) at Athens. Originally the chorus consisted of all the inhabitants in the State. With the improvement of the arts of music and dancing, the distinction of spectators and performers arose; it became more a matter of art to sing and dance in the chorus; paid performers were employed; and at last the duties of this branch of worship devolved upon one person, selected by the State to be their representative, who defrayed all the expenses which were incurred on the different occasions. This person was the choregus. It was the duty of the managers of a tribe (ἐπιμεληταὶ φυλῆς) to which a *choregia* had come round, to provide a person to perform the duties of it; and the person appointed by them had to meet the expenses of the chorus in all plays, tragic or comic (τραγῳδοῖς, κωμῳδοῖς) and satirical; and of the lyric choruses of men and boys, the *pyrrhichistae*, cyclian dancers, and flute-players (χορηγεῖν ἀνδράσι, or ἀνδρικοῖς χοροῖς, παιδικοῖς χοροῖς, πυρριχισταῖς, κυκλίῳ χορῷ, αὐλητοῖς ἀνδράσιν), etc. He had first to collect his chorus, and then to procure a teacher (χοροδιδάσκαλος), whom he paid for instructing the *chorentae*. The choregi drew lots for the first choice of teachers; for as their credit depended upon the success of their chorus in the dramatic or lyric contests, it was of great importance to them whose assistance they secured. When the chorus was composed of boys,

the choregus was occasionally allowed to press children for it, in case their parents were refractory. The chorus were generally maintained, during the period of their instruction, at the expense of the choregus, and he had also to provide such meat and drink as would contribute to strengthen the voice of the singers. The expenses of the different choruses are given by Lysias as follows: Chorus of men, 20 minae; with the tripod, 50 minae; pyrrhic chorus, 8 minae; pyrrhic chorus of boys, 7 minae; tragic chorus, 30 minae; comic, 16 minae; cyclian chorus, 300 minae. According to Demosthenes, the chorus of flute-players cost a great deal more than the tragic chorus. The choregus who exhibited the best musical or theatrical entertainment received as a prize a tripod, which he had the expense of consecrating, and sometimes he had also to build the monument on which it was placed. There was a whole street at Athens formed by the line of these tripod-temples, and called "The Street of the Tripods." A well-preserved specimen is the Choragic Monument of one Lysicrates, shown in the illustration. The laws of Solon prescribed forty as the proper age for the choregus, but this law was not long in force. See CHORUS.


Choragic Monument of Lysicrates.

(2) ROMAN. The choragus among the Romans (Plaut. *Trin.* iv. 2, 16) was a lender of costumes and properties, and to him the aediles used to give a contract for supplying the necessary accessories for a play. In Plautus (*Curc.* iv. 1), the choragus delivers a sort of parabasis. Under the Empire the *procurator summi choragii*, appointed probably by Domitian, was a regular imperial minister, with a great many subordinates, and had charge of the whole supply of decoration, machinery, and costume necessary for the performance of the various shows as well in the amphitheatre as in the theatre. A subdivision of this office was the *ratio ornamentorum*, which had special reference to the "make-up" of the actors. Under Gordian we find the name had vanished. Apuleius (*Apol.* i. 13) had spoken of the *choragium thymelicum;* but the functionary called *logista thymelae* now took the place of the *procurator summi choragii.* In the fourth century, at Rome the *praefectus urbi*, in the East the *praefectus praetorio*, and in Africa the *proconsul* looked after the games. In the fifth century, at Rome, Milan, and Carthage, we find this done by *tribuni voluptatum.*

Chorizontes (χωρίζοντες). "Separators." A name given to such of the ancient scholars and critics as held the belief that the *Iliad* and *Odyssey* of Homer were written by different authors. The names of only two of these critics—Xenon and Hellanicus—have come down to us. See HOMERUS.

Chorobātes (χωροβάτης). An instrument for determining the slope of an aqueduct and the levels of the country through which it was to pass. From the description given of it by Vitruvius, it appears to have differed but very slightly from a common carpenter's level, which consists of a straight rule supporting a perpendicular piece, against which hangs a plumb-line. The *chorobates* had two perpendiculars and plumb-lines, one at each end, instead of a single one in the middle (Vitruv. viii. 5, 1).

Chorus (χορός). The word χορός in GREEK meant a number of persons who performed songs and dances at religious festivals. When the drama at Athens was developed from the dithyrambic choruses, the chorus was retained as the chief element in the Dionysiac festival. With the old dramatists the choral songs and dances much preponderated over the action proper. As the form of the drama developed, the sphere of the chorus was gradually limited, so that it took the comparatively subordinate position which it occupies in the extant tragedies and comedies. The function of the chorus represented by its leader was to act as an ideal public, more or less connected with the *dramatis personae.* It might consist of old men and women or of maidens. It took an interest in the occurrences of the drama, watched the action with quiet sympathy, and sometimes interfered—if not to act, at least to advise, comfort, exhort, or give warning. At the critical points of the action, it performed long lyrical pieces with suitable action of dance and gesture. In the better times of the drama these songs stood in close connection with the action; but even in Euripides this connection is sometimes loose, and with the later tragedians, after the time of Agathon, the choral performance sank to a mere *intermezzo.* The style of the chorus was distinguished from that of the dialogue partly by its complex lyrical form, partly by its language, in which it adopted a mixture of Attic and Doric forms. The proper place of the chorus was on the orchestra, on different parts of which, after a solemn march, it remained until the end of the piece, drawn up, while standing, in a square. During the action it seldom left the orchestra to reappear, and it was quite exceptional for it to appear on the stage. As the performance went on, the chorus would change its place on the orchestra; as the piece required, it would divide into semi-choruses and perform a variety of artistic movements and dances. The name ἐμμέλεια was given to the tragic dance, which, though not lacking in animation, had a solemn and measured character. The comedy had its burlesque and often indecent performance called κόρδαξ; the satyric drama its Σίκιννις, representing the wanton movements of satyrs. The songs of the choruses, too, had their special names. The first ode performed by the entire body was called πάροδος; the pieces intervening between the parts of the play, στάσιμα; the songs of mourning, in which the chorus took part with the actors, κομμοί. The

number of the members (χορευταί) was, in tragedies, originally twelve, and after Sophocles fifteen. This was probably the number allowed in the satyric drama; the chorus in the Old Comedy numbered twenty-four.

The business of getting the members of the chorus together, paying them, maintaining them during the time of practice, and generally equipping them for performance, was regarded as a λειτουργία, or public service, and devolved on a wealthy private citizen called a χορηγός, to whom it was a matter of considerable trouble and expense. We know from individual instances that the cost of a tragic chorus might run up to thirty minae (about $540), of a comic chorus to sixteen minae (about $265). If victorious, the *choregus* received a crown and a finely wrought tripod. This he either dedicated, with an inscription, to some deity as a memorial of his triumph, or set up on a marble structure built for the purpose in the form of a temple, in a street named the Street of Tripods, from the number of these monuments which were erected there. One of these memorials, put up by a certain Lysicrates in B.C. 335, still remains. (See CHOREGUS.) After the Peloponnesian War, the prosperity of Athens declined so much that it was often difficult to find a sufficient number of *choregi* to supply the festivals. The State, therefore, had to take the business upon itself. But many choruses came to an end altogether. This was the case with the comic chorus in the later years of Aristophanes; and the poets of the Middle and New Comedy accordingly dropped the chorus. This explains the fact that there is no proper chorus in the Roman comedy, which is an imitation of the New Comedy of the Greeks. In their tragedies, however, imitated from Greek originals, the Romans retained the chorus, which, as the Roman theatre had no orchestra, was placed on the stage, and as a rule performed between the acts, but sometimes during the performance as well. See DRAMA; THEATRUM.

The ROMAN chorus, in fact, belonged especially to the *crepidatae*—i. e. the tragedies modelled on and derived from the Greek ones; but it also appears in the national tragedy of the Romans, the *praetextatae*. Even though Diomedes declares that the Roman comedy had no chorus, yet this is only true generally, for there is an undoubted chorus of fishermen in the *Rudens* of Plautus. It was probably the whole company of actors (*caterva*, *grex*), not a chorus, which said the "Plaudite" with which comedies end. There appear to have been choruses in the *pantomimus* and in the *pyrrhica* of the Empire. There was no fixed number of *choreutae*. As that part of the theatre which was the Greek orchestra was given up to the spectators at Rome, the chorus had to occupy the stage (Vitruv. v. 6, 2). The Roman chorus took more part in the action of the drama than did the Greek chorus (Hor. *Ars Poet.* 193). It was led by a *magister chori*, who had his place in the middle of the chorus, and so was called *mesochorus* (Plin. *Epist.* ii. 14, 6). The musical accompaniment was played by a *choraules* on a double flute. Between the acts the chorus (probably in tragedy) and the tibicen (in comedy) used to sing or play (Donatus, *Arg. ad Andriam*); and Horace (*Ars Poet.* 194) especially urges that the subject of the songs should be pertinent to the action of the drama. The chorus was composed of men who were professionals (*artifices*), and who were for the most part slaves. As the chorus of the Romans sometimes represented women, they must have worn masks. They were probably dressed after the manner of the Greeks, and the dresses appear to have been very splendid, as was the whole production of plays at the end of the Republic and during imperial times—e. g. purple chlamydes were wanted for a chorus of soldiers, as is told in a well-known story of Lucullus (Hor. *Epist.* i. 6, 40).

The literature on the subject of the chorus is very extensive. The most important works are B. Arnold, art. "Chor" in Baumeister's *Denkmäler des klassischen Alterthums*, pp. 383–391; Sommerbrod *Scaenica*; Muff, *Die chorische Technik des Sophokles*; R. Arnoldt, *Die chorische Technik des Euripides*; Castets in Daremberg and Saglio, art. "Chorus"; A. Müller, *Die griechischen Bühnenalterthümer*. In the two last works full reference is made to the numerous works on the subject. See also O. Ribbeck, *Die römische Tragödie im Zeitalter der Republik*, 607, 631 foll.; and the articles COMOEDIA; DITHYRAMBUS; DRAMA; THEATRUM; TRAGOEDIA.

Chronium Mare. A name applied by the ancients to the Frozen Ocean. The Cimbri, according to Pliny (iv. 13), called it Morimarusa—*i. e.* "the dead sea."

Chronogram. A device of the Romans of the later Empire, by which in an inscription the letters that form the numerals to denote its date were written larger than the rest. See Hilton, *Chronograms* (1882).

Chronologia (χρονολογία). See CALENDARIUM.

Chrysa (Χρύσα). A city on the coast of the Troad, near Thebes, with a temple of Apollo Smintheus; celebrated by Homer.

Chrysanthĭus (Χρυσάνθιος). An eclectic philosopher of Sardis; made high-priest of Lydia by the emperor Julian, and supposed to possess a power of conversing with the gods and of predicting future events.

Chrysāor (Χρυσάωρ). Son of Poseidon and Medusa, brother of Pegasus, and father of the three-headed giant Geryon and Echidna by the oceanic nymph Callirrhoë.

Chrysaŏreus (Χρυσαορεύς, "Of the Golden Sword"). A surname of Zeus, from his temple at Stratonicé in Caria. There was a political union of certain Carian States, which held its meetings here, under the name of Chrysaorium. These States had votes in proportion to the number of towns they possessed.

Chrysēis (Χρυσηΐς). Daughter of Chryses, priest of Apollo at Chrysé, and taken prisoner by Achilles at the capture of Lyrnessus or the Hypoplacian Thebes. In the distribution of the booty she was given to Agamemnon. Her father Chryses came to the camp of the Greeks to solicit her ransom, but was repulsed by Agamemnon with harsh words. Thereupon Apollo sent a plague into the camp of the Greeks, and Agamemnon was obliged to restore her to her father to appease the anger of the god. Her proper name was Astynomé. See ACHILLES; TROJAN WAR.

Chryselephantīna (sc. ἀγάλματα). This term, though resting on no better authority than that of the Scholiast on Aristophanes (*Eq.* 1169), is now customarily used to denote those gold and ivory

statues which were the highest attainments of Greek plastic art.

The use of these costly materials seems to have been originally a development of the early art of wood-carving. The first artists who produced chryselephantine statues were pupils of Dipoenus and Scyllis, the Cretan "Daedalids." Though we hear of no such works by these masters themselves, they used ivory in conjunction with ebony (Pausan. ii. 22, 5); by gilding the wood, a quite common proceeding, the transition would be made. The appropriateness of the two materials would then suggest the restriction of the ivory to nude parts, of gold to drapery, etc., a core of wood still underlying the whole. Such, probably, were the works of Doryclidas, Theocles, Dontas, and other artists of the earlier portion of the sixth century B.C. We do not hear of many chryselephantine works of importance during the late archaic or transitional period. The construction of colossal figures, such as the Olympian Zeus and the Athené Parthenos of Phidias, or the Argive Heré of Polycletus, can have had little in common with mere wood-carving. For these, of course, a most elaborate internal framework was necessary. See COLOSSUS.

Chrysendĕta (χρυσένδετα). Metal dishes (*lances*) used by the Romans for serving up food at table. Martial mentions them several times (ii. 43; ii. 53; vi. 94; xi. 30; xiv. 97) as in use by the wealthy, and specially notices mullet as being served upon them. The derivation of the word and the epithet *flava* applied to them by Martial render it probable that these dishes were made of silver, and were adorned (probably on the rim) with ornaments in relief, wrought in gold and attached by means of soldering or riveting.

Chryses (Χρύσης). See CHRYSEIS.

Chrysippus (Χρύσιππος). (1) A son of Pelops, carried off by Laius (Apollod. iii. 5, 6). This circumstance became a theme with many ancient writers, and hence the story assumed different shapes, according to the fancy of those who handled it. The death of Chrysippus was also related in different ways. According to the common account, he was slain by Atreus, at the instigation of his step-mother, Hippodamia. (Consult Heyne *ad loc.*). (2) A Stoic philosopher of Soli in Cilicia Campestris. He fixed his residence at Athens, and became a disciple of Cleanthes, the successor of Zeno. He was equally distinguished for natural abilities and industry, seldom suffering a day to elapse without writing 500 lines. He wrote several hundred volumes, of which three hundred were on logical subjects, but in all he borrowed largely from others. He maintained, with the Stoics in general, that the world was God, or a universal effusion of his spirit, and that the superior part of this spirit, which consisted in mind and reason, was the common nature of things, containing the whole and every part. Sometimes he speaks of God as the power of fate and the necessary chain of events; sometimes he calls him fire; and sometimes he deifies the fluid parts of nature, as water and air; and again, the earth, sun, moon, and stars, and the universe in which these are comprehended, and even those men who have obtained immortality. He was very fond of the figure *sorites* in arguing, which is hence called by Persius "the heap of Chrysippus." His discourses abounded more in curious subtleties and nice distinctions than in solid arguments. In disputation, in which he spent the greatest part of his life, he discovered a degree of promptitude and confidence which approached towards audacity. He often said to his preceptor, "Give me doctrines, and I will find arguments to support them." It was a singular proof of his haughty spirit that when a certain person asked him what preceptor he would advise him to choose for his son, he said, "Me; for if I thought any philosopher excelled me, I would myself become his pupil." With so much contempt did he look down upon the distinctions of rank that he would never, as other philosophers did, pay his court to princes or great men, by dedicating to them any of his writings. The vehemence and arrogance with which he supported his tenets created him many adversaries, particularly in the Academic and Epicurean sects. Even his friends of the Stoic school complained that, in the warmth of dispute, while he was attempting to load his adversary with the reproach of obscurity and absurdity, his own ingenuity often failed him, and he adopted such unusual and illogical modes of reasoning as gave his opponents great advantages over him. It was also a common practice with Chrysippus, at different times, to take the opposite sides of the same question, and thus furnish his antagonists with weapons which might easily be turned, as occasion offered, against himself. Carneades, who was one of his most able and skilful adversaries, frequently availed himself of this circumstance, and refuted Chrysippus by convicting him of inconsistency. Of his writings (he is said to have published 700 works in all) nothing remains, except a few extracts which are preserved in the works of Cicero, Plutarch, Seneca, and Aulus Gellius. These fragments were collected and edited by Petersen in 1827. He died in the 143d Olympiad, B.C. 208, at the age of eighty-three. A statue was erected to his memory by Ptolemy. See the account in Zeller's *Stoics, Epicureans, and Sceptics* (Eng. trans. London, 1870).

Chrysoaspĭdes. See ARGYRASPIDES.

Chrysocĕras. "The Golden Horn"; originally the promontory upon which the city of Constantinople (Byzantium) was built. See BYZANTIUM.

Chrysogŏnus, L. CORNELIUS. A favourite freedman of Sulla, and a man of profligate character. He was the false accuser of Sex. Roscius, whom Cicero defended, B.C. 80.

Chrysolōras, MANUEL. A Greek scholar who is commonly regarded as having been the first to reintroduce Greek literature into Italy, in the fourteenth century. A native of Constantinople, he was sent by the Greek emperor John Palaeologus to Italy and England, in order to seek aid against the Turks. This mission, which was about the year 1390–91, made Chrysoloras known to many influential Italians; so that when, in 1397, he made his home in Florence as a teacher of Greek, he was received with much consideration. Poggio Bracciolini, Leonardo Bruno, Filelfo, Guarino Guarini, and many other scholars whose names are associated with the Renaissance, were pupils of Chrysoloras, who later engaged in the public service under the popes Gregory XII. and John XXIII. By order of the latter, he attended the Council of Constance, where he died, April 15th, 1415. Two of his works have been printed: the Ἐρωτήματα, for some time the only Greek grammar used in Western Europe; and *Epistolae III. de Comparatione Veteris et Novae*

Romae. A number of others, however, still exist in MS. His son, IOHANNES CHRYSOLORAS, was also noted as a teacher of Greek.

Chrysopŏlis (Χρυσόπολις). Now Scutari; a fortified place on the Bosporus, opposite to Byzantium, at the spot where the Bosporus was generally crossed. It was originally the port of Chalcedon.

Chrysostŏmus (Χρυσόστομος) (St. John). An eminent Father of the Church, born of a noble family at Antioch, A.D. 347. His father's name was Secundus, and the surname of Chrysostom, or "golden mouth," obtained by the son, was given to him on account of his eloquence. He was bred to the bar, but quitted it for an ascetic life: first, with a monk on a mountain near Antioch, and then in a cave by himself. He remained in this retirement six years, when he returned to Antioch, and, being ordained, became so celebrated for his talents as a preacher that, on the death of Nectarius, patriarch of Constantinople, he was chosen to supply his place. On obtaining this preferment, which he very unwillingly accepted, he acted with great vigour and austerity in the reform of abuses, and exhibited all the mistaken notions of the day in regard to celibacy and the monastic life. He also persecuted the pagans and heretics with great zeal, and sought to extend his episcopal power with such unremitting ardour that he involved himself in a quarrel with Theophilus, bishop of Alexandria, who enjoyed the patronage of the empress Eudoxia; which quarrel ended in his formal deposition by a synod held at Chalcedon, A.D. 403. He was, however, so popular in Constantinople that a formidable insurrection ensued, and the empress herself interfered for his return. Towards the end of the same year, owing to his zeal relative to a statue of Eudoxia, placed near the great church, and causing a disturbance of public worship, all his troubles were renewed. If true, that in one of his sermons the empress was compared by him to Herodias, who asked the head of John in a charger, the anger of Eudoxia was not altogether unjustifiable. The consequence of her resentment was the assembling of another synod, and in A.D. 404 the patriarch was again deposed and sent into exile. The place of his banishment was Cucusus, a lonely town among the ridges of Mount Taurus, on the confines of Cappadocia and Cilicia. He sustained himself with much fortitude; but having, by means of his great influence and many adherents, procured the intercession of the Western emperor, Honorius, with his brother Arcadius, he was ordered to be removed still farther from the capital, and died on the journey at Comana in Pontus, A.D. 407, at the age of sixty. Opinion was much divided in regard to his merits for some time after his death, but at length his partisans prevailed, and thirty years from his decease he was removed from his place of interment as a saint, and his remains were met in procession by the emperor Theodosius II., on their removal from the place of his original interment to Constantinople. The Roman Church celebrates St. Chrysostom on the 27th of January; the Greek Church, on the 13th of November.

Chrysostom was a voluminous writer, but more eloquent than either learned or acute. Although falling short of Attic purity, his style is free, copious, and unaffected, and his diction often glowing and elevated. The numerous treatises or by which he chiefly gained his reputation curious for the information they contai customs and manners of the times, as eli his declamation against prevailing vices lies. The first entire Greek edition of t of Chrysostom was that of Sir Henry S Eton, in 8 vols. folio (1613); but that of con, Paris, with annotations and his life folio (1718–38, reprinted by the Abbé Mig 1863), is by far the most complete. Sou homilies will be found translated in th *Library of the Fathers.* The reader is also, to the work of Neander, translated pleton (1838), and to Newman's *Historical* (1873); Stephens, *St. Chrysostom: His Times* (1872); Thierry, *Chrysostom et l'Im Eudoxie* (2d ed. 1874); and Busk, *Life a of St. Chrysostom* (1885).

Chrysothĕmis (Χρυσόθεμις). (1) A dau Agamemnon and Clytaemnestra. (2) A who first obtained the poetical prize at th an games.

Chrysus (χρυσοῦς). See AURUM.

Chthonia (Χθονία). (1) Daughter of E us of Athens, who was sacrificed by he to gain the victory over the men of (See ERECHTHEUS.) (2) An epithet of (q. v.).

Chthonia (χθόνια). A festival celeb Hermioné in honour of Demeter, surnamed nia. A description of it is given by Paus 35, § 4, etc.), and it is also mentioned by A

Chthonian Gods (θεοὶ χθόνιοι, from χθ earth"). The deities who rule under th or who are connected with the lower Hades, Pluto, Persephoné, Demeter, Diony caté, and Hermes.

Chytra (χύτρα). An earthen vessel for use, especially for cooking. It was ordin unpainted, and hence all unprofitable lab described by the proverb χύτραν ποικίλ paint a chytra." A very remarkable use vessels of earthenware among the Greek put infants into them to be exposed (A *Ran.* 1188). Hence the exposure of chil called ἐγχυτρίζειν, and the miserable wom practised it, ἐγχυτριστρίαι.

Chytri (Χύτροι, "Feast of Pots"). The t of the Anthesteria. See DIONYSIA.

Chytrŏpus (χυτρόπους). A stand, on w often placed the χύτρα to be heated. See CHYTRA. The name is also given to a χύτρα with legs.

Chy (Pa

Cibălae. A town of Lower Pannonia, situated on the Savus, about fifty miles from Sirmium, and about one hundred from the confluence of the Savus and the Danube. It was fa the defeat of Licinius by Constantine, A.D. was also the birthplace of Gratian.

Ciborium (κιβώριον). Properly the sh Egyptian bean-plant (*colocasia*), the bean ing called κύαμος. These shells, and in leaves, too, were made into drinking-c were, no doubt, of the same shape as the shell—broad at the top and becoming nar ards the bottom. They were smooth a

(Hor. *Od.* ii. 7, 22), and often were wrought in a costly manner (Athen. xi. 477 e). No certain specimen of one can be given. In ecclesiastical Latin, *ciborium* means the vessel used to hold the Host, or consecrated wafer, during mass.

Cibōtus (Κιβωτός). See APAMEA.

Cibȳra (Κίβυρα). (1) MAGNA; a great city of Phrygia Magna, on the borders of Caria, said to have been founded by the Lydians, but afterwards peopled by the Pisidians. Under its native princes, the city ruled over a large district called Cibyratis. In B.C. 83, it was added to the Roman Empire. It was celebrated for its manufactures, especially of iron. (2) PARVA; a city of Pamphylia, on the borders of Cilicia.

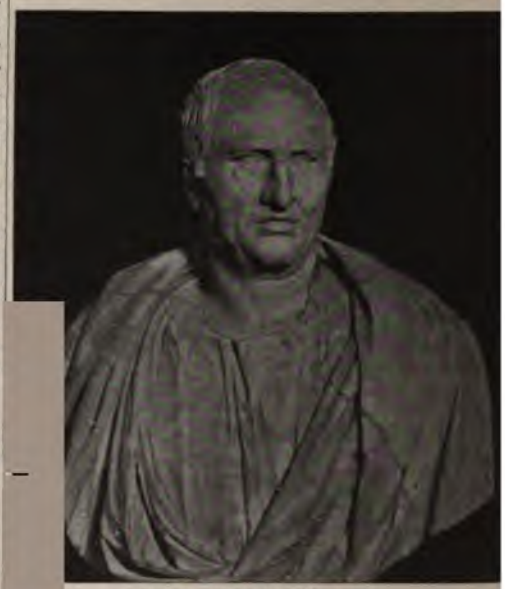
Cicāda (τέττιξ). A species of insect, frequently mentioned by the classical writers. It is originally a caterpillar, then a chrysalis, and is converted into a fly late in the spring. Its song is much louder and shriller than that of the grasshopper. The ancient writers, and especially the poets, praise the sweetness of their song; and Plutarch says they were sacred to the Muses. According to Aelian, only the male cicada sings, and that in the hottest weather. This is confirmed by the discoveries of modern naturalists. The cicada is extremely common in the south of Italy. It is found also in the United States, being called in some parts "the harvest-fly," and in others, very erroneously, "the locust."

Cicĕro. (1) MARCUS TULLIUS. The greatest of the Roman orators. He was born at Arpinum, the native place of Marius, B.C. 106, the same year which gave birth to Pompey the Great. His family was ancient, and of equestrian rank, but had never taken part in public affairs at Rome, though both his father and grandfather were persons of consideration in the part of Italy in which they resided. His father, being a man of cultivated mind, determined to educate his two sons, Marcus and Quintus, on an enlarged and liberal plan, and to fit them for the prospect of those public employments which his own weak state of health incapacitated him from seeking. Marcus, the elder of the two, soon displayed indications of a superior mind, and we are told that his school-fellows carried home such accounts of his extraordinary parts that their parents often visited the school for the sake of seeing a boy who gave so much promise of future eminence. One of his earliest masters was the poet Archias, whom he defended afterwards in his consular year; and under his instruction he attained such proficiency as to compose a poem, though yet a boy, on the fable of Glaucus, which had formed the subject of one of the tragedies of Aeschylus. Soon after he assumed the *toga virilis*, he was placed under the care of Scaevola, the celebrated lawyer, whom he introduces so beautifully in several of his philosophical dialogues; and in no long time he gained a thorough knowledge of the laws and political institutions of his country. This was about the period of the Social War; and, according to the Roman custom, which made it a necessary part of education to learn military science by actual service, Cicero took the opportunity of serving a campaign under the consul Pompeius Strabo, father of Pompey the Great. Returning to pursuits more congenial to his natural tastes, he commenced the study of philosophy under Philo the Academic. But his chief attention was reserved for oratory, to which he applied himself with the assistance of Molo, the ablest rhetorician of the day; while Diodotus the Stoic exercised him in the argumentative subtleties for which the disciples of Zeno were so celebrated. At the same time he declaimed daily in Greek and Latin with certain young noblemen, who were competitors in the same race for honours with himself.

Cicero was the first Roman who found his way to the highest dignities of the State with no other recommendation than his powers of eloquence and his merits as a civil magistrate. The first case of importance which he undertook was the defence of Roscius Amerinus, in which he distinguished himself by his courageous defence of his client, who had been accused of parricide by Chrysogonus, a favourite of Sulla's. This obliging him, however, according to Plutarch, to leave Rome from prudential motives, the power of Sulla being at that time paramount, he employed his time in travelling for two years under pretence of his health, which he tells us was as yet unequal to the exertion of pleading. At Athens he met with T. Pomponius Atticus, whom he had formerly known at school, and there renewed with him a friendship which lasted through life, in spite of the change of interests and estrangement of affection so commonly attendant on turbulent times. Here, too, he attended the lectures of Antiochus, who, under the name of an Academic, taught the dogmatic doctrines of Plato and the Stoics. Though Cicero at first evinced considerable dislike for his philosophical views, he seems afterwards to have adopted the sentiments of the Old Academy, which they much resembled, and not until late in life to have relapsed into the sceptical tenets of his earlier instructor Philo. See PHILOSOPHIA.

After visiting the principal philosophers and rhetoricians of Asia, he returned at the age of thirty to Rome, so strengthened and improved both in bodily and mental powers that he soon eclipsed in speaking all his competitors for public favour. Such brilliant gifts speedily gained him the suffrage of the people; and being sent to Sicily as quaestor, at a time when the metropolis itself was visited with a scarcity of corn, he acquitted himself in that delicate situation with so much success as to supply the clamorous wants of the Romans without oppressing the province from which the provisions were raised. Returning thence with greater honours than had ever before been decreed to a Roman governor, he gained for himself still further the esteem of the Sicilians by undertaking his celebrated prosecution of Verres (q. v.) for his misgovernment of Sicily. Verres, though defended by the influence of the Metelli and the eloquence of Hortensius (q. v.), was driven in despair into voluntary exile: Five years after his quaestorship Cicero was elected aedile. Though possessed of only a moderate fortune, he nevertheless, with the good sense and taste which mark his character, was enabled, while holding this expensive office, to preserve in his domestic arrangements the dignity of a literary and public man, without any of the ostentation of magnificence which often distinguished the candidate for popular applause. After the customary interval of two years, he was returned at the head of the list as praetor, and now made his first appearance on the Rostra in support of the Manilian law. (See LEX MANILIA.) About the same time, also, he defended Cluentius. At the expiration of his

praetorship, he refused to accept a foreign province, the usual reward of that magistracy; but, having the consulship in view, and relying on his interest with Caesar and Pompey, he allowed nothing to divert him from that career of glory for which he now believed himself to be destined. Having succeeded at length in attaining to the high office of which he was in quest, he signalized his consulship by crushing the conspiracy of Lucius Catiline; and the Romans hailed him, on the discovery and overthrow of this nefarious plot, as the Father and Deliverer of his country. His consulate was succeeded by the return of Pompey from the East, and the establishment of the First Triumvirate; which, disappointing his hopes of political greatness, induced him to resume his forensic and literary occupations. From these he was called away, after an interval of four years, by the threatening measures of P. Clodius (q. v.), who at length succeeded in driving him into exile. This event, which, considering the circumstances connected with it, was one of the most glorious of his life, filled him with the utmost distress and despondency. Its history is as follows: Clodius, Cicero's bitter enemy, had caused a law to be renewed, declaring every one guilty of treason who ordered the execution of a Roman citizen before the people had condemned him. The blow was aimed against Cicero, on account of the punishment he had caused to be inflicted, by the authority of the Senate, upon the accomplices of Catiline. The illustrious ex-consul put on mourning, and appeared in public, accompanied by the equites and many young patricians, demanding the protection of the people. Clodius, however, at the head of his armed adherents, insulted them repeatedly, and ventured even to besiege the Senate-house. Cicero, upon this, went into voluntary exile. His conduct, however, in this reverse of fortune, showed anything but the firmness of a man of fortitude. He wandered about Greece, bewailing his miserable condition, refusing the consolations which his friends attempted to administer, and shunning the public honours with which the Greek cities were eager to load him. He ultimately took refuge in Thessalonica with Plancus. Clodius, in the meantime, procured new decrees, in consequence of which Cicero's country-seats were torn down, and a temple of Libertas built on the site of his house at Rome. His wife and children were also exposed to ill-usage from his embittered persecutors. A favourable change, however, soon took place in the minds of his countrymen. The insolence of Clodius became insupportable to all. Pompey encouraged Cicero's friends to get him recalled to Rome, and the Senate also declared that it would not attend to any business until the decree which ordered his banishment was revoked. Through the zeal of the consul Lentulus, and at the proposition of several tribunes, the decree of recall passed the assembly of the people in the following year, in spite of a bloody tumult, in which Cicero's brother Quintus was dangerously wounded; and the orator returning to his native country after an absence of ten months, was received with every mark of honour. The Senate met him at the city gates, and his entry resembled a triumphal procession. The attacks of Clodius, though they could now do little harm, were immediately renewed, until Cicero was freed from the insults of this turbulent demagogue by the hand of Milo, whom he afterwards, in a public trial for the deed, unsuccessfully defended. (See MILO.) Five years after his return from exile he received the government of Cilicia, in consequence of Pompey's law, which obliged those senators of consular or praetorian rank, who had never held any foreign command, to divide the vacant provinces among them. Cicero conducted a war, while



Cicero. (Capitoline Museum.)

in this office, with good success against the plundering tribes of the mountain districts of Cilicia, and was greeted by his soldiers with the title of Imperator. He resigned his command, and returned to Italy about the close of the year 50, intending to prefer his claim to a triumph; but the troubles which were just then commencing between Caesar and Pompey prevented him from obtaining one. His return home was followed by earnest endeavours to reconcile Pompey with Caesar, and by very spirited behaviour when Caesar required his presence in the Senate. But this independent temper was only transient; and at no period of his public life did he display such miserable vacillation as at the opening of the Civil War. His conduct, in this respect, had been faulty enough before, for he then vacillated between the several members of the First Triumvirate, defending Vatinius in order to please Caesar, and his bitter political enemy Gabinius to ingratiate himself with Pompey. Now, however, we find him first accepting a commission from the Republic; then courting Caesar; next, on Pompey's sailing for Greece, resolving to follow him thither; presently determining to stand neutral; then bent on retiring to the Pompeians in Sicily; and when finally he had joined their camp in Greece, exhibiting such timidity and discontent as to draw from Pompey the bitter remark, *Cupio ad hostes Cicero transeat, ut nos timeat* (Macrob. *Sat.* ii. 3).

After the battle of Pharsalia (B.C. 48) and the flight of Pompey, he refused to take the command of some troops then under the orders of Cato, but returned to Italy, which was governed by Antony, the representative of Caesar. His return was attended with several unpleasant circumstances, until the

conqueror wrote to him, and soon after received him in the most friendly spirit. Cicero now devoted himself entirely to literature and philosophy. The state of his private affairs, however, involved him in great embarrassment. A large sum, which he had advanced to Pompey, had impoverished him, and he was forced to stand indebted to Atticus for present assistance. These difficulties led him to a step which it has been customary to regard with great severity—the divorce of his wife Terentia, though he was then in his sixty-second year, and his marriage with his rich ward Publilia, who was of an age disproportionate to his own. Yet, in reviewing this proceeding, we must not adopt the modern standard of propriety, forgetful of the character of an age which reconciled actions even of moral turpitude with a reputation for honour and virtue. Terentia was a woman of a most imperious and violent temper, and had, besides, in no slight degree contributed to his present embarrassment by her extravagance in the management of his private affairs. By her he had had two children—a son born the year before his consulship, and a daughter, whose loss he was now fated to experience. To Tullia he was tenderly attached, not only from the excellence of her disposition, but from her love of polite literature; and her death now took from him, as he so pathetically laments to Sulpicius, the only comfort which the course of public events had left him. His distress was increased by the unfeeling conduct of Publilia, whom he soon divorced for testifying joy at the death of her step-daughter. It was on this occasion that he wrote the treatise *De Consolatione*, with a view to mitigate the anguish of his sufferings. His friends were assiduous in their attentions; and Caesar, who had treated him with the utmost kindness on his return from Egypt, signified the respect he bore his character by sending a letter of condolence from Spain, where the remains of the Pompeian party still engaged him. But no attentions, however considerate, could soften Cicero's vexation at seeing the country he had formerly saved by his exertions now subjected to the dominion of a single master. His speeches, indeed, for Marcellus and Ligarius exhibit traces of inconsistency; but for the most part he retired from public business, and gave himself up to the composition of those works which, while they mitigated his political sorrows, have secured his literary fame.

The assassination of Caesar, which took place in the following year (B.C. 44), once more brought him on the stage of public affairs. He hoped to regain great political influence; but Antony took Caesar's place, and all that was left Cicero to do was to compose those vigorous orations against him which are known by the name of Philippics, and are equally distinguished for eloquence and patriotism. His enmity towards Antony induced him to favour the young Octavianus, although the pretended moderation of the latter by no means deceived him. With him originated all the energetic resolutions of the Senate in favour of the war which the consuls and the young Caesar were conducting against Antony in the name of the Republic; and for a time the prospect seemed to brighten. At last, however, Octavianus having possessed himself of the consulship, and having formed the alliance with Antony and Lepidus known as the Second Triumvirate, Cicero became convinced that liberty was at an end. At Tusculum, whither he had retired with his brother and his nephew, he learned that Octavianus had basely deserted him, and that his name, at Antony's demand, had been added to the list of the proscribed. He repaired, in a state of indecision, to the sea-coast and embarked. Contrary winds, however, drove him back to the shore. At the request of his slaves he embarked a second time, but soon returned again to await his fate at his country-seat near Formiae. "I will die," said he, "in that country which I have so often saved." Here, then, he was disposed to remain and to meet his death; but his slaves, who were warmly attached to him, could not bear to see him thus sacrificed; and when the party of soldiers sent to murder him was advancing towards the villa, they almost used force to make him enter his litter, and to allow them to carry him once more on board of the vessel, which was still lying at Caieta. But, as they were bearing the litter towards the sea, they were overtaken in the walks of his own grounds by the soldiers who were in search of him, and who were headed by one Herennius, a centurion, and by C. Popilius Laenas. Popilius was a native of Picenum, and had, on a former occasion, been successfully defended by Cicero, when brought to trial for some offence before the courts at Rome. As the assistance of advocates was given gratuitously, the connection between them and their clients was esteemed very differently from what it is among us; and it was therefore an instance of peculiar atrocity that Popilius offered his services to Antony to murder his patron, from no other motive than the hope of gaining his favour by showing such readiness to destroy his greatest enemy. The slaves of Cicero, undismayed at the appearance of the soldiers, prepared to defend their master; but he refused to allow any blood to be shed on his account, and commanded them to set down the litter and await the issue in silence. He was obeyed; and when the soldiers came up he stretched out his head with perfect calmness, and submitted his neck to the sword of Popilius. He died in his sixty-third year, B.C. 43. When the murder was accomplished the soldiers cut off his two hands also, as the instruments with which he had written his Philippic orations; and the head and hands were carried to Rome, and exposed together at the Rostra. Men crowded to see the mournful sight, and testified by their tears the compassion and affection which his unworthy death, and his pure and amiable character, had so justly deserved.

On the whole, antiquity may be challenged to produce an individual so upright and so amiable as Cicero. None interest us more in their lives; none excite more painful emotions in their deaths. Others may be found of loftier and more heroic character, who awe and subdue the mind by the grandeur of their views or the intensity of their exertions; but Cicero wins our affections by the integrity of his public conduct, the purity of his private life, the generosity, placability, and kindness of his heart, the playfulness of his temper, and the warmth of his domestic attachments. In this respect his letters are invaluable. Here we see the man without disguise or affectation, especially in his letters to Atticus, to whom he unbosomed every thought, and talked with the same frankness as to himself. It must, however, be confessed that the publication of this same correspondence has laid open the defects of his politi-

cal character. Everything seemed to point out Cicero as the fittest person of the day to be a mediator between contending factions. And yet, after the eventful period of his consulship, we see him resigning the high station in the Republic which he himself might have filled, to the younger Cato, who, with only half his abilities, little foresight, and no address, possessed that first requisite for a statesman, firmness. Cicero, on the contrary, was irresolute, timid, and inconsistent. He talked, indeed, largely of preserving a middle course, but he was continually vacillating from one to the other extreme; always too confident or too dejected; incorrigibly vain of success, yet meanly panegyrizing the government of a usurper. His foresight, sagacity, practical good sense, and singular tact in directing men's measures, were lost for want of that strength of mind which points them steadily to one object. He was never decided, and never took an important step without afterwards repenting of it. Nor can we account for the firmness and resolution of his consulate, unless we discriminate between the ease of resisting a party and that of balancing contending interests.

We may now consider Cicero as a public speaker and writer. The ORATIONS that he is known to have composed amount in all to 107, of which seventy-seven, either entire or in part, have been preserved. All those pronounced by him during the five years intervening between his election to the quaestorship and the aedileship have perished, except that for M. Tullius, the *exordium* and *narratio* of which were brought to light by the discoveries of Mai in the Ambrosian Library at Milan. From the same quarter have been obtained many other proofs of the eloquence of Cicero, among the most important of which are a large fragment of the oration for Scaurus, and detached portions of that delivered against Clodius for his profanation of the mysteries of the Bona Dea. Of all the lost orations, the two most regretted are that in defence of Cornelius, and the speech delivered by him in the Temple of Bellona in quelling the disturbance excited by the law of Otho. (See ROSCIA LEX.) This last is said to have been one of the most signal victories of eloquence over the turbulence of human passions, while to the former Cicero himself frequently alludes as among the most finished of his compositions. The oration for Marcellus is maintained by many to be a spurious performance. It would seem, however, after weighing all the arguments adduced by modern critics, that a part is actually genuine, but that much has been subsequently interpolated by some rhetorician or declaimer.

Of the RHETORICAL WORKS of Cicero, the most admired and finished is the dialogue *De Oratore*, of which Cicero himself highly approved, and which his friends were accustomed to regard as one of the finest of his productions. In the *Oratoriae Partitiones*, the subject is the art of arranging and distributing the parts of an oration so as to adapt them in the best manner to their proper end—that of moving and persuading an audience. In the dialogue on famous orators, entitled *Brutus*, he gives a short description of all who had ever flourished in Greece or Rome, with any considerable reputation for eloquence, down to his own time. It was intended as a fourth and supplemental book to the treatise *De Oratore*. The *Orator*, addressed to Brutus, and written at his solicitation, was intended to complete the tr works just mentioned. It enlarges on the vourite topic of Cicero, which had already be partially discussed in the treatise *De Oratore*—t character of the perfect orator; and seeks to co firm his favourite proposition—that perfection oratory requires an extensive acquaintance wi every art. It is on the merits of this work particular that Cicero, in a letter to a friend, serts his perfect willingness that his reputati should be staked. The *Topica* is a compendiu of the *Topica* of Aristotle. The treatise *De Opti Genere Oratorum* was originally intended as a pr ace to a translation of the celebrated orations Demosthenes and Aeschines *De Corona*. The wo *De Inventione* was a youthful performance; a that addressed to Herennius, according to best authorities, never proceeded from his p In all Cicero's rhetorical works, except, perha the *Orator*, he professes to have digested the pr ciples of the Aristotelian and Isocratic schools in one finished system, selecting what was best each, and, as occasion might offer, adding remarl and precepts of his own. The subject is considere in three distinct lights, with reference to (1) th case, (2) the speaker, and (3) the speech. The case as respects its nature, is definite or indefinite; wit reference to the hearer, it is judicial, deliberative, or descriptive; as regards the opponent, the division is fourfold—according as the fact, its nature, its quality, or its propriety is called in question. The art of the speaker is directed to five points: the sources of persuasion (whether ethical, pathetic, or argumentative), arrangement, diction, memory, delivery. And the speech itself consists of six parts: introduction (or exordium), statement of the case, division of the subject, proof, refutation, and conclusion or peroration. Cicero's laudatory orations are among his happiest efforts. Nothing can exceed the taste and beauty of those for the Manilian law, for Marcellus, for Ligarius, for Archias, and the Ninth Philippic, which is principally in praise of Servius Sulpicius. But it is in judicial eloquence, particularly on subjects of a lively cast, as in his speeches for Caelius and Muraena and against Caecilius, that his talents are displayed to the best advantage. To both kinds his urbane and pleasant cast of mind imparts inexpressible grace and delicacy; historical allusions, philosophical sentiments, descriptions full of life and nature, and polite raillery, succeed each other in the most agreeable manner, without appearance of artifice or effort. Of this nature are his pictures of the confusion of the Catilinarian conspirators on detection (*In Cat.* iii. 3); of the death of Metellus (*Pro Cael.* 10); of Sulpicius undertaking the embassy to Antony (*Philipp.* ix. 3); the character he draws of Catiline (*Pro Cael.* 6); and his fine sketch of old Appius frowning on his degenerate descendant Clodia (ib. 6). But, by the formation of a style which adapts itself with singular felicity to every class of subjects, whether lofty or familiar, philosophical or forensic, Cicero answers more exactly to his own definition of a perfect orator (*Orat.* 29) than by his plausibility, pathos, and vivacity. Among many excellences possessed by Cicero's oratorical diction, the greatest is its suitability to the genius of the Latin language; though the diffuseness thence necessarily resulting has exposed it, both in his own days and since his time,

to the criticisms of those who have affected to condemn its Asiatic character, in comparison with the simplicity of Attic writers and the strength of Demosthenes. Greek, however, is celebrated for copiousness in its vocabulary and perspicuity in its phrases, and its consequent facility of expressing the most novel or abstruse ideas with precision and elegance. Hence the Attic style of eloquence was plain and simple, because simplicity and plainness were not incompatible with clearness, energy, and harmony. But it was a singular want of judgment, an ignorance of the very principles of composition, which induced Brutus, Calvus, Sallust, and others, to imitate this terse and severe beauty in their own defective language, and even to pronounce the opposite kind of diction deficient in taste and purity. In Greek, indeed, the words fall, as it were, naturally into a distinct and harmonious order; and, from the exuberant richness of the materials, less is left to the ingenuity of the artist. But the Latin language is comparatively weak, scanty, and unmusical, and requires considerable skill and management to render it expressive and graceful. Simplicity in Latin is scarcely separable from baldness; and justly as Terence is celebrated for chaste and unadorned diction, yet even he, compared with Attic writers, is flat and heavy. Again, the perfection of strength is clearness united to brevity; and to this combination Latin is usually unequal. From the vagueness and uncertainty of meaning which characterize its separate words, to be perspicuous it must be full. What Livy and, much more Tacitus, have gained in energy, they have lost in perspicuity and elegance. Latin, in short, is not a philosophical language; not a language in which a deep thinker is likely to express himself with purity or neatness. Now Cicero rather made a language than a style, yet not so much by the invention as by the combination of words. Some terms, indeed, his philosophical subjects compelled him to coin, and these are often admirable—e. g. *qualitas*, *quantitas* = ποιότης, ποσότης; but his great art lies in the application of existing materials, in converting the very disadvantages of the language into beauties, in enriching it with circumlocutions and metaphors, in pruning it of harsh and uncouth expressions, and in systematizing the structure of a sentence. This is that *copia dicendi* which gained Cicero the high testimony of Caesar to his inventive powers, and which makes him the greatest master of composition the world has ever seen.

We come next to Cicero's PHILOSOPHICAL WRITINGS, after a brief enumeration of which we shall offer a few remarks on the character of his philosophy itself. The treatise *De Legibus* has reached us in an imperfect state, only three books remaining, and these disfigured by numerous chasms that cannot be supplied. It traces the philosophic principles of jurisprudence to their remotest sources, sets forth a body of laws conformable to Cicero's idea of a well-regulated State, and is supposed to have treated in the books that are lost of the executive power of magistrates and the rights of Roman citizens. The treatise *De Finibus Bonorum et Malorum* is written after the manner of Aristotle, and discusses the chief good and the chief evil (*summum bonum et summum malum*); in it Cicero explains the several opinions entertained on this subject by the philosophers of antiquity. The *Academicae Quaestiones* relates to the Academic philosophy, whose tenets Cicero himself had embraced. It is an account and defence of the doctrines of the Academy. In the *Tusculanae Disputationes*, five books are devoted to as many different questions of philosophy, bearing the most strongly on the practice of life, and involving topics the most essential to human happiness. The *Paradoxa* contains a defence of six paradoxes of the Stoics. The work *De Natura Deorum*, in three books, embraces a full examination of the various theories of heathen antiquity on the nature of the gods, to which the treatise *De Divinatione* may be regarded as a supplement. The essay *De Officiis*, on moral duties, has, not unaptly, been styled the heathen Whole Duty of Man; nor have the dialogues *De Senectute* and *De Amicitia* been incorrectly regarded as among the most highly finished and pleasing performances of which any language can boast. We have to lament the loss of the treatises *De Consolatione*, *De Gloria*, and the one entitled *Hortensius*, in which last Cicero undertook the defence of learning and philosophy, and left to his illustrious competitor the task of arraigning them. It was this book which first led St. Augustine to the study of Christian philosophy and the doctrines of Christianity. The treatise *De Republica* has been in part rescued from the destroying hand of time by the labours of Mai. Except the works *De Inventione* and *De Oratore*, this was the earliest of Cicero's literary productions. It was given to the world in B.C. 53, just before its author set out for his proconsular government in Cilicia. He was then in his fifty-third year. The object and spirit of the work were highly patriotic. He wished to bring the constitution back to its first principles by an impression expositive of its theory; to inflame his contemporaries with the love of virtue by pourtraying the character of their ancestors in its primeval purity and beauty; and while he was raising a monument to all future ages of what Rome had been, to inculcate upon his own times what it ought still to be. We know it to have been his original purpose to make it a very voluminous work; for he expressly tells his brother that it was to be extended to nine books. Ernesti thinks that they were all given to the world, although Cicero, in a letter to Atticus, on which that learned and accurate scholar makes this very remark, speaks of them as his *six* pledges or sureties for his good behaviour.

Cicero, as a philosopher, belongs, upon the whole, to the New Academy. It has been disputed whether he was really attached to this system, or had merely resorted to it as being the best adapted for furnishing him with oratorical arguments suited to all occasions. At first its adoption was subsidiary to his other plans. But, towards the conclusion of his life, when he no longer maintained the place he was wont to hold in the Senate or the Forum, and when philosophy formed the occupation "with which," to quote his own words, "life was just tolerable, and without which it would have been intolerable," he doubtless became convinced that the principles of the New Academy, illustrated as they had been by Carneades (q. v.) and Philo, formed the soundest system which had descended to mankind from the schools of Athens. The attachment, however, of Cicero to the Academic philosophy was free from the exclusive spirit of sectarianism, and hence it did not

prevent his extracting from other systems what he found in them conformable to virtue and reason. His ethical principles, in particular, appear eclectic, having been in a great measure formed from the opinions of the Stoics. Of most of the Greek sects he speaks with respect and esteem. For the Epicureans alone he seems, notwithstanding his friendship for Atticus, to have entertained a decided aversion and contempt. The general purpose of Cicero's philosophical works was rather to give a history of the ancient philosophy, than dogmatically to inculcate opinions of his own. It was his great aim to explain to his fellow-citizens, in their own language, whatever the sages of Greece had taught on the most important subjects, in order to enlarge their minds and reform their morals.

In theoretical investigation, in the development of abstract ideas, and in the analysis of qualities and perceptions, Cicero can not be regarded as in any degree an inventor or a profound original thinker, and can not be ranked with Plato and Aristotle. His peculiar merit as a philosophical writer lay in his luminous and popular exposition of the leading principles and disputes of the ancient schools, and no works transmitted from antiquity present so concise and comprehensive a view of the opinions of the Greek philosophers. The most obvious peculiarity of Cicero's philosophical writings is their form of dialogue. The idea was borrowed from Plato and Xenophon; but the nature of Cicero's dialogue is as different from that of the two Athenians as was his object in writing. With them, the Socratic mode of argument could hardly be displayed in any other shape; whereas Cicero's aim was to excite interest, and he availed himself of this mode of composition for the life and variety, the ease, perspicuity, and vigour which it gave to his discussions. The majesty and splendour of his introductions, the eloquence with which both sides of a question are successively displayed, the clearness and terseness of his statements on abstract points, his exquisite allusions to the scene or time of the supposed conversation, his digressions in praise of philosophy, and, lastly, the melody and richness of his style, unite to throw a charm around these productions which has been felt in every age.

Cicero's EPISTULAE, nearly one thousand (864) in all, are comprised in thirty-six books, sixteen of which are addressed to Atticus, three to his brother Quintus, one to Brutus, and sixteen to his different friends; and they form a history of his life from his fortieth year. Among those addressed to his friends (*Ad Familiares*) some occur written to him by Brutus, Metellus, Plancus, Caelius, and others. For the preservation of this most valuable department of Cicero's writings we are indebted to Tiro, the author's freedman, though we possess at the present day only a part of those originally published. The most interesting by far are the letters to Atticus, for they not only throw great light on the history of the times, but also give us a full insight into the private character of Cicero himself, who was accustomed at all times to unbosom his thoughts most freely to this friend of his. The authenticity of the correspondence with Brutus has been disputed by modern scholars, and the general opinion is favourable to the genuineness of all but two (xvi. and xvii.).

His POETICAL and HISTORICAL WORKS have suffered a hard fate. The latter class, consisting of his commentary on his consulship and his history of his own times, are altogether lost. Of the former, which comprised the heroic poems *Alcyone*, *Marius*, and on his own consulate, translations of parts of Homer, Aeschylus, Sophocles, and Aratus, epigrams, etc., but little remains except some fragments of the *Phaenomena* and *Diosemeia* of Aratus. It may, however, be questioned whether literature has suffered much by this loss. We should refrain from speaking contemptuously of the poetic powers of one who possessed so much fancy, so much taste, and so fine an ear; but his poems were principally composed in his youth; and afterwards, when his powers were more mature, his occupations did not allow even his active mind the time necessary for polishing a language then still more rugged in verse than it was in prose. Hence we find that his own contemporaries criticised unfavourably his attempts in verse, a fact to which he himself bears witness; and such specimens as remain show the ante-classical fondness for alliterative jingle; as, for instance, the famous line which he quotes in his *De Officiis* (i. 77):

"Cedant arma togae, concedat laurea laudi,"

and the absurdly egotistical hexameter sneered at by Juvenal in his Tenth Satire:

"O fortunatam natam me consule Romam!"

His contemporary history, on the other hand, can hardly have conveyed more explicit, and certainly would have contained less faithful, information than his private correspondence; while, with all the penetration he assuredly possessed, it may be doubted if his diffuse and graceful style of thought and composition was adapted for the depth of reflection and condensation of meaning which are the chief excellences of historical composition.

MANUSCRIPTS.—The MSS. of Cicero are so numerous and so scattered over Europe as to preclude an exhaustive enumeration of them here. The Laurentian Library alone contains 188 codices, of which the oldest dates back to the tenth century. The Bibliothèque Nationale at Paris possesses 231, collected prior to the Revolution of 1789. Six of these date from the ninth century; 138 are of the fifteenth. The oldest collection of the letters *ad familiares* is the Codex Vercellensis (now the Codex Mediceus) of the ninth century. Petrarch, in 1345, discovered at Verona the letters to Brutus, Q. Cicero, and Atticus. The MS. found by Petrarch has again been lost, so that only a copy of it remains. Other important Ciceronian MSS. are as follows: of the fourteen Philippics, the Vatican-Basilican MS. of the ninth century; of the orations against Verres, the Vatican palimpsest of the fourth (?) century, and two Wolfenbüttel MSS. dependent upon a Paris codex of the ninth century; of the Catilinarian orations, the Ambrosian Codex of the tenth century, and the Munich MSS. of the eleventh century; of the oration for Archias, the Codex Bruxellensis (Brussels) of the eleventh century; of the oration on the Manilian law, the Codex Erfurtensis of the twelfth century; of the oration for Milo, the Munich MS. (18,787) and a palimpsest at Turin; of the treatises *De Oratore*, *Brutus*, and *Orator*, the Codex Laudensis (Lodi), or rather three copies of that codex made after 1422; of the *Partitiones Oratoriae*, a Paris MS. of the eleventh century (No. 7231); of the *Topica*, a codex at Leyden and two at St. Gall; of the treatise *De Optimo Genere Oratorum*, a MS. at St. Gall; of the philo-

sophical works, the Codices Leidenses (Vossiani, 84 saec. x., and 86 saec. xi.), the Codex Laurentianus S. Marci (257) of the tenth century, and the Codex Vindobonensis (Vienna) of the tenth century. A collection of 600 excerpts from Cicero's philosophical writings, made by a certain Hadoardus in the ninth century, is in the Vatican. For the treatise *De Legibus*, the best MSS. are the Leyden codices (Vossiani, 84 saec. x., and 86 saec. xi.); for the *Paradoxa*, the same; for the *De Finibus*, the Palatino-Vaticanus of the eleventh century; for the *Academica*, the Codices Leidenses already mentioned; for the *Tusculanae Disputationes*, a MS. at Paris dating from the tenth century, and one at Brussels of the twelfth century; for the *Timaeus*, the Codices Leidenses; for the *De Natura Deorum*, the same; for the *Cato Maior*, a Codex Leidensis (Voss. F. 12, saec. x.); for the *De Divinatione*, the Palatino-Vaticanus noted above; for the *De Fato*, a codex at Vienna (189); for the *Laelius*, a MS. at Munich of the tenth century; for the *De Officiis*, a MS. at Bern of the tenth century, and one of the same age at Paris (6601).

EDITIONS.—The *editio princeps* of the entire works of Cicero was that by P. Victorius (Venice, 1534–37). A famous old edition is that of Lambinus (Paris, 1566); and those of Graevius, unfinished (Amsterdam, 1684), Ernesti (Leipzig, 1737, last ed. 1820), Orelli (Zürich, 1826–30), revised with Baiter and Halm (1845–62), Nobbe (Leipzig, 1850), are very often cited. More recent are the editions by Klotz, 11 vols. (Leipzig, 1863–71); revised by C. F. W. Müller, not yet completed (Leipzig, 1878–), and Baiter and Kayser, 11 vols. (Leipzig, 1861–69), with index.

Among special editions may be mentioned that of the orations with English notes by Long, 4 vols. (London, 1855–62); of the oration on the Manilian law by Wilkins (London, 1885); of the Second Philippic by J. E. B. Mayor (London, 1878), and by Gantrelle (Paris, 1882); of the Catilinarian orations by Halm (latest ed. Berlin, 1886); of the oration for Archias by J. S. Reid (Cambridge, 1884); of the oration for Balbus by Reid (Cambridge, 1879); of the oration for Plancius by Holden (London, 1881); of the oration for Milo by Purton (Cambridge, 1877). Special editions of the rhetorical works are those of the *De Oratore*, 3 vols., by Wilkins (London, 1893); of the *Orator* by Sandys (London, 1885); of the *Brutus* by Kellogg (Boston, 1889); and of the *Partitiones Oratoriae* by Piderit (Leipzig, 1867). A critical revision of Cicero's philosophical works is that of Schiche (Prague, 1884); and special editions of individual treatises are that of the *De Legibus* by Vahlen (Berlin, 1883); of the *De Finibus* by Reid (in preparation), and Langen (Münster, 1888); of the *Academica* by Reid (London, 1885); of the *Tusculanae* by Heine (Leipzig, 1881); of the *De Natura Deorum* by J. B. Mayor, 3 vols. (Cambridge, 1885); of the *Cato Maior* by Reid (Cambridge, 1883), revised by Kelsey (Boston, 1884); of the *De Officiis* by Holden (Cambridge, 1884), and by Stickney (N. Y. 1888). An excellent edition of the correspondence of Cicero, with notes and an introduction, is that by Tyrrell and Purser (London, 1886, foll.). Recent collections of the fragments of Cicero's writings are those of Baiter and Kayser (1868), and C. F. W. Müller (1879).

SPECIAL WORKS.—Orelli, *Onomasticum et Indices*, 3 vols. (1838); Ernesti, *Clavis Ciceroniana* (Halle, 1831); Schütz, *Lexicon Ciceronianum*, 4 vols. (1817); Nizolius, *Lexicon Ciceronianum*, 3 vols. (last ed. 1820); Merguet, *Lexikon zu Cicero's Reden* (1877–84); Suringar, *Ciceronis Annales*, 2 vols. (1854); Hirtzel, *Untersuchungen z. Cicero's philosoph. Schriften* (1877); Levin, *Lectures on the Philosophy of Cicero* (Cambridge, 1871); Davidson, *Life of Cicero* (1894); Middleton, *Life of Cicero* (1741); Brückner, *Leben Cicero's* (1852); Forsyth, *Life of Cicero* (1864); A. Trollope, *Life of Cicero* (1880); Boissier, *Cicéron et ses Amis* (4th ed. 1888). See also Mommsen, *History of Rome*, vol. iv., and against his well-known view, the defence of Cicero by Gerlach (Basel, 1864).

(2) MARCUS, only son of the orator, and the person to whom the latter addressed his work *De Officiis*. He took part in the civil contest at an early age, and served under both Pompey and Brutus. After the battle of Philippi he retired to Sicily and joined the younger Pompey. Subsequently, however, he took advantage of the act of amnesty that was passed, and returned to Italy, where he lived for some time in a private capacity. Augustus, on attaining to sovereign power, made him his colleague in the consulship, and it was to Marcus Cicero, in his quality of consul, that he wrote an account of the victory at Actium and the conquest of Egypt. Marcus had the satisfaction of executing the decree which ordered all the statues and monuments that had been erected to Antony to be thrown down. After his consulship he was appointed governor of Syria, from which period history is silent respecting him. He died at an advanced age, and was notorious for dissipated and intemperate habits.

(3) QUINTUS, brother of the orator, and brother-in-law of Atticus. After having been praetor in B.C. 62, he obtained the government of Asia. He was subsequently a lieutenant of Caesar's in Britain, and only left that commander to accompany his brother, Marcus Tullius, as lieutenant, into Cilicia. After the battle of Pharsalia, in which he took part on the side of Pompey, he was proscribed by the triumvirate and put to death by the emissaries of Antony. He had a marked talent for poetry, and had planned a poem on the invasion of Britain by Caesar. He also composed several tragedies, imitated or else translated from the Greek, but which have not reached us. Eighteen lines of his are preserved in *Q. Ciceronis Reliquiae*, edited by Bücheler (Leipzig, 1869). He was the author of the piece *Commentariolum Petitionis*, usually printed along with Cicero's letters to him. It is addressed by Quintus to his brother when the latter was a candidate for the consulship, and gives advice with regard to the measures he should pursue to attain his object, particularly inculcating the best means to gain private friends and acquire general popularity. There is an edition of this work by Eussner (Würzburg, 1872).

Cicŏnes (Κίκονες). A Thracian people on the Hebrus, and near the coast of the Aegean.

Ciconia. (1) A word meaning literally "a stork," but also applied to a mimic gesture expressive of ridicule or contempt, produced by bending the forefinger into the form of a stork's neck, and pointing it towards the person ridiculed with a rapid motion of the two top joints up and down (Pers. i. 58, with the commentators; Hieron. *Epist.* 125, 18). (2) A contrivance employed by farmers to test a labourer's work in spade husbandry, and prove if all his trenches were dug to a uniform and

proper width and depth. It consisted of an upright, with a cross-bar affixed to it, at right angles, like the letter T inverted, so that the long branch measured the depth, and the two shorter arms the width and evenness of the trench (Colum. iii. 13, 11).

Cicynna (Κίκυννα). A deme of Attica.

Cidăris (κίδαρις). See TIARA.

Cilicia (Κιλικία). A district in the southeast of Asia Minor, bounded by the Mediterranean on the south, Mount Amanus on the east, and Mount Taurus on the north. The western part of Cilicia is intersected by the offshoots of the Taurus, while in its eastern part the mountain chains inclose much larger tracts of level country; and hence arose the division of the country into Cilicia Aspera or Trachea, and Cilicia Campestris—the latter being also called Cilicia Propria. The first inhabitants of the country are supposed to have been of the Syrian race. The mythical story derived their name from Cilix, the son of Agenor, who started with his brothers, Cadmus and Phoenix, for Europe, but stopped short on the coast of Asia Minor, and peopled with his followers the plain of Cilicia. The country remained independent till the time of the Persian Empire, under which it formed a satrapy, but it appears to have been still governed by its native princes. Alexander subdued it on his march into Upper Asia, and after the division of his empire it formed a part of the kingdom of the Seleucidae. Its plains were settled by Greeks, and the old inhabitants were for the most part driven back into the mountains of Cilicia Aspera, where they remained virtually independent, practicing robbery by land and piracy by sea, till Pompey drove them from the sea in his war against the pirates; and, having rescued the level country from the power of Tigranes, who had overrun it, he erected it into a Roman province, B.C. 67–66. The mountain country was not made a province till the reign of Vespasian. The Cilicians bore a low character among the Greeks and Romans; so that the Carians (Κᾶρες), Cappadocians (Καππάδοκες), and Cilicians (Κίλικες) were called the "three bad K's" (τρία κάππα κάκιστα).

Ciliciae Pylae (αἱ Πύλαι τῆς Κιλικίας) or **Portae**. The chief pass between Cappadocia and Cilicia, through the Taurus, on the road from Tyana to Tarsus.

Cilicium (δέρρις). A haircloth. The material of which the Greeks and Romans almost universally made this kind of cloth was the hair of goats. The Asiatics made it of camel's-hair. Goats were bred for this purpose in Cilicia; and from this country the Latin name of the cloth was derived. Lycia, Phrygia, Spain, and Libya also produced the same article. The cloth obtained by spinning and weaving goat's-hair was nearly black, and was used for the coarse dress which sailors and fishermen wore, as it was the least likely to be destroyed by being wet; also for horse-cloths, tents, sacks, and bags to hold workmen's tools (*fabrilia vasa*), and for the purpose of covering military engines, and the walls and towers of besieged cities, so as to deaden the force of the ram (see ARIES), and to preserve the woodwork from being set on fire.

Among the Orientals, sackcloth, which was with them always haircloth, was worn to express mortification and grief. After the decline of the Roman power, it passed from its other uses to be so employed in Europe also. Monks and anchorites almost universally adopted the cilicium as fit to be worn for the sake of humiliation, and they supposed their end to be more completely attained if this part of their raiment was never washed.

Cilicium Maré (ἡ Κιλικία Θάλασσα). The northeastern portion of the Mediterranean, between Cilicia and Cyprus, as far as the Gulf of Issus.

Cilix (Κίλιξ). See CILICIA.

Cilla (Κίλλα). A small town in the Troad, celebrated for its temple of Apollo, surnamed Cillaeus.

Cillĭba (κιλλίβας, *cillibantium*). (1) In Greece, a trestle or stand for anything, especially for a shield (Aristoph. *Ach.* 1122). (2) In Rome, a dining-table, at first square (Varr. *L. L.* v. 118), and then round.

Cilnii. A powerful Etruscan family in Arretium, driven out of their native town in B.C. 301, but restored by the Romans. The Cilnii were nobles or Lucumones in their State, and some of them in ancient times may have held even the kingly dignity. The name has been rendered chiefly memorable by C. Cilnius Maecenas. See MAECENAS.

Cimber, L. TILLIUS. A friend of Caesar, receiving from him the province of Bithynia, but subsequently one of his murderers, B.C. 44.

Cimbri (Κίμβροι). A Keltic people, probably of the same race as the Cymry. (See CELTAE.) They appear to have inhabited the peninsula which was called after them Chersonesus Cimbrica (Jutland). In conjunction with the Teutones and Ambrones, they migrated south, with their wives and children, towards the close of the second century B.C.; and the whole host is said to have contained 300,000 fighting men. They defeated several Roman armies, and caused the greatest alarm at Rome. In B.C. 113, they routed the consul Papirius Carbo near Noreia, and then crossed over into Gaul, which they ravaged in all directions. In 109, they defeated the consul Iunius Silanus; and in 107, the consul Cassius Longinus, who fell in the battle; and in 105, they gained their most brilliant victory, near the Rhone, over the united armies of the consul Cn. Mallius and the proconsul Servilius Caepio. Instead of crossing the Alps, the Cimbri, fortunately for Rome, marched into Spain, where they remained two or three years. The Romans, meantime, had been making preparations to resist their formidable foes, and had placed their troops under the command of Marius. The barbarians returned to Gaul in 102. In that year the Teutones were defeated and cut to pieces by Marius near Aquae Sextiae (Aix) in Gaul; and next year (101) the Cimbri and their allies were likewise destroyed by Marius and Catulus, in the decisive battle of the Campi Raudii, near Verona, in the north of Italy. See Pullmann, *Die Cimbern* (1870).

Cimĭnus or **Ciminius Mons.** A range of mountains in Etruria, thickly covered with wood (Saltus Ciminius, Silva Ciminia), near a lake of the same name, northwest of Tarquinii.

Cimmerii (Κιμμέριοι). The name of a mythical and of a historical people. The mythical Cimmerii, mentioned by Homer, dwelt in the farthest West on the ocean, enveloped in constant mists and darkness. Later writers sought to localize them, and accordingly placed them either in Italy, near the lake Avernus, or in Spain, or in the Tauric Cherso-

nesus. The historical Cimmerii dwelt on the Palus Maeotis (Sea of Azov), in the Tauric Chersonesus, and in Asiatic Sarmatia. Driven from their abodes by the Scythians, they passed into Asia Minor on the northeast, and penetrated west as far as Aeolis and Ionia. They took Sardis, B.C. 635, in the reign of Ardys, king of Lydia; but they were expelled from Asia by Alyattes, the grandson of Ardys, about B.C. 600.

Cimmerius Bospŏrus (Κιμμέριος Βόσπορος). See BOSPORUS.

Cimōlus (Κίμωλος). An island in the Aegean Sea, one of the Cyclades, between Siphnos and Melos, celebrated for its fine white earth, used by fullers for cleaning cloths. See CRETA; FULLO.

Cimon (Κίμων). (1) The son of Miltiades and of Hegesipylé, the daughter of Olorus, a Thracian prince. His education, according to Plutarch, was very much neglected, and he himself indulged, at first, in every species of excess. At his father's death he seems to have succeeded to a very scanty fortune, and he would perhaps have found it very difficult to pay the fine of fifty talents which had been imposed upon his parent, and which the son was bound to pay to the public treasury, had not Callias, one of the wealthiest men of Athens, struck by the charms of his half-sister Elpinicé, undertaken to discharge the sum as the price of her hand. (See ELPINICÉ.) Cimon, however, had attracted notice and gained reputation by the spirit which he displayed on the occasion of leaving the city on the approach of the Persians, when he was the foremost to hang up a bridle in the Acropolis, as a sign that he placed all his hopes in the fleet; and also by the valour with which he fought at Salamis. Aristides, in particular, saw in him a fit coadjutor to himself and antagonist to Themistocles, and exerted himself in his favour; and the readiness with which the allied Greeks, when disgusted by the arrogance of Pausanias, united themselves with Athens, was owing in a great measure to Cimon's mild temper and to his frank and gentle manners. The popularity of Themistocles was already declining, while Cimon, by a series of successful enterprises, was rapidly rising in public favour. He defeated the Persians in Thrace, on the banks of the Strymon, took Eion, and made himself master of the whole country. He conquered the island of Scyros, the inhabitants of which were addicted to piracy; and brought thence to Athens what were deemed the bones of the national hero Theseus. He next subdued all the cities on the coast of Asia Minor, and went against the Persian fleet which lay at the mouth of the Eurymedon. The Persians, although superior in number, did not dare to abide an engagement, but sailed up the river to place themselves under the protection of their land forces. Cimon, however, provoked them to a battle, and, having defeated and sunk or taken two hundred ships, landed his men, flushed with victory, and completely routed the Persian army. Returning to Athens after these two victories thus achieved in a single day, he employed the perquisites of his command, and the resources which he had acquired from his successes over the barbarians, in the embellishment of his native city and in relieving the wants of the indigent. He laid a part of the foundations of the Long Walls with magnificent solidity at his own cost, and the southern wall of the citadel was built with the treasures which he brought from Asia into the coffers of the State. He also set the example of adorning the public places of the city with trees; and, by introducing a stream of water, converted the Academy, a spot about two miles north of the city, from an arid waste into a delightful grove. (See ACADEMIA.) He threw down the fences of his fields and orchards, that all who wished might enter and partake of their fruits. He not only gave the usual entertainments expected from the rich to the members of his own borough, but kept a table constantly open for them. He never appeared in public without a number of persons attending him in good apparel, who, when they met with any elderly citizen scantily clothed, would insist on exchanging their warm mantles for his threadbare covering. It was the office of the same persons respectfully to approach any of the poorer citizens of good character whom they might see standing in the market-place, and silently to put some small pieces of money into their hands. This latter kind of expenditure was certainly of a mischievous tendency; and was not the less that of a demagogue because Cimon sought popularity not merely for his own sake, but for that of his order and his party.

About B.C. 466, Cimon was sent to the Thracian Chersonesus, of which the Persians still kept possession, and having driven them out, next reduced the island of Thasus, and took possession of the Thasian gold mines on the neighbouring continent. Scarcely, however, had he returned to Attica, when an accusation was preferred against him of having been corrupted by the king of Macedonia, because he had refrained, not, according to the common account, from attacking the Macedonians then at peace with Athens, but from striking a blow at the Thracian tribes on the frontier of that kingdom, who had recently cut off the Athenian settlers on the banks of the Strymon. (See AMPHIPOLIS.) From this accusation Cimon had a very narrow escape. Having been sent, however, after this, with a body of troops to aid the Spartans before Ithomé, and the latter having, after some interval, sent back their Athenian allies, whom they suspected of not lending them any effectual assistance, the irritation produced by this national insult fell principally upon Cimon, who was known to be an admirer of the Spartan character and constitution, and he was accordingly driven into exile. Subsequent events, however, made the Athenians feel the want of this able commander, and he was recalled and sent on an expedition against Egypt and Cyprus; but was carried off by illness, or the consequences of a wound, in the harbour of Citium, which place he was besieging (B.C. 449). His spirit, however, still animated his countrymen; for the fleet, when sailing home with his remains, gained a naval victory over a large squadron of Phœnician and Cilician galleys near the Cyprian Salamis, and followed up this victory by another which they gained on shore, either over the troops which had landed from the enemy's ships, or over a land force by which they were supported.

Cimon was, beyond dispute, the ablest and most successful general of his day; and his victories shed a lustre on the arms of Athens which almost dimmed the glories of Marathon and Salamis.

(2) A famous painter, a native of Cleonae, who flourished about B.C. 460. He is said to have been the first to paint in perspective. See PICTURA.

Cinaethon (Κιναίθων). One of the most prolific of the Cyclic poets. See CYCLICI POETAE; HOMERUS.

Cinăra (Κινάρα). A small island in the Aegean Sea, east of Naxos, celebrated for its artichokes (κινάραι).

Cincia Lex. See LEX.

Cincinnātus, L. QUINCTIUS. A Roman patrician, whose name belongs to the earlier history of the Republic, and has a well-known and spirit-stirring legend connected with it. His son, Caeso Quinctius, had been banished on account of his violent language towards the tribunes, and the father had retired to his own patrimony, aloof from popular tumults. The successes of the Aequi and Volsci in B.C. 458 rendered the appointment of a dictator necessary, and Cincinnatus was chosen to that high office. The delegates who were sent to announce this to him found the Roman noble ploughing his own fields, and from the plough he was transferred to the highest magistracy of his native State. The dictator laid aside his rural habiliments, assumed the ensigns of absolute power, levied a new army, marched all night to bring the necessary succour to the consul Minucius, who was surrounded by the enemy and blockaded in his camp, and before morning surrounded the enemy's army, and reduced it to a condition exactly similar to that in which the Romans had been placed. The baffled Aequi were glad to submit to the victor's terms; and Cincinnatus, thereupon returning in triumph to Rome, laid down his dictatorial power, after having held it only fourteen days, and returned to his farm. At an advanced age he was again appointed dictator, to restrain the power of Spurius Maelius (q. v.), and again proved himself the deliverer of his country (Val. Max. iv. 4, 7; Liv. iii. 26).

Cincinnus (ἕλιξ). A ringlet of hair. See COMA.

Cincius Alimentus. See ALIMENTUS.

Cinctus (διάζωμα, περίζωμα). A sort of kilt reaching to the knees, worn by men, instead of the tunic, while working (Varr. *L. L.* v. 114).

Cinctus Gabīnus. See TOGA.

Cineas (Κινέας). A Thessalian, a minister and friend of Pyrrhus, and employed by the latter on many embassies. He had been a pupil of Demosthenes, and possessed considerable talent as an orator. Having been sent by Pyrrhus to Rome with proposals of peace, he compared the Senate, on his return, to an assembly of kings, and a war with the Romans to a contest with another Lernaean hydra. He died about B.C. 276. See PYRRHUS.

Cinerarium. A niche in a tomb, adapted for the reception of a large cinerary urn, or a sarcophagus, as contradistinguished from *columbarium* (q. v.), which was of smaller dimensions, and only formed to receive a pair of jars (*ollae*) (Inscript. *ap.* Grut. 850, 10). The illustration, which represents one side of a sepulchral chamber, as it appeared when first excavated, presents an arrangement similar to that set forth by the preceding inscription, with two *columbaria* at the bottom, over which are the same number of cinerary niches for urns, and a larger one in the centre (*cinerarium medianum*), with its sarcophagus. See SEPULCRUM.

Cinerarium. (Rich.)

Cinerarius. See CALAMISTRUM.

Cinĕres. See FUNUS; SEPULCRUM.

Cinesias (Κινησίας). A dithyrambic poet of Athens who was ridiculed by Aristophanes and other writers of comedy, in revenge for which he succeeded in securing the abolition of the *choregia* for comedy. See CHOREGUS.

Cinga. The modern Cinca; a river in Hispania Tarraconensis, falling with the Sicoris into the Iberus.

Cingetŏrix. A Gaul, one of the first men in the city of the Treviri (Trèves, Trier), who attached himself to the Romans, though son-in-law to Indutiomarus (q. v.), the head of the independent party.

Cingŭlum. See BALTEUS; ZONA.

Cingŭlum. A town in Picenum on a rock, built by Labienus shortly before the breaking out of the Civil War, B.C. 49. It is now Cingolo.

Cinĭflo. A slave who aided in dressing a lady's hair. The name is given from the *cinis* or powder employed for tinting the hair a light auburn (Serv. *ad* Verg. *Aen.* xii. 611). See COMA.

Cinna. (1) L. CORNELIUS. An adherent of Marius, who played a conspicuous part in the civil war between that leader and Sulla. Having attained to the consulship, after the proscription of Marius by his opponent, he began to exert himself for the recall of the former, and accused Sulla, who was just going as proconsul to Asia, of maladministration. That commander, however, took no notice of the complaint. After the departure of Sulla, he brought forward once more the law of Sulpicius, which admitted the Italians into all the thirty-five tribes without distinction. A savage riot ensued, numbers were slain, and Cinna, with his chief partisans, was driven from the city by his colleague Octavius. The Italian towns, regarding the cause of Cinna as their own, received him with the utmost cordiality. He collected thirty legions, called the proscribed to his support, and, with Marius, Sertorius, and Carbo, marched upon and took possession of Rome. A scene of bloodshed and lawless rapine now ensued, which has perhaps no parallel in ancient or modern times, and has deservedly procured for those who were the actors in it the unmitigated abhorrence of posterity. Cinna and Marius, by their own authority, now declared themselves consuls for the ensuing year; but Marius dying, after having held that office for only seventeen days, Cinna remained in effect the absolute master of Rome. During the space of three years after this victory of his, he continued to hold possession of the government at home, a period during which, as Cicero remarks, the Republic was without laws and without dignity. At length, however, Sulla, after terminating the war with Mithridates, prepared to march home with his army and punish his opponents. Cinna, with his colleague Carbo, resolved thereupon to cross the Adriatic, and anticipate Sulla by attacking him in Greece; but a mutiny of their troops ensued, in which Cinna was slain, B.C. 77. Haughty, violent, always eager for vengeance, addicted to

debauchery, precipitate in his plans, but always displaying courage in their execution, Cinna attained to a power little less absolute than that afterwards held by Sulla or Caesar; and it is somewhat remarkable that he should be so little known that scarcely a single personal anecdote of him is to be found on record. (2) One of the conspirators against Caesar (Plut. *Caes.*). (3) GAIUS HELVIUS. A Roman poet, intimate with Caesar, and tribune of the people at the time when the latter was assassinated. According to Plutarch, he went to attend the obsequies of Caesar, but being mistaken by the populace for Cinna the conspirator, was torn to pieces by them. Helvius composed a poem entitled *Smyrna* (or *Zmyrna*), on which he was employed nine or ten years. Four fragments of it have reached us. It appears to have been characterized by considerable obscurity of meaning until the grammarian Crassicius wrote an able commentary upon it (Suet. *Gram.* 18). Some other fragments have also reached us of other productions of this poet. They may be found in L. Müller's edition of Catullus (1870).

Cinnămus, IOANNES (Ἰωάννης Κίνναμος). One of the best known of the Byzantine historians who flourished about A.D. 1150. He wrote the life of the emperor Manuel Comnenus and of his father in six books, still extant. Ed. by Meineke (Bonn, 1836).

Cinyps (Κίνυψ). The modern Wad-Khakan or Kinifo; a small river on the northern coast of Africa, between the Syrtes, and forming the eastern boundary of the proper territory of the African Tripolis. The district about it was called by the same name, and was famous for its fine-haired goats. The Roman poets use the adjective Cinyphius in the general sense of Libycus or Africus.

Cinŷras (Κινύρας). Supposed, in the Greek mythology, to have been king of Cyprus, the oldest priest of Aphrodité in Paphos, the founder of that city, and the ancestor of the priestly family of the Cinyradae. His wealth and long life, bestowed upon him by Aphrodité, were proverbial; and from Apollo, who was said to be his father, he received the gift of song. He was accounted the founder of the ancient hymns sung at the services of the Paphian Aphrodité and of Adonis. Consequently he was reckoned among the oldest singers and musicians, his name, perhaps, being Phœnician, derived from *kinnor*, "a harp." The story added that he was the father of Adonis (q. v.) by his own daughter Myrrha, and that, when made aware of the sin, he took away his own life.

Cippus. (1) Originally the trunk of a tree with its branches lopped off, left standing in the ground as a stump, or else stuck in the ground. The cippus was sometimes sharpened to a point, and thus used in fortification as a sort of *chevaux-de-frise* (*B. G.* vii. 73). (2) A low column of stone, sometimes round, but oftener rectangular, and used (*a*) as a mark of the division of land by the *agrimensores* (q. v.); and (*b*) as a sepulchral monument, many of these having been exhumed. The illustration here given shows a cippus contained in the Townley collection in the British Museum, and dedicated to the memory of one Viria Primitiva.

On several cippi are found the letters S. T. T. L.; that is, *Sit tibi terra levis*, whence Persius says, *Non omnis cippus nunc imprimit ossa* (*Sat.* i. 37).

It was also usual to place at one corner of the burying-ground a cippus, on which the extent of

Sepulchral Cippus. (British Museum.)

the burying-ground was marked, along the road (*in fronte*), and backward to the fields (*in agrum*) (Hor. *Sat.* i. 8, 12, 13). See SEPULCRUM.

Cippus or **Cipus**, GENUCIUS. A Roman praetor, on whose head horns suddenly sprouted as he was leaving the city. The haruspices declared this portent to indicate that if he re-entered Rome he would be made king, to avert which he imposed perpetual exile on himself (Ovid, *Met.* xv. 565; Val. Max. v. 6, 3).

Circé (Κίρκη). The sister of Aeëtes, king of Colchis, and daughter of the Sun and Persé, or Perseïs, one of the ocean-nymphs. Circé is celebrated for her skill in magic arts, and for her knowledge of subtle poisons. According to Homer (*Od.* x. 135 foll.), she dwelt in an island (Aeaea), attended by four nymphs, and all persons who approached her dwelling were first feasted, and then, on tasting the contents of her magic cup, converted into beasts. When Odysseus had been thrown on her shores, he deputed some of his companions to explore the country; these, incautiously partaking of the banquet set before them, were, by the effect of the enchanted potion, transformed into swine. When Odysseus himself, on hearing of their misfortune from Eurylochus, set out to release them or share their fate, he was met by Hermes, who gave him a plant named *moly* (μῶλυ), potent against her magic, and directed him how to act. Accordingly when she handed him the medicated cup, he drank of it freely; and Circé, thinking it had produced its usual effect, striking him with her wand, bade him go join his comrades in their sty. But Odysseus, drawing his sword, threatened to slay her; and the terrified goddess bound herself by a solemn oath to do him no injury. She afterwards, at his desire, restored his companions to their pristine form, and they all abode in her dwelling for an entire year. Circé is said to have had by Odysseus a son named Telegonus (q. v.), who afterwards unwittingly slew his own father in Ithaca, whither he had wandered in search of him. See ODYSSEUS.

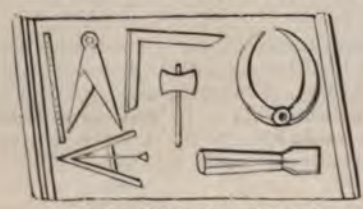
Later writers took great liberties with the narratives of Homer and Hesiod. Thus, for example, Dionysius, the Cyclic poet, makes Circé the daughter of Aeëtes by Hecaté, the daughter of his brother Perses. He goes on to say that she was

married to the king of the Sarmatians, whom she poisoned and seized his kingdom; but, governing tyrannically, she was expelled, and then fled to a desert isle of the ocean, or, as some said, to the headland named from her in Italy. (See CIRCEII.) The Latin writers thence took occasion to connect Circé with their own scanty mythology. See Cic. *N. D.* iii. 19, 48; and the article SCYLLA.

Circeii. An ancient town of Latium on the promontory Circeum (Κιρκεῖον), said by the Roman poets to have been the abode of Circé (q. v.). Its oysters were highly esteemed by the Romans (Juv. iv. 140).

Circesium (Κιρκήσιον). A city of Mesopotamia on the east bank of the Euphrates, at the mouth of the Aborrhas. It marked the extreme eastern limit of the Roman Empire.

Circĭnus (καρκίνος, διαβήτης). A compass. The compass used by statuaries, architects, masons, and carpenters is often represented on the tombs of such artificers, together with the other instruments of their profession or trade. The annexed illustration exhibits two kinds of compasses, viz., the common kind used for drawing circles and



Circini. (Gruter, *Corp. Inscript.*)

measuring distances, and one with curved legs, probably intended to measure the thickness of columns, cylindrical pieces of wood, or similar objects. The common kind is described by the scholiast on Aristophanes, who compares its form with that of the letter A. The mythologists supposed this instrument to have been invented by Perdix, who was the nephew of Daedalus, and, through envy, thrown by him over the precipice of the Athenian Acropolis (Ovid, *Met.* viii. 251). Compasses of various forms were discovered in a statuary's house at Pompeii.

Circitōres, Circuitōres (περίπολοι). Horsemen who made the rounds in the Roman camp, and inspected the sentry posts. Four of these inspectors, who were selected for this duty every day, according to a regular cycle, received from the tribune written instructions as to the time when they were to visit each post, and the number of posts to be visited. After receiving their orders, they went and posted themselves by the first maniple of the *triarii*, the centurion of which was required to see that the hours of the watch were properly given by the sound of the trumpet; then, when the time came, the *circuitor* of the first watch proceeded on his rounds to all the posts; if he found the guards awake and on duty, he took their tablets; if he found them asleep, or any one absent from his post, he called upon the friends who accompanied him to witness the fact, and so passed on to the next post. The same was done by the *circuitores* of the other watches. The next morning, all the inspectors appeared before the tribunes, and presented the tablets they had received; any guard whose tablet was not produced was required to account for it. If the fault lay with the *circuitor*, he was liable to a stoning, which was generally fatal. See CASTRA.

Circius. A strong wind blowing in the southern part of Gaul from the northwest. See Aul. Gell. ii. 22.

Circulātor. The Roman name for any strolling juggler or mountebank who made his living by feats of magic or by the exhibition of trained animals (Petron. 68).

Circulator. (From a Terra-cotta Lamp.)

Circumlitio. See PICTURA.

Circumluvio. Alluvial land.

Circus (κίρκος). A building used by the Romans for chariot races and other amusements, the general form of which was borrowed from the πόδρομος of the Greeks. (See HIPPODROMUS.) Its name is derived from the circuit made by the racing chariots (Varr. *L. L.* v. 153).

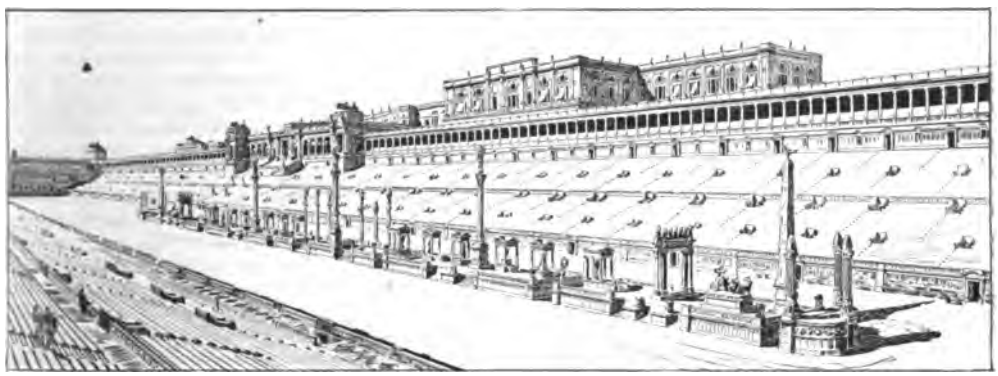
The Circus Maximus in Rome was for a long time the only building of the kind, and appears to have been the model from which all later *circi* were copied. Vitruvius does not mention the circus in his treatise on Roman architecture. According to the legend, Romulus held the Consualia or games in honour of the Latin deity Consus (see CONSUALIA), in the Vallis Murcia, a long, narrow depression between the Palatine and Aventine hills. It was during the celebration of these games that the rape of the Sabine women is said to have taken place (Val. Max. ii. 4). The long, level bottom and sloping sides of the Vallis Murcia made it a naturally convenient place for races to be held and seen by a crowd of spectators, who probably stood or sat on the grassy slopes of the two hills long before any architectural structure was erected. See Ovid, *A. A.* i. 107.

Wooden seats (*fori*) for the people are said to have been first constructed by Tarquinius Priscus (Liv. i. 35), and these were frequently burnt and rebuilt in the same material: restorations in B.C. 327 and B.C. 174 are mentioned by Livy (viii. 20, and xli. 27). In the time of Iulius Caesar some of the seats were for the first time constructed of stone, but even then and many years later the upper tiers and galleries were still of wood. Very serious accidents are recorded to have happened under many of the emperors, owing to the failure of the wooden seats when crowded with people. No less than 1000 persons are said to have been killed in this way during the reign of Antoninus Pius. Dionysius (iii. 68), who describes the Circus Maximus as it was after Iulius Caesar's improvements, says that it then held 150,000 people. A destructive fire in B.C. 31 was followed by important restorations, and Augustus added a magnificent marble *pulvinar* or imperial box, and placed in the centre of the *spina* the Egyptian obelisk which now stands in the Piazza del Popolo (Suet. *Aug.* 43–45). In A.D. 36, another fire destroyed the upper tiers of seats on the Aventine side, and a great part of the Circus was soon restored and enlarged

by Claudius, who rebuilt in white marble the *carceres*, which were then of tufa, and replaced the old wooden *metae* by new ones of gilt bronze (Suet. *Claud.* 21). After this restoration the Circus contained seats, partly of marble and partly of wood, for 250,000 spectators, showing that it had been much enlarged since the rebuilding of Iulius Caesar (Plin. *H. N.* xxxvi. § 102). In the reign of Domitian the marble seats were carried still higher, and thenceforth the danger of fire was much diminished, though wooden galleries (*maeniana*) appear to have existed at the top of the *cavea* for many years later.

Great additional splendour was given to the Circus Maximus by Trajan, as is recorded on the reverse of some of his first brasses; and from his time the building must have been among the most magnificent structures of the Roman world. The whole *cavea* with its tiers of seats, the *carceres*, the emperor's *pulvinar*, and the central *spina* were then of gleaming white marble, decorated with gold and colours, studded with jewel-like glass mosaics, and adorned with long lines of columns made of richly-tinted Oriental marbles and rows of large statues in marble and gilt bronze, together with costly metal screens and richly sculptured thrones for officials of rank (Plin. *Paneg.* 51). Still further accommodation was added by Constantine; and Constantius set on the *spina* a second obelisk, which his father had transported from Thebes (Aurel. Vict. *Caes.* 40), and which now stands in the piazza of the Lateran. After this final enlargement the Circus held, according to the *Notitia*, the almost incredible number of 385,000 people. The best MS. of the *Notitia* gives 485,000 as the number of possible spectators in the Circus, which probably includes the crowds of people outside the Circus on the upper slopes of the two hills, who would have a distinct though distant view of the whole arena. It is impossible to discover with absolute accuracy what the size of the Circus Maximus was when complete; it cannot, however, have been less than 2000 feet long, by more than 600 feet wide, measuring outside.

In spite of its enormous size very little now remains of the Circus Maximus; but the excavations of recent years have brought to light some very interesting portions of the substructures; and these, with the help of some drawings made in the sixteenth century, when a considerable portion of the Circus was still very complete, enable us to form a fairly accurate notion of its plan and general construction. Additional help is given by the well-preserved remains of the Circus of Maxentius, of which a plan is given on the following page. Though quite different in ground-plan, yet in the arrangement of the seats and in its external façade the Circus once closely resembled the Colosseum (q. v.), except that the general effect must have been much more splendid, since in the Circus nothing but marble and gilt bronze was visible. Part of the exterior façade of the Circus is fortunately shown in the great oil-painting in the museum at Mantua, giving a bird's-eye view of Rome as it was in the fifteenth century. A fac-simile of this is shown in De Rossi's *Piante di Roma anteriori al XVI^mo Secolo* (Rome, 1879). See also Middleton, *Anc. Rome in 1885*, p. 287, and fig. 10 on p. 83; id. *Remains of Anc. Rome* (London, 1892), vol. ii. pp. 40–60; and the article ROMA. There is an interesting etching of the sixteenth century which shows a large portion (now destroyed) of the concrete vaults which supported the long line of the *cavea* seats. Excavations made a few years ago at the foot of the southwestern slope of the Palatine have exposed a long series of chambers, which formed part of the immense substructures of the Circus. These chambers were used for brothels (Juv. iii. 65), for refreshment stalls (Dionys. vii. 72), and other purposes. They open upon a road, paved with flint blocks, which appears to have run at the foot of the Palatine along the whole northeastern side of the Circus, and led from the Forum Boarium to the Porta Capena.

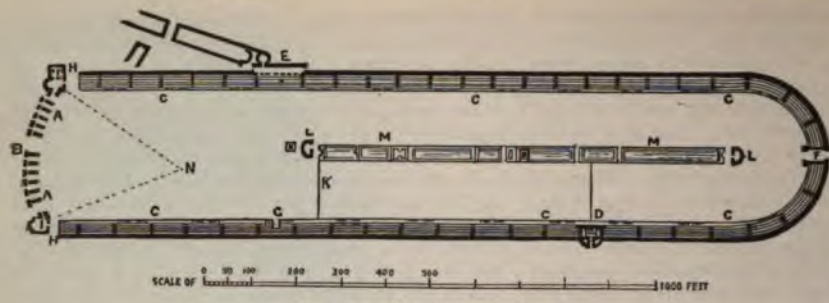


Circus Maximus. (Restoration by Benvenuto.)

Owing to their lofty positions, the palace of Augustus and the other imperial buildings on the Palatine must have commanded a very complete view of the races in the Circus; and some of the emperors built special additions to their palaces to enable them to see the games without leaving their residences (Suet. *Calig.* 18). See PALATIUM.

ARRANGEMENTS OF THE CIRCUS.—The drawing of the Circus of Maxentius given on the next page will serve to give an idea of the arrangements of the Circus Maximus, from which it was copied.

According to Livy, the Roman senators from a very early period had the privilege of special seats at the Circus. Augustus arranged a complete classification of the spectators. He reserved the *podium* for the Senate and persons of high rank, and allotted special seats to soldiers, married plebeians, boys and their *paedagogi*, women, etc. (See Suet. *Aug.* 44; *Nero*, 11; and the *Mon. Ancyranum*, ed. Mommsen, Berlin, 1883.) Until



Plan of the Circus of Maxentius.

AA. Carceres.
B. Porta Pompae, entrance in centre of the carceres.
CC. Gradus, seats of the spectators.
D. Tribunal Iudicum.
E. Pulvinar, seat of the emperor.
F. Porta Triumphalis.
HH. Entrances between the carceres and gradus.
II. Towers.
K. Alba linea, starting line.
LL. Metae.
MM. Spinae.
N. (See p. 353.)

this classification, the fact that men and women sat together in the Circus had been one of its peculiarities as a place of amusement—a fact often alluded to by Ovid. Cushions (*pulvini*) were used, especially by ladies, on the hard marble seats, and footstools (*scabella*) were sometimes introduced, though each *gradus* was so low—only thirteen to fourteen inches high—that these can have been of but little use. See Ovid, *A. A.* i. 160–162.

A large number of interesting inscriptions have been found at different times, which throw much light on the way in which the seats were apportioned in the *circi* and amphitheatres of Rome. (See Lanciani, *Inscriz. d. Anfit. Flav.*, Rome, 1884.) The *cavea* was divided into bands called *maeniana* by the horizontal passages, *ambulacra* or *praecinctiones;* there were probably three of these divisions or *maeniana* in the Circus Maximus, without counting the gallery at the top. The lowest of these divisions was called *maenianum primum*, and the highest was called *summum;* each of these bands of seats was also divided by flights of steps into *cunei*, which were numbered; each line of seats (*gradus*) in each *cuneus* was also numbered; and as there were no divisions to separate one place from the next, each *gradus* was measured, and allotment was made to various classes of a fixed number of feet measured from one end. Thus, for example, the space allotted to a *collegium* of priests might be described as follows: "In the first *maenianum*, in the twelfth *cuneus*, nine feet of *gradi* 4 and 5."

In addition to the *cavea* proper and its *podium*, various state boxes were constructed of marble, with columns and arches to support the entablature and roof of each. One series of these (*cubicula* or *suggestus*) was over the *carceres*, and appears to have been occupied by the giver of the games (*editor spectaculorum*) and his friends. Another elevated box (the *tribunal iudicum*, D) was placed at one side for the umpires, who decided which chariot first crossed the line chalked on the arena in front of them. See Henzen, *Acta Fratrum Arval*, p. 37 (Berlin, 1874).

A separate *pulvinar* or state box (E) for the imperial family, of great size and magnificence, was erected on the Palatine side of the Circus Maximus (Suet. *Claud.* 4). An interesting relief of the third century A.D., found at Foligno, represents the presiding magistrate or *editor* of the games seated in his box over the *carceres;* he holds in his hand a bag of money, which he is about to give to the winning charioteer, who has driven up and is saluting him from below. A similar scene is represented on several of the ivory consular diptychs of the fourth and fifth centuries. (See Gori, *Thesaur. Vet. Dipt.*, Florence, 1759). The chief of these is the celebrated leaf of a fourth century diptych in the Museo Quiriniano at Brescia. On this the presiding consul sits in his *pulvinar;* in the arena below four *quadrigae* are racing round the *spina*, which, like that on the Lyons mosaic, is a long tank of water. The way in which the reins were looped round the body of the driver (*auriga*) is clearly shewn; each holds in his hand what seems to be a combination of whip and goad; and they all wear *fasciae* round their legs and bodies. The horses' legs are also closely bound about with thongs. See Fröhner, *La Verrerie Antique* (Paris, 1879).

On the ivories the consul, or other president of the games, is usually represented in the *pulvinar*, magnificently robed in the *toga picta* and *pallium*, and in some cases holding in his hand the *mappa* or napkin with which he gave the signal for the start.

The starting end of the Circus was formed by a row of small vaulted chambers (*carceres*, A A), each large enough for one chariot and its horses. Of these *carceres* there were at the most twelve. Each had two doors—one behind, by which the chariot entered, and one in front, opening into the arena. This latter doorway was closed by folding doors with open work (*cancelli*) in the panels. These doors were thrown open at the start by slaves (*tentores*), two to each doorway (as in the accompanying illustration), who flung them open simul-

Doors of Carceres opened by Slaves. (Museo Borgiano, Velletri.)

taneously at the signal. In early times the races appear to have begun at the *carceres;* but later, the actual start took place at a line marked on the arena with white chalk or lime (*alba linea*), and hence sometimes called *creta* or *calx* (K). A similar white line for the finish was drawn opposite the judge's box (D), at a point unequally distant

rom the two *metae*. The starting-line was drawn pposite the *metae* that were nearest the *carceres*. The *carceres* received no light except what came

Doors of Carceres. (British Museum.)

through the grating. Their narrow openings are called *fauces*. The lofty state-boxes above the *carceres*, with their colonnades and arches, towered to an imposing height, and the whole structure was known as the *oppidum*, from its resemblance to the gate and towers of a city (Varr. *L. L.* v. 153).

A brass of Caracalla shows the external façade of the *oppidum*, and a sort of bird's-eye view beyond of the interior of the Circus, with its *spina*, central obelisk, and *aediculae*, and statues in *quadrigae* set at the top of the wall surrounding the *cavea*. It will be seen from the typical plan given above that the *carceres* (A A) are slightly curved on plan, and are constructed on a segmental line, the centre of which is struck from a point midway (N) between the line of the *spina* and the side of the *cavea*. This plan was adopted in order that the chariots in all the *carceres* might have as nearly as possible a position of equal advantage at the start. The special *carcer* occupied by each chariot was fixed on by drawing lots.

The *spina* (back-bone) was a long, low wall, or rather platform, of marble (M M), set in the middle of the arena to separate the going and returning course of the racers. The line of the *spina* is not parallel to that of the *cavea*, but is slightly inclined so as to leave a wider space at K than that near the semicircular end. The object of this seems to have been that the chariots might have more space where they were crowded together at the start than at other points where some would have begun to tail off.

Various mosaics and reliefs show the *spina* (M M) covered with a series of statues and ornamental structures, such as obelisks, small *aediculae* or shrines, columns surmounted by statues, altars, trophies, and fountains. In addition to these were two sets of seven marble eggs (*ova*) at each end of the *spina*—each set mounted on a small *aedicula*, to which access was given by a ladder. One of these eggs was removed after each lap (*curriculum*) was run (Varr. *Re Rust.* i. 2, 11), there being usually seven laps to each race (*missus*). According to Livy (xli. 27), these *ova* were first set on the *spina* by the censors in B.C. 174; but Dio Cassius attributes their introduction to Agrippa, in the reign of Augustus. He is, however, probably confusing them with another series of ornaments—seven dolphins, which were set on a similar *aedicula* and served a similar purpose (Juv. vi. 590). These dolphins must have been too heavy to take down, and were probably merely moved in some way to indicate the number of laps.

In some ancient representations, as in a mosaic found at Lyons and figured on page 355, the dolphins form fountains—water spouting from the mouth of each fish. This shows that they could not have been wholly removed. The eggs had some sacred connection with the Dioscuri, and the dolphins with Neptune (or Consus)—deities who were the patrons of horses and racing (Tertull. *De Spect.* 8). The Lyons mosaic, which no doubt represents the local circus, has what appears to have been a common form of *spina*, consisting of a long tank of water instead of the marble *podium*; statues and other ornaments stand on pedestals in the water. Two sarcophagi in the Sala della Biga in the Vatican have reliefs which represent a chariot-race of Cupids in the Circus Maximus, and show clearly the *spina* and its ornaments, among which are statues of Apollo Helios, Cybelé, Victory, a quadriga, and an obelisk, as well as the eggs and dolphins. The *metae* are shown at each end; a similar relief is given in the illustration above.

Metae. (Relief in the British Museum.)

The *metae* (L L), the goals, were three tall, conical objects (Ovid, *Met.* x. 106; Hor. *Carm.* i. 1, 5) set on a semicircular plinth, at a short distance from each end of the *spina*. From the time of Claudius, they were of gilt bronze decorated with bands in relief, as is shown in the above illustration from a relief in the British Museum. These formed the turning-points for the chariots. The *primae metae* are not, as might be expected, the ones nearest to the start, but those near the semicircular end of the Circus, round which the

Race in the Circus, showing the Spina, with the Dolphins, Obelisk, and Ova. (Ancient relief in the Vatican.)

chariots made their *first* turn. Tertullian (*De Spect.* v. 8) mentions that the ancient altar of Consus in the Circus Maximus was *ad primas metas;* it appears to have been in the *spina*, and was only exposed to view during the progress of the games.

Remains of the *spina*, stripped of all its rich marble decorations, exist in the Circus of Maxentius, at Vienne in France (*Bull. Inst.* 1861, p. 143), and in the circus of Carthage (Falbe, *L'Emplacement de Carthage*, p. 40).

The arena, or sandy floor of the Circus, like that of the Colosseum, was on some occasions strewn with glittering particles of mica, red lead, or perfumes, by the ostentatious extravagance of the emperors (Suet. *Cal.* 18). That part of the arena which formed the course for the chariots was known as the *spatium* (Juv. vi. 582). The space near the *carceres* was known as the *circus primus*, while that on each side of the *spina* was the *circus interior* (Varr. *L. L.* v. 154).

Before the construction of amphitheatres in Rome, the Circus Maximus was used for gladiatorial fights with wild beasts and other scenes of butchery. The Ancyraean inscription records that Augustus had no less than 3500 wild beasts slaughtered in the Circus, Forum, and amphitheatre, in twenty-six exhibitions.

In order to keep the beasts from reaching the spectators on the *cavea*, Iulius Caesar constructed a canal (*euripus*) ten feet wide and ten feet deep all round the arena; this was supplied by a stream which still runs through the site of the Circus, near the modern Via de' Cerchi (Suet. *Iul.* 39). After the erection of the amphitheatre of Statilius Taurus in the reign of Augustus, the Circus Maximus appears to have been no longer used for fights with beasts, and the *euripus* was therefore filled up by Nero (Plin. *H. N.* viii. § 21). It was, however, again introduced in later times (Lamprid. *Heliog.* 23).

Other Circi at Rome.—Few remains of other *circi* exist to-day above ground at Rome. The important edifices of this sort were as follows:

(1) The Circus Flaminius which gave its name to the Campus Flaminius, an important part of the Campus Martius (q. v.). It was founded in honour of the censor C. Flaminius Nepos, killed at the battle of Lake Trasimenus, B.C. 217.

(2) The Circus of Caligula and Nero in the Horti Agrippinae, at the foot of the Vatican Hill (Suet. *Claud.* 21). No traces of this circus are visible at the present time.

(3) The Circus of Hadrian in the Campus Vaticanus, near the emperor's Mausoleum. No traces of it now remain.

(4) The Circus of Maxentius on the Via Appia, two miles from the walls of Rome, is sufficiently well preserved to show its original form, though it is completely stripped of its marble seats, columns, and other rich decorations. Till 1825 it was thought to be a circus built by Caracalla, but three inscriptions which were then found showed that it was dedicated in A.D. 311 to the memory of Romulus, who died in A.D. 309, by his father Maxentius. The plan of this circus is shown on page 352; the greater part of the external wall is still standing, but the concrete vaults which supported the seats have mostly fallen in.

(5) The Circus of Sallust, called after the historian.

The Circus Games.—The games in the circus (*Ludi Circenses*) opened with a grand procession (*pompa*), which gathered on the Capitoline Hill, passed down the Clivus Capitolinus into the Forum, along the Via Sacra, then branched off along the Vicus Tuscus, and so through the Velabrum into the Forum Boarium, where was the entrance into the Circus at the Porta Pompae. It then passed once round the *spina*, pausing to offer sacrifices and to salute the imperial *pulvinar*. The gorgeous procession which opens a modern bullfight in Spain bears much resemblance to the Roman *pompa circensis:* it winds round the arena, and then pauses to salute the presiding official, who gives the signal to begin by throwing a key to the chief *espada*. The Roman procession was headed by the presiding magistrate, or in some cases by the emperor himself, in a *biga* or *quadriga*, wearing the dress and insignia of a triumphant general, probably a survival from the time when the *ludi circenses* were celebrated in honour of victorious generals. A gold wreath was held over his head by a slave (Liv. v. 14; Juv. x. 35–46; Dionys. vii. 72). Next came a crowd of noble citizens on foot and on horseback; then the chariots and horsemen who were to take part in the games, accompanied by musicians. Next in order were priests, grouped in their various *collegia;* bearers of holy water, incense, and sacrificial implements; and statues of deities in chariots (*tensae*) drawn by horses, mules, or elephants, or else borne in litters (*fercula*) on men's shoulders, and attended by noble Roman youths (Dionys. vii. 72). Statues in litters and in a car drawn by four elephants are shown in an ancient sarcophagus relief figured in the *Ann. Inst.* 1839, tav. o. The games mainly consisted of chariot-races; the cars (*currus*) being drawn by various numbers of horses, from two up to ten, and called *bigae*, *trigae*, *quadrigae*, *seiuges*, *septemiuges*, and so on according to the number attached to each car. In early times *bigae* and *quadrigae* were mostly used; but under the later Empire wonderful skill was displayed by some of the drivers in managing a large number of horses. In a *biga* both horses were under a yoke (*iugum*), and were called *equi iugales;* in chariots with four or more horses, only the two in the middle were yoked; those at the sides were merely attached by traces (*funes*), and were therefore called *equi funales*.

The chariots were light structures of wood bound with bronze, high in front and open behind. The Sala della Biga in the Vatican is so named from an ancient (restored) marble chariot, possibly a votive offering for victory in the Circus. See Currus.

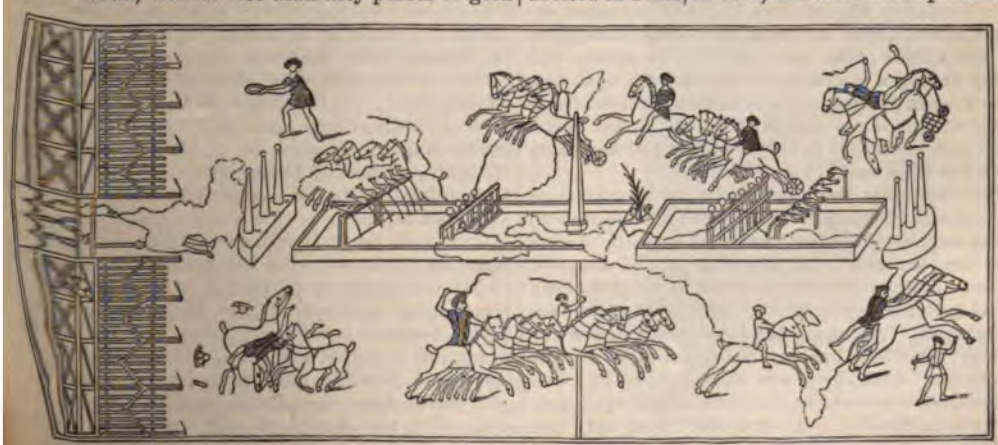
Aurigae.—The drivers (*aurigae* or *agitatores*) were usually slaves or men of low class. They wore a short tunic laced round the body with leathern thongs (*fasciae*); other thongs bound their thighs. The accompanying illustration shows the statue of an *auriga*, no doubt some distinguished winner; it is now in the Vatican by the marble *biga;* the arms and legs have been restored, as well as the head. That shown in the cut does not belong to it. The *aurigae* wore a low, close-fitting cap—not a bronze helmet. Though belonging to a despised class, the favourite *aurigae* in the degraded times of the Empire were much honoured and fêted, and their society was sought after by the dissolute Roman youth. Very great

skill, courage, and coolness were required to guide a chariot successfully round the sharp turns of the *metae*, among a jostling crowd of other horses and chariots, especially as each driver tried to upset his rivals. Constant accidents must have happened, for almost every ancient representation of a circus race shows one or more chariots overturned; and this was especially dangerous, as the *auriga* drove with the reins looped round his waist. That he might have a chance of cutting himself free in case of accident, he wore a curved knife (*falx*) stuck in his waist-bands; this is shown in the Vatican statue here given. No doubt one of the chief attractions of the Circus to the brutal Romans must have been the sight of the crushed limbs of an unfortunate driver among the struggling hoofs of his fallen horses, or under the wheels of a luckier rival. In spite of these dangers some drivers lived to win an enormous number of victories. The monument of the *auriga* Diocles (*circ.* A.D. 150) records that he defeated Scorpus, the winner of 2048 races; Pomp. Musclosus, the winner of 3559; and Pomp. Epaphroditus, who had won 1467 times. Diocles himself, when he retired from his profession at the age of forty-two, had won 3000 races of *bigae*, and 1462 with more than two horses. The victorious *auriga* received a prize of money; or in some cases, if a slave, he won his freedom. The prize was sometimes called the *brabeum* or *bravium* (βραβεῖον, Prud. *Peristeph.* v. 538; cf. St. Paul, 1 Cor. ix. 24), and the giver of the prize was known as the *brabeuta* (Suet. *Nero*, 53). The winners of important races, on which there was heavy betting, sometimes received enormous sums of money from patrons who had backed them (Juv. vii. 113, 243; Suet. *Claud.* 21; Capitol. *Ver.* 6). Martial (x. 74, 5) mentions one named Scorpus, who, in the reign of Domitian, won no less than fifty purses of gold in one hour's racing. M. Renan in November, 1878, read before the Société des Inscriptions in Paris a paper on an interesting inscription found in Rome, which recorded that a Moorish *auriga* named Crescens had during ten years (A.D. 115–124) won 1,556,346 sesterces with four horses called Circus, Acceptus, Delicatus, and Cotynus. Under the Empire, wealthy Roman citizens were not ashamed to act the part of *aurigae*, especially after Caligula and Nero had set the example.

Statue of an Auriga. (Vatican.)

Race-horses.—The horses used for racing purposes were mostly bred in Spain, Sicily, Mauritania, northern Greece, and, in late times, in Cappadocia. No expense or trouble was spared in their training, and the Romans were careful not to spoil the horse (in the way the modern English racer is ruined) by using it too soon. As a rule the Roman racer was not broken in till the age of three, nor allowed to run in a race till five. Consequently some of the horses won a surprising number of victories. A horse which had won 100 races was called *centenarius;* in the inscription of Diocles a horse called Tuscus is mentioned as the winner of 429 races; a horse belonging to Diocles himself was a *ducenarius*. Like the modern Romans, the ancients seem to have disfigured their horses by branding on the flank the initial or badge of the owner; which is shown on several mosaic pavements. Stallions were used, and apparently but few mares were trained for races. Almost all the names of race-horses which exist in mosaic pictures or in inscriptions are those of males. See Friedländer, *De Nominibus Equorum Circensium* (Königsberg, 1875).

The public training-stables of Rome consisted of six or more groups of buildings in Regio IX in the Campus Martius, and near the Circus Flaminius (see Jordan, *Topogr. der Stadt Rom*, ii. 554). In 1878, in the village of Oued-Atmenia in Algeria, some elaborate mosaic pavements were found in the villa of Pompeianus, proconsul of Africa under Honorius, who appears to have been a great breeder of Moorish horses for the Circus. Perspective views of the training-stables are represented on these mosaics, and other pictures show the racers in their stalls, carefully clothed from head to foot. The name of each horse is placed by it—e. g. Altus, Pullentianus, Delicatus, Polydoxus, etc., and an *auriga* named Cresconius is also depicted. Large coloured drawings of these by M. Martin were exhibited in Paris, in 1878, and afterwards published



Circus Games. (Lyons Mosaic.)

by the Soc. Archéol. de Constantine, in 1879. The training-stables seem to have been centres of intrigue and villainy of all kinds: bribes were given, and horses were often "hocussed." Caligula, who spent much of his time in the stables of his favourite *factio*, is said to have poisoned the cleverest drivers of his rivals' horses. See Dio Cass. lix. 5 and 14.

Large sums of money were lost and won on the races (*sponsio*, "betting," Juv. xi. 202, with Mayor's note; Mart. *Ep.* xi. 1, 15). Race-cards (*libelli*) were sold with lists of the horses and names of the drivers; and these were also given in the advertisements of the games, which were painted in large letters on conspicuous walls: examples of these have been found at Pompeii. In addition to the chariots and their drivers, men on horseback appear to have galloped with the racers, exciting them with shouts; after the race these *iubilatores*, as they were called, seem to have called out the name of the winner. In some cases these attendants were on foot (*cursores*).

In early times only four chariots ran in each race (*missus*), one for each colour (see below); in later times eight or even ten chariots started together. The starting signal was given by the presiding magistrate, who waved a *mappa* (Liv. viii. 40, 2; xlv. 1, 6; Mart. xii. 29, 9); and hence Juvenal (xi. 193) calls the circus games *spectacula mappae*. Seven laps or circuits (*curricula*) of the *spina* appear to have been the usual length of each *missus*. (See Varro, quoted by Aul. Gell. iii. 10.) On one occasion Domitian reduced the number of laps to five, in order to get 100 *missus* into one day. In early times very few races were run in a day; even in the time of Iulius Caesar they did not usually exceed ten or twelve. Caligula increased the number to twenty, or on very grand occasions twenty-four; but in later times a long succession of races was run throughout the whole day from sunrise to sunset.

Intervals between sets of races were filled up by exhibitions of rope-dancing, tumbling, and feats of horsemanship, very like those of a modern circus. See DESULTOR.

In addition to these races and games, the young Romans sometimes held reviews and assaults of arms (*armaturae*) in the Circus Maximus; these were sometimes on foot (*armaturae pedestres*) and sometimes on horseback (*equestres*). One variety of this was called the *Ludus Troiae* (Tac. *Ann.* xi. 11; Suet. *Aug.* 43, and *Nero*, 7). Various other entertainments, such as feasts, were sometimes given in the Circus (Stat. *Silv.* i. 6, 28); or money was flung among a crowd in the arena. On one occasion Probus planted and stocked an artificial forest with wild animals and birds in the Circus Maximus, and finally let in the people to kill and carry off what they could (Vop. *Prob.* 19).

The *factiones* were companies or organizations of contractors who provided horses, drivers, and all other requisites for the games. The *factio* system was not developed till the time of the Empire; under the Republic a few citizens of knightly rank provided all the requisites. The giver of the entertainment (*editor spectaculorum*) only found the money, the whole business being managed by the *factiones*. Each *factio* was distinguished by a colour, which was worn by the *aurigae* and other performers in the *ludi*. At first there were only two *factiones*, distinguished by the colours red and white, *russata* and *albata*; next blue (*veneta*) was added, probably in the time of Augustus; and a fourth, green (*prasina*), came in soon after (Juv. xi. 196; and Tertull. *De Spect.* 9). Lastly, Domitian added purple and gold—*purpureus et auratus pannus* (Suet. *Dom.* 7). Under the later Empire each *factio* consisted of a sort of *collegium*, carefully organized and ranked in classes of every kind, such as the methodical and bureaucratic Romans delighted in. At the head of each was a *factionis dominus*, and under him were employés, slaves, and artisans of every sort required for the whole management of the *ludi*. The number and classes of a *familia quadrigaria* (a division of a *factio*) are given in an ancient inscription published by Gruter, 336–339. The *familia* consists of twenty-five *decuriones*—that is, at least 250 people, who are classified as follows: *aurigae*, *agitatores*, and *quadrigarii*, drivers of four-horse chariots; *conditores* and *succonditores*, grooms and helpers; *sellarii*, saddlers; *sutores*, cobblers; *sarcinatores*, tailors; *margaritarii*, pearl-embroiderers; *medici*, surgeons; *magistri* and *doctores*, perhaps trainers and instructors; *viatores*, messengers; *vilici*, farm-servants to supply fodder; *tentores*, probably the men who pulled the ropes to open the doors of the *carceres*; *sparsores*, water-men: these probably watered the dry arena to prevent clouds of dust from rising, and also brought water to refresh the men and horses.

The rivalry between the different colours of the factions and the heavy betting on the races often led to scenes of riot and bloodshed. (See FACTIO.) Even in Rome, faction fights frequently took place towards the declining period of the Empire, but it was not till after the transference of the Roman capital to Constantinople that these disturbances reached their highest pitch. In the sixth century, the great circus at Constantinople was frequently the scene of the most hideous slaughter, and on one occasion in the reign of Justinian the tumult was not suppressed till about 30,000 of the rioters had been killed (see Gibbon, *Decline and Fall*, cap. xl.). A great part of this circus is still well preserved, though stripped of all its rich marble linings and columns.

For the various festivals that were celebrated by circus games, see the separate articles on the CEREALIA, CONSUALIA, EQUIRIA, FLORALIA, and under LUDI.

For further information the reader should consult Tertullian, *De Spectaculis*; Panvinius, *De Ludis Circensibus* (Venice, 1600); Bulengerus, *De Circo Romano*, printed by Graevius, *Thesaur. Ant. Rom.* ix. (Lyons, 1694); Bianconi, *Descrizione dei Circhi* (Rome, 1789); Bianchini, *Circi Max. Iconographia* (Rome, 1828); Canina, *Roma Antica*, vol. i. (Rome, 1830); Nibby, *Circo detto di Caracalla* (Rome, 1825); Magnin, *Origines du Théâtre* (Paris, 1838); Hodgkin, *Letters of Cassiodorus* (London, 1886); and articles in the *Ann. Inst. Arch. Rom.* for 1839, 1863, and 1870.

Ciris. A poem falsely ascribed to Vergil, and sometimes printed with his works. It consists of 541 hexameter lines, giving an account of the treacherous conduct of the Megarian princess Scylla towards her father, Nisus, and her transformation into the bird Ciris. It is dedicated to the son of Messalla, and draws largely upon Vergil's verse, eleven lines being copied outright, and eight with the change of only one word. Other portions suggest Catullus and occasionally Lucre-

tius. The metrical treatment is less careful than Vergil's own, while the style is more lively. See Kreunen, *Prolegomena in Cirin* (Utrecht, 1882); Walz, *De Carmine Ciris* (Paris, 1881); Siecke, *De Niso et Scylla in Aves Mutatis* (Berlin, 1884); and R. Ellis in the *American Journal of Philology*, vol. viii. p. 399.

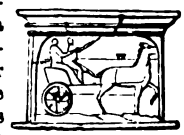
Cirrha (Κίρρα). See CRISSAEUS SINUS.

Cirrus. See COMA.

Cirta (Κίρτα), later CONSTANTĪNA. Now Constantine; a city of the Massylii in Numidia, fifty Roman miles from the sea; the capital of Syphax, and of Masinissa and his successors. Its position on a height, surrounded by the river Ampsagas, made it almost impregnable, as the Romans found in the Jugurthine, and the French in the Algerian wars. It was restored by Constantine the Great, in honour of whom it received its later name. A Roman bridge and the remains of a Roman aqueduct still interest the archæologist, and in 1858 a fine statuette of a Wingless Victory was discovered here.

Cisalpīna Gallia. See GALLIA.

Cisium. A light, open carriage with two wheels, like a gig, adapted for two persons. Its form is sculptured on the monumental column at Igel, near Treves (see illustration). It had a box or case, probably under the seat. The *cisia* were quickly drawn by mules (*cisia volantia*). Cicero mentions the case of a messenger who travelled fifty-six miles in ten hours in such vehicles, which were kept for hire at the stations along the great roads—a proof that the ancients considered six Roman miles per hour as an extraordinary speed. The conductors of these hired gigs were called *cisiarii*, and were subject to penalties for careless or dangerous driving. See Cic. *Pro Rosc. Amerin.* 7; Ulpian, xiii.


Cisium.

Cispadāna Gallia. See GALLIA.

Cisseus (Κισσεύς). A king in Thrace, and father of Theano, or, according to others (Eurip. *Hec.* 3), of Hecuba (q. v.), who is hence called Cisseïs (Κισσηΐς).

Cissia (Κισσία). A very fertile district of Susiana, on the Choaspes. The inhabitants, Cissii, were a wild, free people, resembling the Persians in their manners (Herod. iii. 91).

Cissus (Κισσός). A town of Macedonia, in the vicinity of Thessalonica, which contributed to the aggrandizement of that city.

Cissybium (κισσύβιον). A large rustic cup of wood with one or two handles and sometimes adorned with carving. (See Theocr. i. 27.) The name is derived from κισσός, and probably means "made of ivy-wood."

Cista, Cistella (κίστη, κιστίς). (1) Originally a wicker basket used for holding vegetables and other produce (Plin. *H. N.* xv. 60), and of either square or cylindrical shape. (2) A ballot-box, into which the voters cast their *tabellae*, and of which the form and general appearance are shown in the annexed illustration taken from a coin of the gens Cassia. It is to be carefully distinguished from the *sitella*, the urn from which the names of the tribes or centuries were drawn by lot. (See COMITIA.) (3) Any box or casket, usually of small size, and intended for almost any purpose—e. g. a book-box (= *capsa*), a jewel-case, a toilet-box. Of the last-named variety of *cista*, a great many very beautiful specimens have been found of basket-work. They appear to have been used largely for holding hair-pins, sponges, small mirrors, and scent-bottles. Most of them have been discovered in the southern part of Italy (Magna Graecia); fewer in Greece proper and in Etruria. The metal *cistae* (bronze or silver), on the other hand, come almost exclusively from Praenesté, where they were produced on a large scale. The most beautiful of these and the first to be discovered (about the year 1737) is the celebrated Ficoroni *cista*, now in the Museo Kircheriano at Rome. In 1866, Schoene described seventy *cistae* from Praenesté alone. In 1882, Fernique reported the number as having reached one hundred. (4) The name *cistae* was also given to the small boxes carried in the processions at the Greek festivals of Demeter and Dionysus, and containing the sacred things connected with the worship of the deities. (See Catull. lxiv. 259.) The shape was sometimes oblong; oftener cylindrical. To distinguish these from the common *cistae*, they are generally called *cistae mysticae*. See CISTOPHORUS; MYSTERIA.


Cista, voting-basket.


Cista, toilet-basket.

Cista Castellaniāna. An Etruscan casket discovered by Signor Castellani, a Roman jeweller, and now in the British Museum.

Cista Ficoroniāna. The most celebrated of the *cistae*, or jewel-caskets, found in Italy. It was discovered by an Italian scholar, Ficoroni, in 1745,


Cista Ficoroniana.

at Lugano, about five miles from Palestrina. An Englishman offered him a large sum for it, but he preferred to present it to the Museo Kircheriano of the Jesuit College in Rome, where it is still preserved. It is cylindrical in shape, about fifty centimetres high and forty-two in diameter, and bears upon its somewhat convex side representations of scenes from the story of the Argonauts. The finish of the drawing and the freshness and spirit of the composition make the work exceedingly attractive. An inscription upon it gives the name of the owner and the artist:

DINDIA . MACOLNIA . FILEAI . DEDIT
NOVIOS . PLAUTIOS . MED . ROMAI . FECID.

See O. Jahn, *Die Ficoronische Cista* (1852).

Cistellaria. A play of Plautus, of which only about one half has been preserved. The prologue contains an allusion to the Second Punic War as being still in progress. A good separate edition is that of Benoist (Lyons, 1863).

Cistellātrix. A lady's maid (Plaut. *Trin.* 253).

Cisterna. See PUTEUS.

Cisthēné (Κισθήνη). (1) A mythical plain mentioned in the *Prometheus Vinctus* of Aeschylus (v. 799) as the abode of the Gorgons. (2) A town on the coast of Mysia. (3) A town on the coast of Lycia.

Cistophŏrus (κιστοφόρος). One who carried the *cista* in religious processions.

Cistophŏrus (κιστοφόρος). A term applied to certain silver coins issued in Asia Minor, in consequence of the type with which they were impressed—a Dionysiac *cista*, out of which a serpent glides. The other side of the coin bears the name or monogram of the city of issue. According to Dr. Imhoof, this coin originated in Ephesus shortly before B.C. 200, and its use rapidly extended throughout the dominions of Attalus I. of Pergamus. Henceforth the cistophorus became a sort of Pan-Asiatic coin, and was issued in vast quantities from many Asiatic mints. See *Numismatic Chronicle* (1883), p. 196.

Cistophorus. (Head.)

Citadel. See ACROPOLIS; ARX; CASTELLUM.

Cithaeron (Κιθαιρών). (1) A king of Plataea in Boeotia, remarkable for his wisdom. By his advice, Zeus pretended to be contracting a second marriage when Heré had quarrelled with and left him. The scheme succeeded, and the goddess became reconciled to her spouse (Pausan. ix. 3). This monarch is said to have given name to the well-known mountain-range in Boeotia. (2) A lofty range of mountains, separating Boeotia from Megaris and Attica. It was sacred to Dionysus and the Muses, and was celebrated for the death of Pentheus (q. v.) and Actaeon (q. v.). Here was celebrated the festival called Daedala (q. v.).

Cithăra (κιθάρα), **Citharista** (κιθαριστής). See LYRA.

Citharoeda. See LYRA.

Citharoedus (κιθαρῳδός). See LYRA.

Citium (Κίτιον). (1) A town in Cyprus, 200 stadia from Salamis, near the mouth of the Tetius; here Cimon, the celebrated Athenian, died, and Zeno, the founder of the Stoic school, was born. It is now Larnaca. (2) A town in Macedonia, northwest of Beroea.

City Editions of Homer. A name given by Homeric scholars to the "official" copies of the Homeric poems preserved by authority, and from which private copies were made. An edition means a single copy, and there were seven so-called "city" or "civic" editions—the Massaliotic, Sinopic, Chian, Cyprian, Argive, Cretan, and Lesbian (Aeolic). Of these the first four were Ionic, and the last three Aeolic. They are said by some to have been copied from the recension of the poems made by the commission of Pisistratus appointed to rearrange and edit them. See Mahaffy, *Hist. of Class. Greek Literature* (1880), vol. i. pp. 28, 29, and 35; and the article HOMERUS.

Cius (Κίος). An ancient city in Bithynia, on a bay of the Propontis called Cianus Sinus, was colonized by the Milesians. It was destroyed by Philip III., king of Macedonia; but was rebuilt by Prusias, king of Bithynia, from whom it was called Prusias (Polyb. xvi. 21).

Civic Editions of Homer. See CITY EDITIONS.

Civīlé Ius. See IUS CIVILE.

Civīlis, IULIUS. A powerful Batavian, who raised a sedition against the Roman State (A.D. 69–70) during the controversy for empire between Vitellius and Vespasian, but who was finally defeated by Petilius Cerealis. His end is not known. Tacitus, in his *Historiae* (bks. iv. and v.), has furnished us with interesting and copious details of this long-protracted conflict.

Civīlis Actio. See ACTIO.

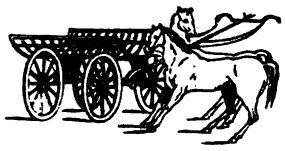
Civis. A citizen. See CIVITAS.

Civĭtas. The technical Latin word for the right of citizenship. This was originally possessed, at Rome, by the patricians only. The plebeians were not admitted to share it at all until the time of Servius Tullius, and not to full civic rights until B.C. 337. In its fullest comprehension the *civitas* included: (1) the *ius suffragii*, or right of voting for magistrates; (2) the *ius honorum*, or right of being elected to a magistracy; (3) the *ius provocationis*, or right of appeal to the people, and in later times to the emperor, against the sentences passed by magistrates affecting life or property; (4) the *ius connubii*, or right to contract a legal marriage; (5) the *ius commercii*, or right to hold property in the Roman community. The *civitas* was obtained either by birth from Roman parents, or by manumission (see MANUMISSIO), or by presentation. The right of presentation belonged originally to the kings, afterwards to the popular assemblies, and particularly to the *comitia tributa*, and last of all to the emperors. The *civitas* could be lost by *deminutio capitis*. (See DEMINUTIO CAPITIS.) The *aerarii*, so called, had an imperfect *civitas*, without the *ius suffragii* and *ius honorum*. Outside the circle of the *civitas* stood the slaves and the foreigners, or *peregrini*. (See PEREGRINI.) The latter included: (1) strangers who stood in no international relations with Rome; (2) the allies, or *socii*, among whom the *Latini* (q. v.) held a privileged place; (3) the *dediticii*, or those who belonged to nations conquered in war. See IUS.

Though the Roman citizenship was conferred upon all the free inhabitants of the Empire in A.D.

212 by the emperor Caracalla, the grades of it were not all equalized, nor was it until the time of Justinian that *civitas* and *libertas* became convertible terms. See POLITEIA.

Clabulāris or **Clavulāris**. The *cursus clabularis* in the Theodosian Code and in Ammianus Marcellinus (xx. 4) denotes the system of military transport by means of carriages and vehicles. Iohannes Lydus derives the word from *clavus* (*De Mensibus*, i. 9). If we may trust the text of Cod. Theod. vi. 29, 2, § 2, *clabulare* is the name of a wagon, the word here also being used in connection with the transport service. Hence it has been derived from *clavulae* in the sense of rails.



Clabulare. (Pompeian Painting.)

Clampetia or **Lampetia**. A town in Bruttium, deserted in Pliny's time.

Clandestīna Possessio. See INTERDICTUM.

Clania. (1) A river of Etruria, now the Chiano, forming two small lakes near Clusium, and flowing into the Tiber east of Vulsinii. (2) The more ancient name of the river Liris (q. v.).

Clanius. See LITERNUS.

Clarigatio. See FETIALES.

Clarus (Κλάρος). A small town on the Ionian coast, near Colophon, with a celebrated temple and oracle of Apollo, surnamed Clarius.

Clasp. See FIBULA.

Classes. See COMITIA.

Classiarii (ἐπιβάται). Marines. See EXERCITUS.

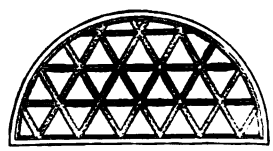
Classical Philology. See PHILOLOGY.

Classĭcum. The signal given by the *bucina* or horn for the meeting of the Comitia Centuriata at Rome, and for the meeting of the soldiers in camp, especially before they marched out to battle. See CORNU.

Classĭcus, IULIUS. A Trevirian prefect in the army of Vitellius (A.D. 69), who subsequently joined the Batavian Civilis in his resistance to the Romans. See CIVILIS.

Clastidium. A fortified town of the Ananes, in Gallia Cispadana, not far from the Padus (Po).

Clatri. A trellis or lattice-work used to protect and partially cover any aperture, as a window or door (Hor. *A. P.* 473).



Clathri. (Circus of Caracalla.)

Claudia. See CLODIA.

Claudia Gens, both patrician and plebeian. The patrician Claudii were of Sabine origin, and came to Rome in B.C. 504, when they were received among the patricians. (See CLAUDIUS [1]). They were noted for their pride and haughtiness, their disdain for the laws, and their hatred of the plebeians. They bore various surnames, which are given under CLAUDIUS, with the exception of those with the cognomen Nero, who are better known under the latter name. The plebeian Claudii (Clodii) were divided into several families, of which the most celebrated was that of Marcellus.

Claudia Quinta. A Roman matron, and not a Vestal Virgin as is frequently stated. When the vessel conveying the image of Cybelé from Pessinus (B.C. 204) to Rome had stuck fast in a shallow at the mouth of the Tiber, the soothsayer announced that only a chaste woman could move it. Claudia, who had been accused of incontinency, took hold of the rope, and the vessel forthwith followed her. See Ovid, *Fast.* iv. 305–330.

Claudiānus, CLAUDIUS. A Latin poet, born at Alexandria in the second half of the fourth century A.D. In A.D. 395, he came to Rome. Here he won the favour of the powerful Vandal, Stilicho, and on the proposal of the Senate was honoured with a statue by the emperors Arcadius and Honorius. The inscription on this statue is still in existence (Mommsen, *Inscriptiones Regni Neapolitani*, No. 6794). His patron Stilicho fell in 408, and Claudian, apparently, did not survive him. We have express evidence that the poet was not a Christian. He was familiar with Greek and Latin literature, and had considerable poetical gifts, including a mastery of both language and metre. These gifts raise him far above the crowd of the later Latin poets, although the effect of his writing is marred by tasteless rhetorical ornament and exaggerated flattery of great men. His political poems, in spite of their laudatory colouring, have considerable historical value. Most of them are written in praise of Honorius and of Stilicho, for whom he had a veneration as sincere as was his hatred of Rufinus and Eutropius. Against the latter he launched a number of invectives. Besides the *Raptus Proserpinae*, or *Rape of Proserpine*, an unfinished epic in three books, in which his descriptive power is very brilliantly displayed, his most important poems are: (1) *De III. IV. VI. Consulatu Honorii;* (2) *De Nuptiis Honorii Fescennina;* (3) *Epithalamium de Nuptiis Honorii et Mariae;* (4) *De Bello Gildonico;* (5) *De Consulatu Stilichonis;* (6) *De Bello Pollentino;* (7) *Laus Serenae*, Serena being Stilicho's wife; (8) *Eidyllia*, seven in number; (9) *Epigrammata; Gigantomachia*, a fragment. He also wrote epistles in verse, a series of minor pieces, narrative and descriptive, and letters to Serena, and miscellaneous poems, including one on the magnet (*Magnes*).

The *Raptus Proserpinae* has come down in separate MSS., of which the best are two Codices Laurentiani, preserved in the Laurentine Library at Florence. These are of the twelfth and thirteenth centuries respectively. Others are at Leyden. Of the remaining poems there are excerpts (Excerpta Lucensia) from a lost MS., now at Florence; and others (Excerpta Gyraldina) from the lost Codex Gyraldinus, now at Leyden. Good MSS. are also in the Vatican at Rome and in the Ambrosian Library at Milan. Editions of Claudianus have been published by Pulmann (Antwerp, 1571), J. Scaliger (Leyden, 1603), Heinsius (Leyden, 1650), Gesner, with good notes (Leipzig, 1759), Burmann (Amsterdam, 1760), König (Göttingen, 1808), and a critical ed. of the text by Jeep (Leipzig, 1876). See Hodgkin, *Claudianus, the Last of the Roman Poets* (Newcastle, 1875).

Claudiopŏlis (Κλαυδιόπολις). (1) A city of Bithynia, previously called Bithynium. It was situated above Tium, in a district named Salonê, celebrated for its excellent pastures and a cheese much esteemed at Rome. Under Theodosius it was made the capital of the province Honorias. Many years after, we

learn from Anna Comnena (p. 967) and Leo Diaconus (iv. 9), who describe it as the most wealthy and flourishing city of Galatia, that it was almost totally destroyed by an earthquake, attended with vast loss of life. (2) A city of Cilicia Trachea, but assigned by Ammianus and Hierocles to Isauria. It was founded by Claudius, the Roman emperor, and was situated in a plain between two summits of Mount Taurus.

Claudius. See CLAUDIA GENS. (1) APPIUS CLAUDIUS SABĪNUS REGILLENSIS. A Sabine, a native of Regillum, and in his own country called Attus Clausus. He belonged to the pro-Roman party among his people, and when his advice was disregarded and war broke out between the two nations, he led a large number of seceders to Rome (B.C. 504), where he was enrolled among the patricians and received a large grant of land beyond the Anio. He was the founder of the great gens Claudia, one of the noblest in Roman history. He was a typical aristocrat, and his conduct towards the plebeians was marked by so much intolerance and severity during his consulship (B.C. 495) as to lead to the famous secession to the Mons Sacer in the following year. (2) APPIUS CLAUDIUS SABĪNUS REGILLENSIS. A son of the preceding, consul in B.C. 471. He was famed for the severity of his military discipline, which he pushed to such extremes that his soldiers deserted him. Having on this account been impeached by the tribunes, he committed suicide. (3) GAIUS CLAUDIUS SABĪNUS REGILLENSIS. A brother of the preceding, and one of the more moderate of the patricians. He defended his brother (?), the decemvir, when the latter was impeached. (4) APPIUS CLAUDIUS CRASSUS SABĪNUS REGILLENSIS, usually called the son of No. 2, but possibly the same person. He was consul in B.C. 451, and in the same year became one of the decemvirs appointed to revise the laws. (See DECEMVIRI.) In the following year he was reappointed, but his tyrannous conduct towards the plebeians, and especially his relation to the affair of Virginia, led to the downfall of the decemvirate. (See VIRGINIA.) Being impeached by Virginius, he either committed suicide or was killed in prison before his trial. (5) APPIUS CLAUDIUS CAECUS. A famous Roman, censor in B.C. 312. During his term of office he commenced the Via Appia and built the great Appian aqueduct. He retained the censorship for four years beyond the time allowed by law, and was twice consul (B.C. 307 and 296), and in the latter year carried on war against the Samnites and Etruscans. As an old man, Appius induced the Senate to reject the proposals for peace made by Cineas on behalf of Pyrrhus. (See PYRRHUS.) He was the first Roman writer of prose and verse of whom we have any record, being the author of a poem (subject unknown), and of a legal treatise *De Usurpationibus*. With Cn. Flavius, he published also a calendar of the religious festivals, and *legis actiones*. According to Quintilian (ii. 16, 7), he was the first to distinguish the two sounds R and S in writing. (See RHOTACISM.) Martianus Capella says that he set the fashion of omitting the use of the character Z. (See ALPHABET.) See Mommsen, *Hist. of Rome*, i. p. 432; id. *Römische Forschungen*, vol. i. (Berlin, 1864); and the treatise of Siebert (Cassel, 1863). In his old age he became blind, as the name Caecus implies. In Roman constitutional history, Appius is famous as having abolished the limitation of the full right of citizenship to land-owners. (6) APPIUS CLAUDIUS CAUDEX. A brother of the preceding, who was consul in B.C. 264, and took part in the First Punic War, conducting a campaign against the Carthaginians in Sicily. (7) PULCHER, a Roman consul in the First Punic War. When, previous to a naval engagement with the Carthaginians, the person who had charge of the sacred fowls told him that they would not eat, which was esteemed a bad omen, he ordered them to be thrown into the sea, exclaiming, "Then let them drink." After this, joining battle with the foe, he was defeated with the loss of his fleet. Having been recalled by the Senate, he gave another specimen of the haughty temper of the Claudian race, for, on being directed to nominate a dictator, he purposely named his own *viator*, an individual of the lowest rank (Cic. *N. D.* ii. 3). (8) NERO, a Roman consul in the Second Punic War, who, in conjunction with his colleague Livius Salinator, defeated Hasdrubal in Umbria, on the banks of the Metaurus (q. v.). (9) APPIUS CLAUDIUS PULCHER. A consul in B.C. 143, when he defeated the Salassi, an Alpine tribe. On his return, the Senate refused to give him a triumph, and when one of the tribunes tried to drag him from his chariot, he and his daughter Claudia, a Vestal, walked together to the Capitol. He was father-in-law to Tib. Gracchus, and acted as triumvir for the division of the public lands. He died soon after the death of Gracchus. (10) TIBERIUS NERO, father of the emperor Tiberius. He was distinguished for his naval skill in the Alexandrine War, under Iulius Caesar. At a subsequent period he incited a sedition in Campania by promising to restore the property of those who had suffered in the Civil Wars. This tumult, however, was soon quelled by the arrival of Octavianus; and Tiberius, together with his wife Livia, took refuge in Sicily and Achaia until the establishment of the Second Triumvirate made it safe for him to return to Rome. Livia having after this engaged the affections of Octavianus, Tiberius transferred to him the name and privileges of a husband (Tac. *Ann.* v. 1). (11) TIBERIUS NERO CAESAR GERMANĪCUS, the successor of Augustus, and son of the preceding. (See TIBERIUS.) (12) TIBERIUS CLAUDIUS DRUSUS NERO CAESAR GERMANĪCUS, more commonly known by his historical name of Claudius, succeeded to the Roman Empire on the death of Caligula. He was the second son of Drusus and Antonia, and consequently grand-nephew to Augustus. When the assassination of Caligula was made known, the first impulse of the court party and of the foreign guards was to massacre all who had participated in the murder. Several persons of distinction, who imprudently exposed themselves, became, in consequence, the victims of their fury. This violence subsided, however, upon their discovering Claudius, who had concealed himself in an obscure corner of the palace, and who, being dragged from his hiding-place, threw himself at their feet in the utmost terror and besought them to spare his life. The soldiers in the palace immediately saluted him emperor, and Claudius, in return, set the first example of paying the army for the imperial dignity by a largess from the public treasury. It is difficult to assign any other motive for the choice which the army made of Claudius than that which they themselves professed, "his relationship to the whole family of the Caesars." Claudius, who was now

, had never done anything to gain to display those qualities which se- ment of the soldiery. He had been , and the development of his facul- ded by his bodily infirmities; and utgrew his complaints, and became as a polite scholar and an eloquent its never recovered from the effects of severe treatment, and he retained imidity and indolence of his child- the reign of Tiberius he gave him- ss sensuality, and consoled himself gradation by the security which it it. Under Caligula also he found

eror Claudius. (Bust in the Vatican.)

sist in maintaining his reputation for d he suffered himself to become the parasites and the subject of their s. The excitement of novelty, on his to the throne, produced efforts of prudence of which none who had own him believed him capable; and hole of his reign, too, we find judi- eful enactments occasionally made, seem to show that he was not in lish and incompetent as historians y represented him. It is most prob- e, that the fatuity which character- ts of his conduct was the result, not of natural imbecility, but of the early and unlimited indulgence of sensuality.

Coin of Claudius.

Claudius embellished Rome with many magnificent works; he made Mauritania a Roman province; his armies fought successfully against the Germans; and he himself triumphed magnificently in victories over the Britons, and obtained, together with his infant son, the surname of Britannicus. But in other respects he was wholly governed by worthless favourites, and especially by his empress, the profligate and abandoned Messalina (q. v.), whose cruelty and rapacity were as unbounded as her licentiousness. At her instigation it was but too common for the emperor to put to death, on false charges of conspiracy, some of the wealthiest of the nobles, and to confiscate their estates, with the money arising from which she openly pampered her numerous paramours. When the career of this guilty woman was terminated, Claudius was governed for a time by his freedman, Narcissus, and Pallas, another manumitted slave, until he took to wife his own niece, Agrippina, daughter of Germanicus, a woman of strong natural abilities, but of insatiable avarice, extreme ambition, and remorseless cruelty. Her influence over the feeble emperor was boundless. She prevailed on him at last to set aside his own son Britannicus, and to adopt her son, Domitius Ahenobarbus, by her former husband, giving him the name by which he is best known, Nero, and constituting him heir to the imperial throne. Claudius having afterwards shown a disposition to change the succession and restore it to Britannicus, fell a victim to the ambition of Agrippina, who caused him to be poisoned. A dish of mushrooms was prepared for the purpose, a kind of food of which the emperor was known to be especially fond, and the effects of the poison were hastened by the pretended remedies administered by Xenophon, the physician of the palace. It was given out that Claudius had suffered from indigestion, which his habitual gluttony rendered so frequent that it excited no surprise; and his death was concealed till Domitius Nero had secured the guards, and had quietly taken possession of the imperial authority. Claudius died in the sixty-fourth year of his age and the fourteenth of his reign, A.D. 54. His biography is to be found in the *Lives* of Suetonius. See Baring-Gould, *The Tragedy of the Caesars*, vol. i. (London, 1892). (13) MARCUS AURELIUS CLAUDIUS GOTHICUS. A Roman emperor, who reigned from A.D. 268 to 270. He was of an obscure Illyrian family, but won distinction by his brilliant military service under Decius, Valerian, and Gallienus, so that on the death of the last he succeeded to the imperial office. As emperor he won two great victories, defeating the Alemanni in the north of Italy, and in the next year (A.D. 269) the Goths in Dardania at Naïsus. He died at Sirmium in the year 270.

Claudius. See CLODIUS.

Claudius Quadrigarius. See QUADRIGARIUS.

Claustrum. A fastening. See IANUA.

Clava (ῥόπαλον, κορύνη). A club or mace. The shape of the club is seen in works of art relating to Heracles, who is usually represented with a club, and therefore called *Claviger* (Ovid, *Met.* xv. 22, 284). Hence the expression *Herculi clavam subtrahere* of an impossible undertaking (Macrob. *Sat.* v. 3, § 16). The club was sometimes carried, instead of the walking-stick, by certain philosophers as a mark of affectation. In Homeric times the club, shod with iron or made of bronze, was used as a mace in fighting (*Il.* ix. 141); and in the army of Xerxes the Assyrians carried wooden clubs knotted with iron (Herod. vii. 63). Pisistratus had a body-guard of club-bearers (κορυνηφόροι), as less invidious in a free State than δορυφόροι, or men armed with spears (Herod. i. 59). Though the club or mace was not usual in the Greek army, it was used occasionally; and we thus read of Arcadian hoplites carrying clubs (Xen. *Hell.* vii. 5, § 20). On the Column of Trajan the club appears as the weapon of some auxiliary barbarians.

Heracles and the Nemean Lion. (From a Roman Lamp.)

Among the Romans the recruits were taught to fight with a club instead of a sword, against a dummy or stake (*palus*) set in the ground (Cic. *Sen.* 16 and 58).

Clavarium. See CLAVUS ad fin.

Clavātor. A sutler or soldier's servant. See CALO.

Clavĭger (1) (Κορυνήτης). "Club-bearing." An epithet of Heracles, who is represented with a club. (2) (Κλειδοῦχος). "Key-bearing." An epithet given by the Romans to Ianus as the god of doors; and by the Greeks to Eros (Cupid) as holding the key to hearts, and to Hecaté as the keeper of the keys of Hades.

Clavis (κλείς, dim. κλειδίον). A key. In Homer the κλείς is not a key in the modern meaning of the word, but rather a hook (having a leathern thong) which passed through the door from the outside and caught the bolts (ὀχῆες), so as to shoot

Iron Egyptian Key. (Wilkinson.)

them home or draw them back as required (*Od.* xxi. 6, 46–50). In some passages of Homer the word signifies simply a bolt (*Od.* i. 442; xxi. 241; L. and S. s. v.). In course of time locks and keys were made, much like those of modern times. Locks were used in Egypt at an early period, and were originally of wood, probably like those now used there, which are opened by a key furnished with several fixed pins, answering to a similar number that fall down into the movable tongue, into which the key is introduce they fasten or open the lock. At a la we find iron keys in Egypt, consisting o straight shank, with three or more pr teeth, like the one figured in preceding The earliest mention of a key, like our ow could be taken out of the lock, is in the Judges (iii. 23, 25).

Schliemann found keys of copper and bronze in the remains of the cities in the Troad. The accompanying cut represents a copper key, found close by the so-called Treasury of Priam in the ruins at Hissarlik.

Copp foun sarli man

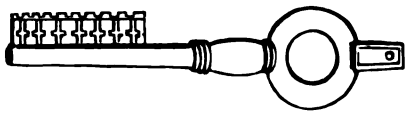
The cut below represents a curious bronze key, with a ring for suspension, found in the ruins of Novum Ilium. "It has the shape of the so-called quadrangular images of Hermes, with an altar-like base forming one piece with the body, to which a quadrangular projection on the back, with a hole corresponding to t bolt" (Schliemann, *Ilios*, pp. 620, 621).

Pliny (*H. N.* vii. § 198) ascribes the in of keys to Theodorus of Samos; and the writers speak of Carian, and especially of an keys, because originally made by the I monians. We learn from Aristophanes t Laconian key had thr (τρεῖς γομφίους), proba the Egyptian key figure Keys are mentioned by lus and Euripides; and in his speech on the m Eratosthenes, speaks of shutting the door and ta key with her (τὴν κλεῖν ἐ c. 4), so that the husb shut up in his chamber. case the door must ha locked from the outside.

Bronze Key found at Novum Ilium. (Schliemann.)

Many Roman keys ha found much like our o larger ones usually of i the smaller of bronze; b were also keys made of w gold in use in later tim sides these there was t νάγρα, a key or hook, wh passed through a hole door-post, and raised the or bolts of the lock, as Egyptian locks describe (Herod. iii. 155). It mu been a lock of this kin the robber in Apuleius (10) opens, by passing h through the hole, *qua cla tendae foramen patebat.* keys, both of bronze a have been found whic never intended to turn, t being square, and the w sisting of from one to fiv teeth, rising from a bar an acute angle to th which teeth would serve pose of elevating pegs, a Egyptian locks.

The street-door was usually fastened inside by bolts (*pessuli*) and a bar (*sera*), but it also had a key which the *ianitor* of the house kept. The cut given below represents a key found at Pompeii, and now in the Museum of Naples, the size of which indicates that it was used as a door-key. The tongue with an eye in it, which projects from the extremity of the handle, served to suspend it from the wrist of the *ianitor*. The rooms of the



Door-key found at Pompeii.

house were also opened inside with keys. The doors often had locks both inside and outside. This is evident from Plaut. *Most.* ii. 1, 57, where a Laconian key is mentioned for locking the door from the outside, compared with verse 78—

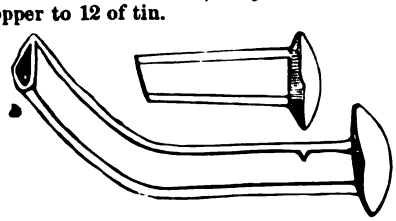
"Clavim cedo atque abi intro atque obclude ostium,
Et ego hinc [i. e. foris] obcludam."

When a Roman woman first entered her husband's house, the keys of the store-rooms were handed to her. Hence the form of divorce, in the Twelve Tables, was that the husband took away the keys (*claves ademit, exegit*, Cic. *Phil.* ii. 28, 69); and the wife, when she separated from the husband, sent him back the keys (*claves remisit*, Ambros. *Ep.* 65). But the keys of the wine-cellar were not intrusted to the wife, and Fabius Pictor related a story of a married woman having been starved to death by her relatives because she picked the lock of the closet in which the keys of the wine-cellar were kept (Plin. *H. N.* xiv. § 89).

A skeleton key was known as *clavis adultera* (Sall. *Iug.* 12).

Clavis trochi (ἐλατήρ). A crooked stick used by Greek and Roman children in trundling hoops (Propert. iii. 14, 6). See TROCHUS.

Clavus (ἧλος, γόμφος). A nail. In the subterranean chamber at Mycenae (q. v.), supposed to be the treasury of Atreus, a view of which is given in Sir W. Gell's *Itinerary of Greece* (plate vi.), the stones of which the cylindrical dome is constructed are perforated by regular series of bronze nails, running in perpendicular rows, and at equal distances, from the top to the bottom of the vault. It is supposed that they served to attach thin plates of the same metal to the masonry, as a coating for the interior of the chamber; and hence it is that these subterranean works, which served for prisons as well as treasuries, like the one in which Danaé is said to have been confined, were called by the poets "brazen chambers." Two of these nails are represented in the annexed illustration, of two thirds the real size; they consist of 88 parts of copper to 12 of tin.



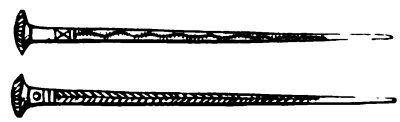
Bronze Nails (Greek).

Nails of this description were termed *trabales* and *tabulares* by the Romans, because they were used, in building, to join the larger beams (*trabes*) together. Hence Horace arms Necessitas with a nail of the same kind, or of adamant, wherewith to rivet, as it were, irrevocably the decrees of Fortune. Thus, too, Atropos is represented in the following illustration, taken from a cup found at

Atropos driving a Nail.

Perugia, upon which the story of Meleager and Atalanta is embodied, with a hammer in her right hand, driving a nail which she holds against the wall with her left.

The next cut represents a nail of Roman workmanship, which is highly ornamented and very curious. Two of its faces are given, but the pattern varies on each of the four.



Ornamental Nails. (Roman.)

It is difficult to say to what use this nail was applied. The ornamented head shows that it was never intended to be driven by the hammer; nor would any part but the mere point, which alone is plain and round, have been inserted into any extraneous material. It might possibly have been used for the hair, in the manner represented in the illustration under ACUS.

Bronze nails were used in ship-building, and to ornament doors, as exhibited in those of the Pantheon at Rome; in which case the head of the nail was called *bulla*, and richly ornamented. See BULLA.

The soles of the shoes worn by the Roman soldier were also studded with nails, thence called *clavi caligarii*. (See CALIGA.) These do not appear to have been hobnails for the purpose of making the sole durable, but sharp-pointed ones, in order to give the wearer a firmer footing on the ground. The men received a donative for the purpose of providing themselves with these necessaries, which was thence called *claviarum*.

Clavus Annālis. At Volsinii, in Etruria, a nail was driven every year in the Temple of Nortia,

the Fortuna of Etruscan mythology, in order to keep a reckoning of the years (Liv. vii. 3). This custom was introduced into Rome from Etruria, probably by the Tarquins, when they founded the Temple of Iupiter Optimus Maximus. An ancient law enacted that a nail should be driven each year by the chief magistrate on the Ides of September into the side of the *cella* of Iupiter on the Capitol. As the Romans thus kept a reckoning of their years, when letters were yet scarcely in use, this nail was called *clavus annalis.* (Liv. l. c.; Fest. p. 56, M.). This practice fell into disuse, but was afterwards revived, not for the purpose of marking the year, but from a superstitious feeling that any great calamity, such as a pestilence, would be averted if this ceremony was performed by the supreme magistrate. Hence we read of a dictator being appointed, more than once, for the sole purpose of driving in the nail (*clavi figendi causa,* Liv. l. c.).

Clavus Gubernacŭli. The handle or tiller of a rudder. See GUBERNACULUM; NAVIS.

Clavus Latus—Clavus Angustus. The *clavus* was a stripe of purple colour, worn by the Romans as a badge of distinction, and either sewn to the stuff or woven into it.

The LATUS CLAVUS (broad stripe) was, according to tradition, introduced by Tullus Hostilius from the Etruscans (Plin. *H. N.* ix. § 136). It was the distinctive badge of the senatorial order (Hor. *Sat.* i. 6, 28), and hence it is used to signify the senatorial dignity. In distinction to the *angustus clavus* it is called *purpura maior* (Juv. i. 106), and the garment it decorated, *tunica potens* (Stat. *Silv.* v. 2, 29). Pliny speaks of this distinctive use as late (*H. N.* xxxiii. § 29); yet its assumption by a *praeco,* the father of L. Aelius Stilo Praeconinus (whose official dress may have included the *angustus clavus*), was, as he admits, remarkable, as was also its use by Horace's praetor of Fundi (*Sat.* i. 5, 36). But there were relaxations of the restriction: thus Augustus wore the *tunica lati clavi* before he assumed the *toga virilis,* and it was afterward his custom to permit the sons of senators to wear it and attend the discussions of the Senate in order to train them in public affairs. If they were entering on a military career, he also made them military tribunes and prefects. These youths were called *laticlavii* (Suet. *Aug.* 38, 94); on the contrary, *tribunus angusticlavius* (Suet. *Otho,* 10). Wearing the *latus clavus* was also granted by the emperor as a favour to the sons of knights, as a preliminary step to their entering the Senate; if they relinquished or were disappointed in their hopes, they assumed the *angustus clavus* (Suet. *Vesp.* 2), but might again assume the *latus clavus,* like Priscus in Horace (*Sat.* ii. 7, 10). In the later Empire the *equites* appear to have encroached on the rights of the Senate in this respect, and Alexander Severus was only able to insist that knights should be distinguished from senators by the quality of the purple employed (Lamprid. *Alex. Sev.* 27). The Senate laid aside the *latus clavus* at times of mourning (Liv. ix. 7) and assumed the *angustus clavus* (Dio Cass. xxxviii. 14).

The ANGUSTUS CLAVUS (narrow stripe) was a badge of the equestrian order (Vell. Paterc. ii. 88, 2), but less distinctively so than the golden ring (Plin. *H. N.* xxxiii. § 29); for, as we shall see from the extant works of art, it was also worn by *camilli, lanistae,* and others not of equestrian r as a part of their ceremonial dress.

FORM.—It is agreed that the *clavi* were p stripes woven in the fabric (Quint. viii. 5, 2 sewn on it (*Dig.* 34, 2, 23, § 1); that they wer ployed to ornament the tunic, and no other ment; that the *angustus clavus* consisted o narrow vertical stripes falling from each sho down the front, and, as appears from frescoes down the back. But there has been great cussion concerning the form of the *latus c* some contending that it was a single stripe ning down the centre of the bosom of the *t* some that there were two stripes, only diff from the *angustus clavus* in breadth, and, li

Angustus Clavus. (Niccolini, *Case e Monumenti di Pompeii.* III. Anfiteatro, tav. iii.)

running down the back (as Marquardt mainta The latter view is now generally held, althou is impossible to conclude the discussion by ap ing to any representation of a senator displa this *ornamentum,* as it was not the custo ancient sculptors to indicate a distinction o our by a conventional system of lines.

It must be observed that *latus clavus, ang clavus,* are often abbreviated expressions for *t lati* or *angusti clavi.* Thus Iulius Caesar is sai have worn a *latus clavus ad manus fimbriatus* (S *Iul.* 45). That the *angustus clavus* consisted of stripes is proved by Quintilian, xi. 3, 138: *Cui clavi ius non erit, ita cingatur, ut tunicae prior oris infra genua paulum, posterioribus ad m poplites usque perveniant . . . ut purpuriae rect scendant, levis cura est.* Though we cannot p to the representation of an *eques* wearing this g we find it frequently shown in Pompeian painti of persons of inferior rank who are in ceremo dress, especially *camilli* and other attendants religious rites, and *lanistae.* In a w painting at Pomp belonging to the w ship of the godd Epona, the two *milli* and a man l ing mules wear *angustus clavus.* latter may be a leteer especia adorned for a f val of the godd or a person of h er rank perform

Angustus Clavus. (From figures in the Catacombs.)

some rite of her worship (*Annali dell' Inst. Arch.* 1872, pl. D).

The *angustus clavus* probably survives in the *clavi* on the dalmatic, which was recognized as an ecclesiastical garb in the earlier part of the fourth century (*Vita Sylvestri I.*, p. 266, Combéfis), though down to A.D. 640 the *clavi* are always represented as black, according to Marriott (*Vestiarium Christianum*, p. lv.).

Some writers maintain that the drawing below, representing Rome personified, clothed in a robe called *cyclas* (q. v.), shows the *latus clavus* falling in a broad purple stripe down the breast.

It is true that the singular (*latus clavus*) is generally used, but this is also true of the *angustus clavus*, which confessedly consisted of two stripes; while the employment of the plural, *latis clavis*, is striking in a passage of Varro, which also insists on the resemblance of the two garments, by using as an illustration of an analogy a tunic, in which of the two pieces (front and back) one has the *lati*, the other the *angusti, clavi*. (*Non, si quis tunicam in usu ita* [E. Schulze, *inusitate*] *consuit, ut altera plagula sit angustis clavis, altera latis, utraque pars in suo genere caret, analogia* [*L. L.* ix. 79]. Cf. for the use of the plural, Festus, p. 209 a, 23: *tunica autem palmata a latitudine clavorum dicebatur, quae nunc a genere picturae appellatur.*) Again, Augustus, among other affectations of simplicity, *usus est . . . clavo nec lato nec angusto* (Suet. *Aug.* 73), which is quite intelligible if the two ornaments differed only in breadth, but inexplicable on the other hypothesis; while Herodian (v. 5, 9) speaks of the

Supposed Latus Clavus. (From a painting of Rome personified.)

stripe down the centre of the tunic worn by the priests of the Sun, instituted by Elagabalus, as a Phœnician custom.

As the tunic was composed of a front piece and a back piece sewn together, the passage quoted above from Varro goes to show that the *lati clavi* were worn down the back as well as down the front. In support of this may be cited Varro, *Sat. Menipp.* 313, Bücheler: *quorum vitreae togae ostentant tunicae clavos*, which refers to togas made of such diaphanous material that the *clavi* could be seen through them at the back. With the same intent of displaying this mark of distinction, the wearer of the *tunica laticlavia* is to gird himself so that it may fall low (Quint. xi. 3, 139). Pliny observes that in his time it was becoming a fashion to weave the *tunica lati clavi* of a stuff resembling *gausapa* (*H. N.* viii. § 193). The false derivation quoted from Festus above for *palmata* as applied to *tunica* may possibly indicate that the breadth of the *latus clavus* was about a palm.

The equivalents used in the Greek writers are: *clavus*, σημεῖον: *tunica laticlavia*, ἡ πλατύσημος: *tunica angusticlavia*, ἡ στενόσημος: *tunica asema* (Lamprid. *Alex. Sev.* 33, 4), ἡ ἄσημος: *tunica clavata*, ἡ σημειωτός. See TUNICA.

The chief authorities for the subject are Ferrarius, *De Re Vestiaria* (Padua, 1654); Rubenius, *De Re Vestiaria Veterum Praecipue de Lato Clavo Libri Duo* (Antwerp, 1665); Ferrarius, *Analecta de Re Vestiaria* (Padua, 1690); Marquardt, *Röm. Privatleben* (1886), pp. 544 foll.; id. *Historia Equitum Rom.* pp. 77, 80; E. Schulze, in *Rhein. Mus.* (1875), pp. 120 foll. See also Hope, *The Costume of the Ancients* (2d ed. 1875); Racinet, *Le Costume Historique*, vol. ii. (1887).

Clay. See CRETA; FICTILÉ.

Clazomĕnae (Κλαζομεναί). An important city of Asia Minor, and one of the twelve Ionian cities, on the north coast of the Ionian peninsula, upon the Gulf of Smyrna. It was the birthplace of Anaxagoras, and was also celebrated for its temples of Apollo, Artemis, and Cybelé.

Cleander (Κλέανδρος). (1) A tyrant of Gela, who reigned B.C. 504–498 and was succeeded by his brother Hippocrates, whom Gelon deposed in B.C. 491. (2) A Phrygian slave, the favourite of the emperor Commodus (q. v.), and torn in pieces by the Roman mob during a bread-riot.

Cleanthes (Κλεάνθης). (1) A Greek philosopher, a native of Assos in Asia Minor. He was originally a boxer (Diog. Laërt. vii. 168), and while attending at Athens the lectures of Zeno, the founder of the Stoic philosophy, gained a livelihood at night by carrying water. He was Zeno's disciple for nineteen years, and in B.C. 263 succeeded him as head of the Stoic school. He died in his eighty-first year by voluntary starvation. A beautiful *Hymn to Zeus* is the only one of his writings that has come down to us, of which a good edition is that of Pearson (London, 1891). The titles of the others are given by Diogenes Laërtius (vii. 4). (2) A painter of Corinth.

Clearchus (Κλέαρχος). A Spartan, who distinguished himself in several important commands during the latter part of the Peloponnesian War, and at the close of it persuaded the Spartans to send him as a general to Thrace, to protect the Greeks in that quarter against the Thracians. But having been recalled by the ephors, and refusing to obey their orders, he was condemned to death. He thereupon crossed over to Cyrus, collected for him a large force of Greek mercenaries, and marched with him into Upper Asia, in B.C. 401, in order to dethrone his brother Artaxerxes, being the only Greek who was aware of the prince's real object. After the battle of Cunaxa and the death of Cyrus, Clearchus and the other Greek generals were made prisoners by the treachery of Tissaphernes, and were put to death. See Xenophon's *Anabasis*, bks. i. and ii.

Clemens (Κλήμης). (1) Called ROMĀNUS, to distinguish him from Clemens of Alexandria. One of the early Christians, said by Origen to

have been the friend and fellow-traveller of St. Paul, and afterwards bishop of Rome, to which station he was chosen A.D. 67, or, according to some, A.D. 91. He was the author of an epistle to the church of Corinth. Of this work, the only manuscript extant was in the British Museum until 1875, when Bryennios published a complete MS. of 1056 found at Constantinople; and in 1876, Cambridge University got possession of a Syriac MS. of the year 1170. Archbishop Wake printed a translation in 1705. The best edition of the original is that of Lightfoot (1869; appendix 1877). See Cotterill, *Modern Criticism* (Edinb. 1884). Clemens is supposed to have died at Rome about the close of the first century, though a legend of the ninth century makes him to have been martyred in the Crimea in A.D. 102. Besides the epistle mentioned above, there have been ascribed to Clemens two Syriac epistles on Virginity, the so-called *Clementinae* ("Recognitions" and "Homilies"), and several letters; but these may all be regarded as spurious. (2) T. FLAVIUS, a Father of the Church, who flourished between A.D. 190 and 217, and is commonly called ALEXANDRĪNUS, to distinguish him from Clemens of Rome. He is supposed by some to have been a native of Athens, and by others of Alexandria, but of his real origin very little is known. He early devoted himself to study in the schools of the latter city, and had many preceptors. His Hebrew preceptor, whom he calls "the Sicilian bee," was unquestionably Pantaenus, a Jew by birth, but of Sicilian extraction, who united Grecian with sacred learning, and was attached to the Stoic philosophy. Clemens so far adopted the ideas of this preceptor as to espouse the moral doctrine of the Stoics. In other respects he followed the Eclectic method of philosophizing. While the pagan philosophers pillaged the Christian stores to enrich the Eclectic system, this Christian father, on the contrary, transferred the Platonic, Stoic, and Oriental dogmas to the Christian creed, as relics of ancient tradition originating in Divine revelation. His most distinguished follower was Origen.

In the hope of recommending Christianity to his catechumens, Clemens made a large collection of ancient wisdom, under the name of *Stromata* (Στρωματεῖς, "patchwork"), and intended to denote the miscellaneous nature of the philosophical and religious topics of which the work treats. He assigned as a reason for the undertaking, that much truth is mixed with the dogmas of philosophers, or, rather, covered and concealed in their writings, like the kernel within its shell. This work is of great value, as it contains many quotations and relates many facts not elsewhere preserved. Besides the *Stromata*, we have the following works of Clemens remaining: (*a*) *Protrepticon* (Λόγος Προτρεπτικός), or an exhortation to the Pagans; (*b*) *Paedagogus* (Παιδαγωγός), or the instructor; (*c*) the fragments of a treatise on the use of riches, entitled, "What rich man shall be saved?" The works of Clemens were first printed in Greek only, at Florence, in 1550. Of the various editions with Latin versions, the best is that of Archbishop Potter, 2 vols. (Oxford, 1715). A later edition is that of Klotz (Leipzig, 1834). A translation will be found in Clark's *Ante-Nicene Library* (1877–79). See Merk, *Clemens von Alexandria* (Leipzig, 1879); and Bigg, *Christian Platonists* (Bampton Lect. 1886).

Clementinae. See CLEMENS (1).

Cleŏbis (Κλέοβις). See BITON.

Cleobūlus (Κλεόβουλος). One of the Seven Sages, of Lindus in Rhodes, son of Evagoras, lived about B.C. 580. He and his daughter, Cleobuliné or Cleobulé, were celebrated for their skill in riddles. To the latter is ascribed a well-known one on the subject of the year: "A father has twelve children, and each of these thirty daughters, on one side white, and on the other side black, and, though immortal, they all die." See AENIGMA; SEVEN SAGES.

Cleombrŏtus (Κλεόμβροτος). (1) A king of Sparta, who succeeded his brother Agesipolis I. He was defeated by Epaminondas in the battle of Leuctra, and lost his life on that occasion. (2) A son-in-law of Leonidas II., king of Sparta, who usurped the kingdom after the expulsion of that monarch, but was soon after expelled in turn and sent into banishment.

Cleomēdes (Κλεομήδης). A Greek writer, supposed to have been the author of the work which has reached us entitled Κυκλικῆς Θεωρίας Μετεώρων Βίβλια δύο, or Circular Theory of the Stars. He flourished in the second century A.D. Ed. by Schmidt (Leipzig, 1832).

Cleomĕnes (Κλεομένης). (1) King of Sparta, ascended the throne B.C. 519. At the beginning of his reign he undertook an expedition against the Argives, defeated them, and destroyed a large number who had taken refuge in a sacred grove. He afterwards drove out the Pisistratidae from Athens. This is the same Cleomenes whom Aristagoras endeavoured, but in vain, to involve in a war with the Persians. He afterwards managed, by undue influence, to procure an oracular response from Delphi, pronouncing his colleague Demaratus illegitimate, and thus obtained his deposition. Becoming alarmed, subsequently, lest the fraud should be discovered, Cleomenes fled secretly to Thessaly, and from thence passing into Arcadia, he began to stir up the people of this latter country against Sparta. The Lacedaemonians, fearing his intrigues, recalled him, but he died soon after his return, in a fit of insanity, by his own hand (Herod. v. 64; v. 49 foll.; v. 65, etc.). (2) Cleomenes II., succeeded his brother Agesipolis II. on the throne of Sparta, B.C. 371. The power of his country was then on the decline, and he possessed not the requisite talents to restore it to its former state. He reigned sixty years and ten months without having done anything worthy the notice of posterity (Pausan. iii. 6). (3) Cleomenes III., son of Leonidas II., ascended the Spartan throne B.C. 236. Dissatisfied at the prevailing manners of Sparta, he resolved to bring about a reform, and to restore the institutions of Lycurgus, after the example of Agis, who had lost his life in a similar attempt. Thinking that war would furnish the best opportunity for the execution of his design, he led his forces against the Achaeans, who were commanded by Aratus, and greatly distinguished himself. Returning after this to Sparta, with a portion of his army, he put to death the Ephori, made a new division of the lands, and introduced again the old Spartan system of education. He also took his brother Euclidas as his colleague on the throne, and thus for the first and only time the Spartans had two kings of the same family. After a long, and in many respects successful, series of operations against the Achaeans and Macedonians, the latter of whom

had been called in by Aratus as allies, Cleomenes was defeated by Antigonus in the battle of Sellasia (B.C. 222), and immediately after fled to Ptolemy Euergetes in Egypt. This monarch treated him with some degree of generosity, but his successor, Ptolemy Philopator, a weak and suspicious prince, soon began to look upon him with an evil eye, and at last kept him in confinement. The Spartan monarch, in a fit of despair, and taking advantage of the temporary absence of Ptolemy from his capital, broke forth from the place where he had been kept in custody, along with thirteen of his friends, and endeavoured to arouse the inhabitants in the cause of freedom. But, finding their efforts fruitless, they fell by their own hands (B.C. 220). (4) An Athenian sculptor, who probably flourished in the Augustan Age. The celebrated Venus de' Medici, now at Florence, is perhaps his. He is described on the pedestal as son of Apollodorus. The "Germanicus" of the Louvre was the work of his son, who bore the same name.

Venus de' Medici of Cleomenes. (Uffizi Gallery, Florence.)

Cleon (Κλέων). An Athenian, the son of a tanner, and said himself to have exercised that trade. Of extraordinary impudence and little courage, slow in the field, but forward and noisy in the assembly, corrupt, but boastful of integrity, and supported by a coarse but ready eloquence, he gained such consideration by flattering the lower orders that he became the head of a party. By an extraordinary train of circumstances he came off victorious in the affair of Sphacteria (q. v.), the Athenian populace having chosen him one of their generals. Elated upon this with the idea that he possessed military talents, he caused himself to be appointed commander of an expedition into Thrace. He was slain in a battle at Amphipolis against Brasidas, the Spartan general, B.C. 422.

It is probably unfortunate in the interest of historical truth that the accounts we have of Cleon's personality exist only in the writings of Thucydides and a partisan play, *The Knights*, of Aristophanes, both of whom were violently prejudiced against Cleon, the former personally and the latter politically. For some remarks on this head, see the history of Grote.

Cleōnae (Κλεωναί). (1) An ancient town in Argolis, on the road from Corinth to Argos, on a river of the same name flowing into the Corinthian Gulf. In its neighbourhood was Nemea, where Heracles killed the lion, which is accordingly called Cleonaeus Leo by the poets. (2) A town in the peninsula Athos in Chalcidicé. (3) See HYAMPOLIS.

Cleopātra (Κλεοπάτρα and Κλεωπάτρα). (1) A daughter of Idas and Marpessa, and the wife of Meleager (Hom. *Il.* ix. 557). (2) The wife of Philip of Macedon, whom that monarch married after he had repudiated Olympias. After the death of Philip, Olympias compelled her to destroy herself (Just. ix. 7). (3) A daughter of Philip and Olympias, and sister to Alexander the Great. She married Alexander of Epirus, who fell in Italy (Just. ix. 6, 1). After the death of Alexander of Macedon, her hand was sought by Perdiccas and others of his generals, but she was put to death by Antigonus. (4) A daughter of Mithridates, and the wife of Tigranes (Just. xxxviii. 3). (5) A daughter of Antiochus III. of Syria. She married Ptolemy V., king of Egypt, and was left guardian of her infant son Ptolemy VI., but she died soon after her husband, to the great regret of her subjects. (6) A daughter of Ptolemy Philometor, was the wife of three kings of Syria, and the mother of four—namely, of Antiochus Dionysius, by her first husband, Alexander Balas; of Seleucus V. and Antiochus VIII., by Demetrius Nicator; and, lastly, of Antiochus IX., surnamed Cyzicenus, by Antiochus Euergetes or Sidetes. She was compelled by her son, Antiochus VIII., to drink the poison which she had prepared for him, B.C. 120. (7) The most famous of the name was the daughter of Ptolemy Auletes, and remarkable for her beauty and personal accomplishments. According to the usage of the Alexandrian court, she married her young brother, Ptolemy XII., and began to reign with him in her seventeenth year. Both she and her husband, being minors, were placed by the will of their father under the guardianship of Rome, an office which the Senate assigned to Pompey. An insurrection breaking out in the Egyptian capital soon after the commencement of this reign, Cleopatra was compelled to yield to the tide of popular fury, and to flee into Syria, where she sought protection in temporary exile. The flight of this princess, though mainly arising from the tumult just mentioned, was unquestionably accelerated by the designs of the young king and his ambitious ministers. Their object became manifest when Cleopatra, after a few months' residence in Syria, returned towards her native country to resume her seat on the throne. Ptolemy prepared to oppose her by force of arms, and a civil war would inevitably have ensued, had not Caesar at that very juncture sailed to the coast of Egypt in pursuit of Pompey. A curious interview soon took place between Cleopatra and the Roman general. She placed herself on board a small skiff,

Cleopatra. (From a Composite Photograph of the Heads on four Egyptian Coins. Reproduced by permission from Gorringe's *Egyptian Obelisks*.)

under the protection of Apollodorus, a Sicilian Greek, set sail from the coast of Syria, reached the harbour of Alexandria in safety, and had herself conveyed naked into the chamber of the Roman commander in the form of a large package of goods. The stratagem proved completely successful. Cleopatra was now in her twentieth year, distinguished by extraordinary personal charms, and surrounded with all the graces which give to those charms their greatest power. Her voice was extremely sweet, and she spoke a variety of languages with propriety and ease. She could, it is said, assume all characters at will, which all alike became her, and the impression that was made by her beauty was confirmed by the fascinating brilliancy of her conversation. The day after this singular meeting, Caesar summoned before him the king, as well as the citizens of Alexandria, and made arrangements for the restoration of peace, procuring Cleopatra, at the same time, her share of the throne. Pothinus, however, one of Ptolemy's ministers, in whose intriguing spirit all the dissensions of the court had originated, soon stirred up a second revolt, upon which the Alexandrian War commenced, in which Ptolemy was defeated and lost his life by drowning. Caesar now proclaimed Cleopatra queen of Egypt; but she was compelled to take her brother, the younger Ptolemy, who was only eleven years old, as her husband and colleague on the throne. The Roman general continued for some time at her court, and she bore him a son, called, from the name of his putative father, Caesarion. During the six years which immediately followed these events, the reign of Cleopatra seems not to have been disturbed by insurrection, nor to have been assailed by foreign war. When her brother, at the age of fourteen, demanded his share in the government, Cleopatra poisoned him, and remained sole possessor of the regal authority. The dissensions among the rival leaders who divided the power of Caesar had no doubt nearly involved her in a contest with both parties; but the decisive issue of the battle of Philippi relieved her from the hesitation under which some of her measures appear to have been adopted, and determined her inclinations, as well as her interests, in favour of the conquerors. To afford her an opportunity of explaining her conduct, Antony summoned her to attend him in Cilicia, and the meeting which she gave him on the river Cydnus has employed the pen, not only of the historian, but of the prince of English dramatists.

The artifices of this fascinating princess, now in her twenty-seventh year, so far gained upon Antony as not only to divert his thoughts from his original purpose of subjecting her kingdom to the payment of tribute, but entirely to lull his ambition to sleep, and make him sacrifice his great stake as a candidate for the empire of the world. After a fruitless attack upon the territory of Palmyra, he hastened to forget his disgrace in the society of the Egyptian queen, passing several months at Alexandria in the wildest and most delirious dissipation. The death of his wife, and his subsequent marriage with Octavia, delayed for a time the crisis which his ungoverned passions were preparing for him. But, though he had thus extricated himself from the snares of Alexandria, his inclinations too soon returned to that unlucky city; for we find that when he left Rome to proceed against the Parthians, he despatched in advance his friend Fonteius Capito to conduct Cleopatra into Syria.

Cleopatra. (Painting on Slate from the Villa of Hadrian near Tivoli.)

On his return from this disgraceful campaign, he incurred still deeper dishonour by once more willingly submitting to that bondage which had rendered him contemptible in the eyes of most of his followers.

Passing over events which have been alluded to in the article AUGUSTUS CAESAR, we come to the period that followed the battle of Actium, at which the desertion of Cleopatra with her galleys and the pursuit of her by the infatuated Antony changed the destiny of the Roman Empire (B.C. 30). When Octavianus advanced against Egypt, and Antony had been a second time defeated under the walls of Alexandria, Cleopatra shut herself up with a few at-

tendants and the most valuable part of her treasures in a strong building which appears to have been intended for a royal sepulchre. To prevent intrusion by friend or enemy she caused a report to be circulated that she had retired into the monument to put herself to death. Antony resolved to follow her example, and threw himself upon his sword; but being informed, before he expired, that Cleopatra was still living, he caused himself to be carried into her presence, and breathed his last in her arms. Octavianus, after this, succeeded in getting Cleopatra into his power, and the queen at first hoped to subdue him by her attractions; but finding at last that her efforts were unavailing, and suspecting that her life was spared only that she might grace the conqueror's triumph, she ended her days, if the common account is to be credited, by the bite of an asp; though some ascribed her death to poison administered internally. A small puncture in the arm was the only mark of violence which could be detected on the body of Cleopatra, and it was therefore believed that she had procured death either by the bite of a venomous reptile or by the use of a poisoned bodkin. She died in her thirty-ninth year, having reigned twenty-two years from the death of her father. Octavianus, it is said, though deprived by this act of suicide of the greatest ornament of his approaching triumph, gave orders that she should have a magnificent funeral, and that her body, as she desired, should be laid by that of Antony. Her two children by Antony were reared by the neglected wife Octavia.

The name of Cleopatra has been linked by romance and poetry with those of the most fascinating women the world has seen—Helen of Troy, Mary Stuart, and Ninon de Lenclos—and has always exercised a powerful influence upon the imagination of men. In English literature the genius of Shakespeare and of Dryden has made her story the theme of dramas; while the resources of art have been exhausted to produce types that should satisfy the eye and the mind of the critic.

Cleopatris (Κλεοπατρίς). A city of Egypt, at the head of the Sinus Arabicus and in the immediate vicinity of Arsinoë. See ARSINOË.

Cleostrătus (Κλεόστρατος). An astronomer of Tenedos, who is said to have introduced the familiar Zodiac signs. He flourished about the year B.C. 500.

Clepsȳdra (κλεψύδρα). A water-clock. See HOROLOGIUM.

Clerk. See SCRIBA.

Clerūchi (κληροῦχοι). See CLERUCHIA.

Cleruchia (κληρουχία). A kind of Greek colony, which differed from the ordinary colonial settlement in the fact that the settlers remained in close connection with their mother-city. The Athenian *cleruchiae* are the only ones of which we have any detailed knowledge. A conquered territory was divided into lots of land, which were assigned to the poorer citizens as *cleruchi* or "holders of lots." The original inhabitants would be differently treated according to circumstances. In many cases they were compelled to emigrate; sometimes the men were killed and the women and children enslaved; but ordinarily the old inhabitants would have become the tenants of the settlers, and take, generally, a less privileged position. The settlers formed a separate community, elected their own officials, and managed their local affairs; but they continued to be Athenian citizens, with all the rights and duties of their position. They remained under the authority of Athens, and were obliged to repair to the Athenian courts for justice in all important matters. See COLONIA.

Clerus (κλῆρος). See HERES; INHERITANCE.

Cleta (Κλήτα). See CHARITES.

Cletēres (κλητῆρες) or **Cletŏres** (κλήτορες). Summoners; persons who at Athens were witnesses to the prosecutor of a suit, that he had served the defendant with a notice of the action brought against him and of the day on which it would be necessary for him to appear for the first examination of the case. They were not, therefore, court officials, but only agents of the prosecutor, and their names were subscribed to his declaration. See Meier, *Att. Process*, pp. 212, 576.

Clibanarii. The same as *cataphracti* (q. v.).

Clibănus (κλίβανος). A covered vessel pierced round with small holes and used for baking bread, being enveloped in hot ashes whose warmth penetrated the holes (Petron. 35).

Clientēla. See CLIENTES.

Clientes. The name originally applied to such inhabitants of Rome as had lost or given up the citizenship of their own cities, and had settled in Roman territory. Here, having no legal rights, they were compelled, in order to secure their personal freedom, to seek the protection of some Roman citizen, a term which, in ancient times, could mean only a patrician. The relation thus set on foot was called *clientela*, and was inherited by the descendants of both parties. Accordingly the client entered into the family of his patron (*patronus*), took his gentile name, and was admitted to take part in the family sacrifices. The patron made over to him a piece of land as a means of support, protected him from violence, represented him at law, and buried him after his death. The client, on his part, accompanied his patron abroad and on military service, gave his advice in legal and domestic matters, and made a contribution from his property if his patron were endowing a daughter, or had to be ransomed in war or to pay a fine. The relation between patron and client is also illustrated by the fact that neither party could bring an action against the other in a court of law, or bear witness against him, or vote against him, or appear against him as advocate. A man's duty to his client was more binding than his duty to his blood relations, and any violation of it was regarded as a capital offence.

When Servius Tullius extended the rights of citizenship to the clients as well as to the plebeians, the bond between patron and client still continued in force, although it gradually relaxed with the course of time. At the end of the republican age the *status* of client, in the proper sense of the word, had ceased to exist. Under the Empire the *clientela* was a mere external relation between the rich and the poor, the great and the obscure. It involved no moral obligation on either side, but was based merely on the vanity of the one party and the necessity of the other. It was no unusual thing to find persons who had no settled means of subsistence trying, by flattery and servile behaviour, to win the favour of the great. Even philosophers and poets, like Statius and

Martial, are found in this position. The client performed certain services, called on his patron in the morning, accompanied him on public occasions, and was in turn invited to his table, received presents from him, and (if he could get it) a settled provision. Instead of inviting their numerous clients, the rich would often present them with a small sum of money called *sportula*. The relation was entirely a free one, and could be dissolved at pleasure by either party.

In the republican age whole communities, and even provinces, when they had submitted to the Roman yoke, would sometimes become clients of a single *patronus*. In this case the *patronus* would usually be the conquering general. Marcellus, for instance, the conqueror of Syracuse, and his descendants, were patrons of Sicily. The practical advantages which were secured to a foreign community by this permanent representation at Rome are obvious. Accordingly we find that, under the Empire, even cities which stood to Rome in no relation of dependence, such as colonies and *municipia*, sometimes selected a *patronus*. The *patronus* was, in such cases, always chosen from among the senators or *equites*. See Mommsen, *Abhandlung über das römische Gastrecht und die römische Clientel* (in *Römische Forschungen*) (Berlin, 1864–79); McLennan, *The Patriarchal Theory* (London, 1885); and Morey, *Outlines of Roman Law* (New York, 1889).

Clima (κλίμα). Literally "a slope" or "inclination"; a term used in the mathematical geography of the Greeks with reference to the inclination of various parts of the earth's surface to the plane of the equator. Before the globular figure of the earth was known, it was supposed that there was a general slope of its surface from south to north, and this was called κλίμα. But as the science of mathematical geography advanced, the word was applied to different belts of the earth's surface, which were determined by the different lengths of the longest day at their lines of demarcation. This division into climates was applied only to the northern hemisphere, as the geographers had no practical knowledge of the earth south of the equator. The term κλίμα was afterwards applied to the temperature of these belts; hence the meaning of the modern word *climate*.

Hipparchus (about B.C. 160) seems to have been the first who made use of this division; his system is explained at length by Strabo (ii. p. 132).

The word *clima* is found only in the later Latin, the pure Latin term being *inclinatio*, *declinatio*, or *devergentia*.

Climax (κλῖμαξ). (1) A ladder or staircase. (See DOMUS; SCALAE.) (2) An instrument of torture. See TORMENTUM.

Climax (Κλῖμαξ). The name applied to the western termination of the Taurus range, which extends along the western coast of the Pamphylian Gulf, north of Phaselis in Lycia. Alexander made a road between it and the sea.

Climberrum. The capital of the AUSCI (q. v.).

Clinias (Κλεινίας). (1) A Pythagorean philosopher and musician, 400 years before the Christian era. (2) An Athenian, said by Herodotus (viii. 17) to have been the bravest of his countrymen in the battle fought against the Persian fleet at Artemisium; and the Athenians are said by the same writer to have conducted themselves on that occasion with the greatest valour of any of the Greeks. This Clinias was the father of the celebrated Alcibiades (q. v.). He married Dinomaché, the daughter of Megacles, grandson to Agaristé, the daughter of Clisthenes, tyrant of Sicyon. He fell at the battle of Coronea.

Clinĭcus (κλινικός). (1) A visiting physician who attended his patient at the bedside (Mart. ix. 27). (See MEDICUS.) (2) An undertaker (Mart. i. 31). See VESPILLO.

Clinŏpus (κλινόπους). The foot of a bedstead. See LECTUS.

Clinton, HENRY FYNES. A remarkable English classical scholar, born at Gamston (Nottinghamshire) in 1781. Educated at Westminster School and at Christ Church, Oxford (1803), he showed an unusual aptitude for the study of classical literature and history, which he pursued with little interruption all his life, though he served as member of Parliament for Aldborough from 1806 to 1826.

His life-work was the elucidation of Greek and Roman chronology, and his two great productions stand upon a basis of such remarkably profound and enduring scholarship that they are unlikely ever to be superseded or disused. These are the *Fasti Hellenici: a Civil and Literary Chronology of Greece*, 4 vols. (1824–34), and the *Fasti Romani: a Civil and Literary Chronology of Rome and Constantinople from the Death of Augustus to the Death of Heraclius*, 2 vols. (1845–51). Of the former work, an epitome was published in 1850; and of the second, in 1854. Mr. Clinton died at Welwyn, October 24th, 1852. His literary remains were edited and published by Mr. C. F. J. Clinton in 1854.

Clio (Κλειώ). The Muse who presided over history, and generally represented as holding a half-opened roll. The invention of the cithara was ascribed to her. Having drawn on herself the anger of Aphrodité, by taunting her with her passion for Adonis, Clio was inspired by the goddess with love for Pierus, the son of Magnes, and bore him a son named Hyacinthus (Apollod. i. 3, 2 foll.). Her name is derived from κλεῖος (Ionic for κλέος), "glory," "renown," etc., because she celebrates the glorious actions of the good and the brave.

Clio, the Muse of History. (From a Statue now in Sweden.)

Clipeus and **Clipeum** (ἀσπίς, σάκος). (1) The large shield used by the Greeks and the Romans, originally of circular shape, said to have been first used by Proetus and Acrisius of Argos (Pausan. ii. 25, § 6); and therefore called *clipeus Argolicus*. According to other accounts, however, it was derived from the Egyptians (Herod. iv. 180).

One of the earliest extant representations of Greek shields is to be found in the engraving on a sword-blade found at Mycenae, representing a

combat between men and lions (Helbig, *Homerische Epos*, p. 232). It will be seen that some of the men carry shields resembling a *scutum*, others shields which recall the shape of the Boeotian shield, and that each form covers about three quarters of the person, and is partly supported by a strap passing round the shoulders.

Early Representation of Greek Shields. (Helbig.)

The heroes of the *Iliad* carry a shield which is round (iii. 347) and large enough to cover the whole man (ἀμφιβρότη, ποδηνεκής). It is composed by sewing together circular pieces of untanned ox-hide, varying in number. These are strengthened on both sides by plates of bronze, the outer hides and plates being of smaller diameter, so that on the edge of the shield both hide and metal are thinnest (*Il.* xx. 275).

Sarpedon's shield is forged of plates of bronze, to which ox-hides are attached on the inside by golden rods or bolts (ῥάβδοι) running all round the circle. Ten circles of bronze run round Agamemnon's shield. Achilles' shield is composed entirely of metal in five plates—two of bronze, two of tin, and a central one of gold. The structure is bound together by a metal rim (ἄντυξ), which in Achilles' shield is triple. At the centre of the shield is a metal boss (ὀμφαλός). Agamemnon's shield is studded with twenty bosses of tin and a central one of *cyanus* (*Il.* xi. 34).

When not in use the shield was suspended by the τελαμών, which passed around the breast, the shield hanging at the back. (See BALTEUS.) The practice of decorating the shield had commenced in the Homeric Age (*Il.* xi. 36).

In later times the shields were smaller, usually covering the warrior from the neck to the knees only. Besides the circular or Argive shield, we frequently find mentioned one of an oval shape with a strong rim and apertures in the middle of each side (Eurip. *Phoeniss.* 1386). This is known as the Boeotian shield.

Greek Shield. (Tischbein.)

The shield was at last formed entirely of brass (πάγχαλκος), and a sort of apron, probably of leather or some thick material, was sometimes attached to it, especially when one did not wear greaves to protect his legs. The simplest arrangement to hold the shield consisted of two metal handles, one to pass the arm through and one to grasp with the hand; but the more elaborate arrangement is shown in the illustration from a terra-cotta vase published by Tischbein (iv. tab. 20). In it the broad band that runs across the shield like the diameter of a circle is of metal, the thong about the edge of the rim of leather (πόρπαξ).

At the close of a war it was customary for the Greeks to suspend their shields in the temples, when the πόρπακες were taken off, in order to render them unserviceable in case of any sudden or popular outbreak. Sometimes shields were kept in a case (σάγμα), (Aristoph. *Ach.* 574).

The ἀσπίς was the characteristic defensive weapon (ὅπλον) of the heavy-armed infantry (ὁπλῖται) during the historical times of Greece, and is opposed to the lighter πέλτη and γέρρον; hence we find the word ἀσπίς used to signify a body of ὁπλῖται (Xen. *Anab.* i. 7, § 10). It was distinctively a Greek shield, and thus none of the Eastern peoples who served under Xerxes (Herod. vii. 61 foll.) were armed with it.

The Roman *clipeus* is seen in the accompanying illustration from the Column of Trajan. According to Livy (i. 43), when the census was instituted by Servius Tullius, the first class only used the clipeus, and the second were armed with the *scutum* (q. v.); but after the Roman soldier received pay, the clipeus was discontinued altogether for the Sabine *scutum* (Liv. viii. 8; cf. ix. 19; Plut. *Rom.* 21; Diod. *Eclog.* xxiii. 3, who asserts that the original form of the Roman shield was square, and that it was subsequently changed for that of the Tyrrhenians, which was round).

Clipeus, Roman Shield. (Column of Trajan.)

The emblazoning of shields with devices (σήματα, σημεῖα) was said to be derived from the Carians (Herod. i. 171). The bearings on the shields of the heroes before Thebes, as described by Aeschylus in the *Seven against Thebes*, exhibit the development of devices in post-Homeric times. Some shields, like Agamemnon's, bear subjects designed to strike terror; to that of Tydeus bronze bells are attached with the same object. Other subjects are purely mythological or indicate the owner's ancestry. This custom of emblazoning shields is illustrated on a very beautiful gem from the antique, in which the figure of Victory is represented inscribing upon a clipeus the name or merits of some deceased hero.

From the historians we find that while an individual sometimes attracted attention by an un-

usual device, cities made use of some common symbol for their shields which might be easily recognizable by their friends: thus the Lacedaemonians used Λ, the Sicyonians Σ, the Thebans Heracles's club—a practice of which the enemy sometimes took a treacherous advantage (Xen. *Hell.* iv. 4, 10; vii. 50; Pausan. iv. 58, 5).

Each Roman soldier also had his own name and a mark indicating his cohort inscribed upon his shield, in order that he might readily find his own when the order was given to unpile arms (Veget. ii. 17), and sometimes the name of the commander under whom he fought (Hirt. *Bell. Alex.* 58).

Victorious armies sometimes dedicated their own shields or an engraved shield of gold as an offering in a temple (Herod. i. 92). For decorative purposes, shields in metal or marble were often suspended from the roofs of porticoes or in the *atria* of private houses. See M. Albert in the *Revue Archéologique* (1881).

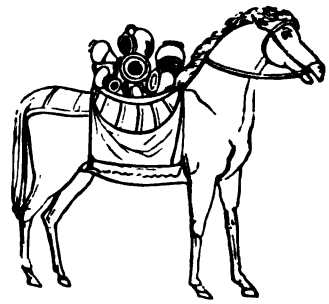
(2) CLIPEUS is also the name of a contrivance for regulating the temperature of the vapour-bath. See BALNEAE.

Clisthĕnes (Κλεισθένης). (1) A tyrant of Sicyon, who in B.C. 595 aided the Amphictyons in the Sacred War against Cirra, which ended in the destruction of that city. He was a resolute enemy of the Dorians, and in that spirit waged war on Argos. (See Herod. v. 67; vi. 125; Thuc. i. 18). (2) An Athenian, the son of Megacles and Agarista. He was the head of the Alcmaeonid family, and was opposed by Isagoras and the nobles; but by the support of the people reformed the constitution of the State upon a democratic basis. His changes were (1) the establishment of ten instead of four tribes, and the division into demes (see DEMUS); (2) the introduction of ostracism (see OSTRACISMUS); (3) the revival of election by lot; (4) the weakening of the power of the Heliastic court (see DICASTES). In spite of the interference of the Spartans under Cleomenes, these changes were finally established (B.C. 508). Of the later years of the life of Clisthenes, nothing definite is known. (Herod. v. 63–73; and vi. 131; Arist. Ἀθ. Πολ. 20, 21, 41.)

Clitarchus (Κλείταρχος). A Greek historian, son of the historian Dinon. He flourished about B.C. 300, and was the author of a great work, in at least twelve books, upon Alexander the Great. He was notoriously untrustworthy, and inclined to believe in the marvellous; his style was turgid and highly rhetorical; but his narrative was so interesting that he was the most popular of all the writers on Alexander. The Romans were very fond of his book, which was indeed the main authority for the narratives of Diodorus, Trogus Pompeius, and Q. Curtius. A number of fragments of it still survive.

Clitellae (κανθήλια). A pair of panniers, and therefore only used in the plural number. In Italy they were commonly used with mules or asses, but in other countries they were also applied to horses, of which an instance is given in the following illustration from the Column of Trajan; and Plautus figuratively describes a man upon whose shoulders a load of any kind, either moral or physical, is charged as *homo clitellarius*.

A particular spot in the city of Rome, and certain parts of the Via Flaminia, which, from their undulations in hill and valley, were thought to resemble the flowing line of a pair of panniers, were also termed Clitellae.



Clitellae. (Column of Trajan.)

Cliternum and **Cliternia**. A town of the Frentani in the territory of Larinum.

Clitomăchus (Κλειτόμαχος). A native of Carthage. In his early years he acquired a fondness for learning, which induced him to visit Greece for the purpose of attending the schools of the philosophers. From the time of his first arrival in Athens he attached himself to Carneades (q. v.), and continued his disciple until his death, when he became his successor in the academic chair. He studied with great industry and made himself master of the systems of the other schools, but professed the doctrine of suspension of assent, as it had been taught by his master. Cicero relates that he wrote four hundred books upon philosophical subjects. At an advanced age he was seized with a lethargy. Recovering in some measure the use of his faculties, he said, "The love of life shall deceive me no longer," and laid violent hands upon himself. He entered, as we have said, upon the office of preceptor in the Academy immediately after the death of Carneades, and held it thirty years. According to Cicero, he taught that there is no certain criterion by which to judge of the truth of those reports which we receive from the senses, and that, therefore, a wise man will either wholly suspend his assent, or decline giving a peremptory opinion; but that, nevertheless, men are strongly impelled by nature to follow probability. His moral doctrine established a natural alliance between pleasure and virtue. He was a professed enemy to rhetoric, and thought that no place should be allowed in society to so dangerous an art.

Clitor (Κλείτωρ) or **Clitorium**. A town in the north of Arcadia on a river of the same name, a tributary of the Aroanius. There was a fountain in the neighbourhood, the waters of which are said to have given to persons who drank of them a dislike for wine (Pausan. viii. 4, 21).

Clitumnus. A small river in Umbria, springing from a beautiful rock in a grove of cypress-trees where was a sanctuary of the god Clitumnus, and falling into the Tinia, a tributary of the Tiber.

Clitus (Κλεῖτος). A familiar friend and foster-brother of Alexander, who had saved the king's life in battle. Alexander killed him with a javelin in a fit of inebriety, because, at a feast, he preferred the actions of Philip to those of his son. See Plut. *Alex.* 16, 50–52.

Cloāca (ὑπόνομος). A sewer, or drain. Drains for the removal of a city's sewage are of very great

antiquity, since at Nineveh excavations show a very complete system of sewers; while the same is true of Athens, where the remains of the ancient drains have been carefully described by Ziller (*Mittheil. des deutsch. Inst. in Athen* (1877), pp. 117–119).

The sewers of ancient Rome were much admired in ancient times, and were classed by Dionysius of Halicarnassus with the aqueducts and roads as the best proof of the greatness and magnificence of the Roman Empire (iii. 67) Many of the Roman cities in northern Italy and in Gaul still show remains of similar cloacae.

The chief of the ancient Roman sewers still existing is the famous Cloaca Maxima, running from the valley of the Subura at the foot of the Carinae, across the Forum under the south end of the Basilica Iulia, where it is exposed to view, and entering the river Tiber, near the Temple of Hercules in the Forum Boarium, by an arch of peperino shown in the illustration. The original dimensions of the arch were 12 ft. 4 in. in height, and 10 ft. 8 in. in width, but one-third of its height is now choked up by mud.

Present Condition of the Cloaca Maxima.

Another sewer, which like the Cloaca Maxima is still in use, enters the Tiber opposite to the Insula Tiberina. Its antiquity is very great, and it is constructed of large blocks of peperino uncemented. In the quay wall not far from the mouth of the Cloaca Maxima may be seen two smaller arched openings, one of which is now dry, the other discharges the waters of the Aqua Crabra.

M. Agrippa, during his aedileship, in B.C 36, showed great zeal in the supervision of the cloacae, traversing them in a boat and cleansing them at his own expense (Dio Cass. xlix 43). He constructed a cloaca to drain the Campus Martius, which was connected with the Thermae of Agrippa and the Aqua Virgo. This was discovered under Urban VIII., and is at present in use under the name of the Chiavica della Rotonda.

The discoveries made at various times show that the network of smaller drains communicating with these main cloacae still exists, though in great part choked up. Brick is largely used in their construction; sometimes they are covered in with a barrel vault, sometimes by two tiles leaning against each other, sometimes by a single flagstone, but in some cases we find a primitive arrangement of projecting courses of stone which was observed in the drains of Athens.

The expense of cleansing and repairing these cloacae was, of course, very great, and was defrayed partly by the treasury and partly by an assessment called *cloacarium*. Under the Republic the administration of the sewers was intrusted to the censors and aediles; but under the Empire particular officers were appointed for that purpose, *cloacarum curatores*, mention of whom is found in inscriptions. Under the Empire condemned criminals were employed in cleansing the cloacae. (Plin. *Ep.* x. 44 [41].) Theodoric appointed an official to repair the drains, a striking instance of the esteem in which the barbarians held Roman civilization.

On the legal obligations relating to the cloacae at Rome, see Schmidt, *Interdicta de cloacis*, in *Zeitschrift f. gesch. Rechtswiss.* xv. 1, pp. 51 foll.; and for further details as to the Roman *cloacae*, see Burn, *Rome and the Campagna*; Middleton, *Rome in 1885* (1885); id. *Remains of Ancient Rome* (London, 1892).

Cloacarium. See CLOACA

Cloacina. A Roman divinity who presided over sewers (*cloacae*). More properly, however, the word should be written Cluacina (from *cluo* = *purgo*, Plin. xv. 29, 36), being so called because at the end of the war with the Sabines the Romans purified themselves in the vicinity of the statue of Venus with myrtle boughs (Pliny, l. c.). Later, the similarity of spelling caused a confusion with *cloaca, cloacina*. See Lactant i 20.

Cloak. See ABOLLA; AMICTUS; LACERNA; PAENULA; PALLIUM; SAGUM.

Cloanthus. One of the companions of Aeneas, from whom the family of the Cluentii at Rome claimed descent (Verg. *Aen.* v. 122).

Clocks. See HOROLOGIUM.

Clodia. (1) A sister of Clodius (q. v.) the tribune, and a woman of the most abandoned character. She married Q. Metellus Celer, and was suspected of having poisoned him. She is supposed to have been the Lesbia to whom Catullus wrote so many of his love poems. (See CATULLUS, and on the identity, the ingenious conjecture of Dr. A. Gudeman, on Plut. *Cicero*, 29, in the *Amer. Jour. of Philol.* vol. xi. no. 3.) (2) The younger sister of the preceding, and equally infamous in character. She married Lucullus, but was repudiated by him for her scandalous conduct.

Clodia Lex. See LEX.

Clodius Albinus. See ALBINUS.

Clodius Pulcher, PUBLIUS. A noted Roman demagogue, the enemy of Cicero. He first appears in history as an officer of Lucullus in Asia (B.C. 70). In the following year he accused Catiline of extortion in Africa, but was bribed to abandon the prosecution. In B.C. 62, he was alleged to have had an intrigue with Pompeia, the wife of Iulius Cae-

sar, to meet whom he profaned the rites of the Bona Dea by entering the house of Caesar where they were being held; but was detected by Caesar's mother, and subsequently tried for sacrilege, but escaped conviction by lavish bribery. It was because of this affair that Caesar divorced his wife, with the famous remark that those of his household must be above suspicion (Suet. *Iul.* 74). At the trial Clodius had attempted to prove an alibi, but Cicero's evidence showed that Clodius was with him in Rome only three hours before he pretended to have been at Interamna. In order to revenge himself upon Cicero, Clodius caused himself to be adopted into a plebeian family, that he might obtain the formidable power of a tribune of the plebs. As tribune in 58, supported by the triumvirs Caesar, Pompey, and Crassus, he drove Cicero into exile; but, notwithstanding all his efforts, he was unable to prevent the recall of Cicero in the following year. In 56, Clodius was aedile, and attempted to bring his enemy, T. Annius Milo, to trial. Each had gladiators in his pay, and frequent fights took place in the streets of Rome between the two parties. At the time when Clodius was a candidate for the praetorship and Milo for the consulship, on the 20th of January, B.C. 52, on the Via Appia, near Bovillae, an affray ensued between their followers, in which Clodius was killed. The mob was infuriated at the death of its favourite; and such tumults followed at the burial of Clodius that Pompey was appointed sole consul (*consul sine collega*), in order to restore order to the State. See CICERO; MILO; POMPEIUS.

Cloelia. A Roman virgin, given as a hostage to Porsenna. According to the old Roman legend, when Porsenna and the Romans made a peace after the affair of Mucius Scaevola (q. v.), the latter people gave hostages to the king—ten youths and ten maidens, children of noble parents—as a pledge that they would truly keep the peace which had been proclaimed. It happened, as the camp of the Etrurians was near the Tiber, that Cloelia, one of the maidens, escaped with her companions and fled to the brink of the river; and, as the Etrurians pursued them, they all rushed into the water and swam in safety across the stream. But the Romans, jealous of their reputation for good faith, sent them all back to the camp of Porsenna. Not to be outdone in generosity, the monarch gave her and her female companions their freedom, and permitted her to take with her half of the youths; whereupon, with the delicacy of a Roman maiden, she selected those only who were of tender years. The Romans raised an equestrian statue in her honour on the highest part of the Via Sacra (Liv. ii. 13). There is another story, that Tarquinius fell upon the hostages as they were conducted into the Etrurian camp, and with the exception of Valeria, who fled back to the city, massacred them all (Plin. xxxiv. 13).

Klopes Diké or **Klopes Graphé** (κλοπῆς δίκη or γραφή). The action for theft at Athens might be either private or public, and in the former case either before a diaetetes or a court, probably that of the thesmothetae (Meier, *Att. Process*, p. 66, with Lipsius's note 101). The various modes of procedure are enumerated by Demosthenes (*c. Androt.* p. 601, §§ 26, 27).

Closet. See CUBICULUM.

Clota Aestuarium. The modern Frith of Clyde on the western coast of Scotland.

Clothing. See for (1) Outer garments, ABOLLA, ALICULA, AMICTUS, BIRRUS, BRACAE, CALIPTRA, CASTULA, CENTO, CHLAMYS, COA VESTIS, CUCULLUS, CYCLAS, DIPLOIS, ENDROMIS, EXOMIS, FLAMMEUM, LACERNA, LACINIA, NEBRIS, PALLA, PALLIUM, PALUDAMENTUM, PEPLUM, RICA, SAGUM, SINUS, SUFFIBULUM, SYNTHESIS, TEGILLUM, TOGA, TRECHEDIPNUM, TUNICA, UMBO; (2) Under-garments, CHIRODOTA, CINGILLUM, COLOBIUM, DALMATICA, EXPAPILLATUS, INDUSIUM, INTERULA, PAENULA, RECTA, SUBUCULA, SUPPARUM, TUNICA; (3) Head-coverings, ALBOGALERUS, APEX, CALANTICA, CALIENDRUM, CAUSIA, CIDARIS, GALERUS, MITELLA, MITRA, OFFENDIX, PETASUS, PILLEUM, REDIMICULUM, THERISTRUM, TIARA, TUTULUS, VESICA; (4) Coverings for the Feet, BAXEAE, CALCEUS, CALIGA, COTHURNUS, CREPIDA, DIABATHRUM, ENDROMIS, FULMENTA, GALLICAE, LIGULA, MULLEUS, OBSTRAGULUM, PERO, PHAECASIUM, SANDALIUM, SOCCUS, SOLEA, TALARIA, ZANCHA; (5) Throat-covering, FOCALE; (6) Coverings for the Arms and Hands, DIGITALIA, MANICA.

Clotho (Κλωθώ). One of the Fates; the spinner of the thread of destiny. See MOERAE.

Clouds OF ARISTOPHANES. See NEPHELAE.

Clown. See BALATRO; SCURRA.

Club. See CLAVA.

Cluentius Habitus, AULUS. A Roman successfully defended by Cicero (B.C. 66) in an extant oration against a charge of poisoning. (Cf. Quint. ii. 17, 21).

Clupea (called by the Greek writers ASPIS). A town of Africa Propria, twenty-two miles east of Carthage. It was built upon a promontory which was shaped like a shield. Agathocles (q. v.) seized upon this place when he landed in Africa, fortified it, and gave it, from the shape of the promontory, the name of Aspis ("a shield" in Greek, same as *clupeus* in Latin).

Clusium. Now Chiusi; a town of Etruria, on the banks of the Clanis. Its more ancient name was Camers. The Gauls under Brennus besieged it, but marched to Rome without taking it. It was at Clusium that Porsenna held his court; and near this city he erected for himself the splendid mausoleum or labyrinth of which Pliny has transmitted to us a description on the authority of Varro. See LABYRINTHUS.

Clusius. A surname of Ianus, whose temple was closed (*clusum*) in peace.

Clymĕné (Κλυμένη). (1) A daughter of Oceanus and Tethys, who married Iapetus, by whom she had Atlas, Prometheus, Menoetius, and Epimetheus. (2) The mother of Phaëthon. (3) A female servant of Helen, who accompanied her in her flight with Paris.

Clymenĕïdes. A patronymic given to Phaëthon's sisters, who were daughters of Clymené.

Clytaemnestra (Κλυταιμνήστρα). A daughter of Tyndarus, king of Sparta, by Leda. She was born, together with her brother Castor, from one of the eggs which her mother brought forth after her amour with Zeus under the form of a swan. She married Agamemnon, king of Mycenae, and when this monarch went to the Trojan War, he left his wife and family, and all his affairs, to the care of his relation Aegisthus. But the latter proved unfaithful to his trust, corrupted Clytaemnestra, and

usurped the throne. Agamemnon, on his return home, was murdered by his guilty wife, who was herself afterwards slain, along with Aegisthus, by Orestes, son of the deceased monarch. For a more detailed account, see the articles AGAMEMNON and ORESTES.

Clytia (Κλυτία). In Greek mythology an ocean nymph, beloved by the Sun-god, who deserted her. She was changed into the heliotrope, a flower which is supposed always to turn its head in the direction of the sun's movement.

Cneph (Κνήφ) or **Cnuphis** (Κνοῦφις). An Egyptian deity regarded as the creator of the world, and represented in the form of a serpent.

Cnidus (Κνίδος). A town and promontory of Doris in Caria, at the extremity of a promontory called Triopium. The founder of the place is said to have been Triopas. From him it received at first the name of Triopium, which at a later period was confined merely to the promontory on which it stood (Herod. i. 174). Aphrodité was the chief deity of the place, and had three temples erected to her, under the several surnames of Doritis, Acraea, and Euploea. In the last of these stood a celebrated statue of the goddess, the work of Praxiteles (Pausan. i. 1; Plin. xxxvi. 5). Nicomedes of Bithynia wished to purchase this admirable production of the chisel, and actually offered to liquidate the debt of Cnidus, which was very considerable, if the citizens would cede it to him; but they refused to part with what they esteemed the glory of their city (Plin. l. c.). Off Cnidus took place in B.C. 394 a famous sea-fight between the Athenians, under Conon, and the Spartans, under Pisander, in which the former were victorious. The shores of Cnidus furnished in ancient times, as they do now, a great abundance of fish. The wines were famous, and Theophrastus speaks of the Cnidian onions as of a particular species, being very mild and not occasioning tears. Cnidus was the birthplace of the famous mathematician and astronomer Eudoxus; of Agatharchidas, Theopompus, and Ctesias. Excavations made at Cnidus in 1857–58 led to the discovery of many fine marbles, some of which may now be seen in the British Museum.

Cnōsus (Κνωσός, more correct than CNOSSUS, Κνωσσός, if we follow the language of coins; also GNŌSUS). The royal city of Crete, on the northern coast, at a small distance from the sea. Its earlier name was Caeratus, which appellation was given also to the inconsiderable stream that flowed beneath its walls. It was indebted to Minos for all its importance and splendour. That monarch is said to have divided the island into three portions, in each of which he founded a large city; and fixing his residence at Cnosus, it became the capital of the kingdom. It was here that Daedalus (q. v.) cultivated his art and planned the celebrated labyrinth.

Coa Vestis, also **Coa** (n. pl.). The Coan cloth or garments, mentioned by various authors, but most frequently by the Latin poets of the Augustan Age (e. g. Tibull. ii. 3, 53; 4, 29; Propert. i. 2, 2; ii. 1; v. (iv.) 2, 23; Hor. *Carm.* iv. 13, 13; *Sat.* i. 2, 101). From their expressions we learn that it had a great degree of transparency, that it was remarkably fine, that it was chiefly worn by women of loose reputation, and that it was sometimes dyed purple (Hor. *Carm.* l. c.) and enriched with stripes of gold. It has been supposed to have

Coa Vestis. (*Mus. Borbon.* viii. 5.)

been made of silk, because in Cos silk was spun and woven at an early period, so as to obtain a high celebrity. See SERICUM.

Coactor. A name applied to collectors of various sorts—e. g. to the servants of the publicani or farmers of the taxes, who collected the revenues for them (Cic. *Pro Rab. Post.* 11, § 30); also to those who collected the money from the purchasers of things sold at a public auction (id. *Pro Cluent.* 64, § 180). The father of Horace was a *coactor*, but there are no means of determining to which class he belonged (Hor. *Sat.* i. 6, 86; Suet. *Vit. Hor.*).

Cobet, CAREL GABRIEL, one of the most acute of modern text-critics and a Hellenist of great learning, was born at Paris, November 28th, 1813. He studied at The Hague and at the University of Leyden (1831–40), and showed so much ability as a philologist and student of classical antiquity that in 1840 the Dutch government sent him to Italy to pursue certain archæological investigations. In 1844 he was admitted to the doctorate at Leyden, and in 1846 became professor. He died October 26th, 1889. His publications are numerous and of great value, especially in the line of textual criticism, for which he showed great originality, sagacity, and insight. They are as follows: *Observationes Criticae in Platonis Comici Reliquias* (Amsterdam, 1840); *Oratio de Arte Interpretandi Grammatices et Critices*—his inaugural address—(1847); *Praefatio Lectionum de Historia Vetere* (1853); *Variae Lectiones quibus Continentur Observationes Criticae in Scriptores Graecos* (1854; 2d ed. 1873); an edition of Hyperides (1858); of Lysias (Amsterdam, 1863); of Xenophon's *Hellenica* (1862); of Diogenes Laërtius, in the Didot collection (Paris, 1850; 2d ed. 1862); *Miscellanea Philologica et Critica* (1873); *Miscellanea Critica* (1876); *Observationes Criticae in Dionysii Halicarnassensis Antiquitates Romanas* (1877); and *Collectanea Critica* (1878). He also edited for many years the philological journal *Mnemosyne* (Bibliotheca Philologica Batava), published at Leyden. See Hartmann, in the *Bibliogr. Jahrbuch*, xii. pp. 53 foll. (Berlin, 1889); id. *De Carolo Gabriele Cobet* (Berlin, 1890).

Cocălus (Κώκαλος). A mythical king of Sicily, who kindly received Daedalus (q. v.) on his flight from Crete, and with the assistance of his daughters put Minos to death, when the latter came in pursuit of Daedalus.

Cocceius Nerva. See NERVA.

Coccygius (τὸ Κοκκύγιον ὄρος). "Cuckoo-Mountain." A mountain of Argolis, between Halicé and Hermioné. Its previous name was Thornax, but it received the appellation of Coccygius from the circumstance that Zeus was metamorphosed there into the bird called Coccyx (Κόκκυξ) by the Greeks. On its summit was a temple sacred to that god, and another of Apollo at the base (Pausan. ii. 36).

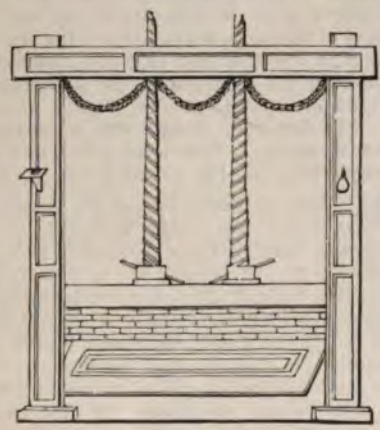
Coché (Κωχή). A city on the Tigris, near Ctesiphon.

Cocintum Promontorium. A promontory of Bruttium in Lower Italy, below the Sinus Scylacius. The modern name is Cape Stilo. It marked the separation between the Ionian and Sicilian seas.

Cock-fighting. See GALLUS; VENATIONES.

Coclea or **Cochlea** (κοχλίας), which properly means a snail, was also used to signify other things of a spiral form.

(1) A screw, one of the mechanical powers, so named from its spiral form, which resembles the worming of a shell. The annexed illustration represents a clothes-press, from a painting on the wall of the Chalcidicum of Eumachia at Pompeii, which



Coclea, or Clothes-press. (Pompeian Painting.)

is worked by two upright screws (*cocleae*) precisely in the same manner as our own linen-presses. A screw of the same description was also used in oil and wine presses. The thread of the screw, for which the Latin language has no appropriate term, is called περικόχλιον in Greek.

(2) A spiral pump for raising water, invented by Archimedes, from whom it has ever since been called the Archimedean screw. It is described at length by Vitruvius (x. 11). A pump of this kind was used for discharging the bilge-water in the ship of Hiero, which was built under the directions of Archimedes.

(3) A peculiar kind of door, through which the wild beasts passed from their dens into the arena of the amphitheatre. It consisted of a circular cage, open on one side like a lantern, which worked upon a pivot and within a shell, like the machines used in the convents and foundling hospitals of Italy, termed *rote*, so that any particular beast could be removed from its den into the arena merely by turning it round, and without the possibility of more than one escaping at the same time; and therefore it is recommended by Varro as peculiarly adapted for an aviary, so that a person could go in and out without affording the birds an opportunity of flying away. Schneider, however, maintains that the *coclea* in question was nothing more than a portcullis (*cataphracta*) raised by a screw, which interpretation does not appear so probable as the one given above. See Varro, *R. R.* iii. 5, 3.

Coclear (κοχλιάριον λίστριον). A kind of spoon which appears to have terminated with a point at one end, and at the other was broad and hollow like our own spoons. The pointed end was used for drawing snails (*cocleae*) out of their shells and eating them, whence it derived its name; and the broader part for eating eggs, etc. Martial mentions both these uses of the coclear (xiv. 121):

Sum cocleis habilis nec sum minus utilis ovis.

Coclearia, spoons. (*Museo Borbonico.*)

Coclear was also the name given to a small measure like our spoonful. According to Rhemnius Fannius, it was $\frac{1}{24}$ of the *cyathus*. See Isid. *Orig.* xvi. 26, 3; and the article LIGULA.

Coclearium and **Cochlearium.** A place where snails were fattened for the tables of Roman gourmands.

Cocles, PUBLIUS HORATIUS (given by Niebuhr as Marcus Horatius). A Roman who, at first with Sp. Lartius and Titus Herminius, and then alone, opposed the whole army of Porsenna at the head of the Sublician bridge, while his companions behind him were cutting off the communication with the other shore. When the bridge was destroyed, Cocles, after addressing a short prayer to the god of the Tiber, leaped into the stream, and swam across in safety with his arms. As a mark of gratitude, every inhabitant, while famine was raging within the city, brought him all the provisions he could stint himself of; and the State afterwards raised a statue to him and gave him as much land as he could plough round in a day (Liv. ii. 10). As Polybius relates the story, Horatius defended the bridge alone from the first and then perished in the river. Macaulay's spirited ballad on the subject is familiar to all.

Cocossātes. A people in Aquitania in Gaul, mentioned along with the Tarbelli.

Cocylium (Κοκύλιον). An Aeolian city in Mysia, whose inhabitants are mentioned by Xenophon.

Cocȳtus (Κωκυτός, "River of Wailing"). A river in Epirus, a tributary of the Acheron. Like the Acheron, the Cocytus was supposed to be connected

with the lower world, and hence came to be described as a river in the lower world. See HADES.

Codānus Sinus. One of the ancient names of the Baltic. Mela (iii. 3, 6) represents it as full of large and small islands, the largest of which he calls Scandinavia; so also Pliny (iv. 13).

Codex, dim. **Codicillus** (the older form being *caudex:* Cato, *ap.* Front. *Epist. ad M. Anton.* i. 2). A word originally signifying the trunk or stem of a tree (Verg. *Georg.* ii. 30), and hence used to designate anything composed of pieces of wood.

(1) A log of wood, attached as a punishment to the feet of slaves, which they dragged with them, and on which they also sat sometimes (Plaut. *Poen.* v. 3, 39).

(2) Boats on the Tiber, which may originally have been like the Indian canoes, or were constructed of several roughly hewn planks nailed together in a rude and simple manner, were called *naves caudicariae*, or *codicariae*, or *caudiceae* (Fest. p. 46 M.; Varr., Sall. *ap.* Non. p. 535, 13; Sen. *Brev. Vit.* 13, 4). The surname of Caudex given to Appius Claudius must be traced to this signification. In later times the name was given to ships employed in transporting the corn from Ostia to Rome; and the sailors engaged in this traffic, called *caudicarii* or *codicarii*, formed a corporation.

(3) The name of *codex* was given to wooden tablets bound together and lined with a coat of wax, for the purpose of writing upon them; and when, at a later age, parchment or paper or other materials were substituted for wood, and put together in the shape of a book, the name of *codex* was often used as synonymous with *liber*, or book (Cic. *Verr.* i. 46, § 119). It was the name more particularly given to an account-book or ledger, *codex accepti et expensi* (q. v.). In the time of Cicero we find it also applied to the tablet on which a bill was written. At a still later period, during the time of the emperors, the word was used to express any collection of laws or constitutions of the emperors, whether made by private individuals or by public authority. See CODEX GREGORIANUS; CODEX IUSTINIANEUS; CODEX THEODOSIANUS.

The word *codex* is largely used by scholars of the MS. editions of the classics that are preserved in the libraries of Europe, and date some from the fifth to the tenth centuries A.D., but the greater number from the thirteenth to the fifteenth. They are of parchment (folio or quarto size), usually with marginal notes written by other hands than those of the original copyist of the codex. (See LIBER; PALÆOGRAPHY; TEXTUAL CRITICISM.) They are named (1) after persons who once owned them, as the Codex Petavinus of Ovid, named after one Petavius, and the Codex Vossianus of the same classic, after Voss; and (2) more commonly after the places where they are kept. Thus there are in ENGLAND, Codices Britannici or Londinenses (British Museum), Codices Cantabrigienses (Cambridge), and Codices Oxonienses (Oxford). These last are also often noted as Codices Bodleiani (from the Bodleian Library). In FRANCE, one finds Codices Parisini (Paris), Codices Bliandifontani (Fontainebleau), Codices Sangermanenses (St. Germain), Codices Montepessulani (Montpellier), etc. In HOLLAND, there are Codices Amstelodamienses (Amsterdam) and Codices Leidenses (Leyden); in BELGIUM, Codices Bruxellenses (Brussels) and Codices Blandiniani (Blankenberg); in DENMARK, Codices Hauniensis (Copenhagen); in SWITZERLAND, Codices Bernenses (Berne), Codices Basilienses (Bâle), Codices Einsidlenses (Einsiedeln), Codices Sangallenses (St. Gallen), and Turicenses (Zürich); in GERMANY, Codices Argentoratenses (Strassburg), Codices Berolinenses (Berlin), Codices Colonienses (Cologne), Codices Palatini (Heidelberg), Codices Fuldenses (Fulda), Codices Caroliruhenses (Carlsruhe), Codices Regiomontani (Königsberg), Codices Guelferbytani (Wolfenbüttel), Codices Monacenses (Munich), Codices Lipsienses (Leipzig), and Codices Vratislavienses (Breslau), etc.; in AUSTRIA, Codices Vindobonenses (Vienna) and Codices Budenses (Buda); in RUSSIA, Codices Petropolitani (St. Petersburg); in SPAIN, Codices Matritenses (Madrid) and Codices Toletani (Toledo). In ITALY, the terminology is varied. The great collections are at (1) Florence, in the Bibliotheca Laurentiana of the Church of San Lorenzo, comprising MSS. from the Public Library of San Marco founded by Cosimo de' Medici, and from the collection of Peter Leopold. Hence Florentine codices are styled variously, Florentini, Laurentiani, S. Marci, Medicei, and Leopoldini Laurentiani; (2) Milan, where the codices are called either Mediolanenses, from the name of the city, or Ambrosiani, from the Ambrosian Library; (3) Venice, where they are called Veneti, or (from the Library of St. Mark) Veneti Marciani, or simply Marciani; (4) Turin, Codices Taurinenses; (5) Verona, Codices Veronenses; (6) Rome, where the great storehouse is the Vatican Library (Bibliotheca Vaticana), enriched by MSS. from many sources—e. g. from Fulvius Orsini, from Heidelberg, from the Library of Urbino, etc. Hence the Codices Vaticani often receive names to specify more particularly their original sources, as Codices Ursiniani, Codices Palatini, Codices Urbinates, etc. (7) Naples, where the codices are called Neapolitani, or (from the old Bourbon Library) Borbonici. A complete list of Latin MSS. down to the seventh century is given by Prof. Hübner, in his *Grundriss z. Geschichte u. Encycl. der Klass. Philologie* (Berlin, 1876).

The diminutive *codicillus* was used in much the same way as *codex*. Respecting its meaning in connection with a person's will, see TESTAMENTUM.

Codex Accepti et Expensi. A book in which the memoranda of income and outgo hastily jotted down in the *adversaria*, or day-book, were carefully posted once a month. It undoubtedly consisted of a series of double pages (Plin. *H. N.* ii. § 22)—one debit (*acceptum*), the other credit (*expensum*); hence the book is sometimes called *codices*. The entries were made in a certain *ordo*, which is much insisted on as being of the essence of the codex, as opposed to the *adversaria* (Cic. *pro Rosc. Com.* ii. 6, 7). Now this *ordo* was no doubt chronological, the date by year and day being given, but if it was only this, it could be regarded as little else than a fair copy of the *adversaria*. So we must suppose that the codex was somewhat like the journal of modern book-keepers.

The codex was sufficient for the ordinary householder; but of course those who had extensive business transactions—such as the State, municipalities, companies, bankers—had to keep ledgers (*rationes, libri rationum*), each personal or nominal account being called *ratio*. Private individuals too, who had large property, had often to keep separate books for different heads of their business

—e. g. the *calendaria*, which were accounts of investments made and dividends received.

For other points, such as the relation of *transcripticia nomina* to the codex, and the importance of the latter in establishing a literal obligation, see LITTERARUM OBLIGATIO and the literature cited under that head.

Codex Gregoriānus. A collection of imperial Roman constitutions or enactments made by one Gregorianus, of whom nothing else is known; its date is not earlier than A.D. 295, as it contained an *exemplum edicti Diocletiani et Maximiani* of that year (*Coll. Leg. Mos. et Rom.* vi. 4). It comprised enactments of the emperors between Septimius Severus (A.D. 195–211) and Diocletian and Maximian (A.D. 285–305), and possibly even some as far back as Hadrian (A.D. 117–138). It was divided into at least thirty books—the books being subdivided into "titles" and "rubrics," the topics being arranged after the order of the Perpetual Edict of Salvius Iulianus.

Codex Iustinianēus. The motives by which the emperor Justinian was induced to codify the enactments of himself and earlier emperors were the scarcity of copies of the Code of Theodosius, and the consequent divergence between the law there laid down and that actually applied in the courts (*Cod.* i. 17, 2, 17). Accordingly, in February, A.D. 528, he appointed a commission of codification of ten persons, among them being Tribonianus, who played so important a part in the legislative work of the next few years, and who perhaps suggested to his master his whole scheme of legal reform. Their instructions were to compile a single code out of those of Gregorianus, Hermogenianus, and Theodosius II., and the imperial constitutions issued since the enactment of the last, whether by Justinian himself or his predecessors. They were authorized to omit all that was unnecessary or superfluous (e. g. preambles), to reconcile such enactments as were inconsistent with one another, and, where convenience required, to combine several into one, or to make any alterations in individual constitutions which they should deem necessary. The separate laws, whether technically *edicta, rescripta,* or *decreta,* were to be arranged in chronological order under generic titles; and each, so far as was possible, identified by date and the name of the prince to whom it owed its enactment. The work was completed in April, A.D. 529, and was published under the name Codex Iustinianeus, with force of law from the 16th of that month. The older codices and constitutions were at the same time deprived of all validity, and it was even forbidden to appeal to any *leges* cited in the writings of the jurists if they had been incorporated, even in a modified form, in the new code.

In the interval of four years and a half between this date and the completion of the Institutes (November, A.D. 533), Justinian had issued a large number of new constitutions of his own. This seemed to him to necessitate a revision of the Codex. Accordingly in the next year he appointed a new commission, consisting of Tribonianus, Dorotheus, professor at Berytus, and three others, for this purpose. Within a few months (November, A.D. 534) the original code and the constitutions issued after its enactment were deprived of all authority and withdrawn from circulation, their place being taken by the *Codex Repetitae Praelectionis,* or Codex which has come down to us. In this Justinian's own constitutions were incorporated, as well as many others which the earlier code had not contained. The *Codex Repetitae Praelectionis* consists of twelve books, each of which is divided into "titles" and "rubrics"; the single constitutions are arranged under their several titles in the order of time and with the names of the emperors by whom they were respectively made, and their dates.

The enactments in this code do not go further back than those of Hadrian, and those of his immediate successors are few in number. The arrangement corresponds tolerably closely with that of the Digest, the seven parts into which the fifty books of the latter are distributed answering to books i.–ix. of the code; but the matter of the last three books of the code is hardly treated of in the Digest. See INSTITUTIONES.

Codex Rescriptus. See PALIMPSEST.

Codex Theodosiānus. In A.D. 429, Theodosius II., whose capital was Constantinople, communicated to the Senate his resolution to form a compilation of the general constitutions issued from the time of Constantine (A.D. 306–337) to his own day, after the model of the Codices Gregorianus and Hermogenianus; and appointed a commission of a lawyer and eight State officials to execute the scheme. Nothing, however, was done for six years. In A.D. 435, a new commission was appointed, presided over, like the earlier one, by Antiochus, and the imperial instructions were repeated. The result of their labours, known as the Theodosian Code, was published in February, A.D. 438, with statutory force from January 1 in the following year.

The constitutions are arranged in chronological order, under "titles" and "rubrics," in sixteen books. The first five, which contain most of the enactments relating to private law, are in form modelled on the commentaries on the Edict. The sixth to the eighth books consist principally of administrative and constitutional ordinances; the ninth is criminal law; the tenth and eleventh relate to the financial system, and in part to procedure; the twelfth to the fifteenth, to the constitution and administration of towns and other corporations; and the sixteenth contains the constitutions which deal with the Church and the ecclesiastical system in general.

Our knowledge of this code is derived partly from incomplete MSS., partly from the code of Justinian, and partly from an epitome of its contents in the *Breviarium* (q. v.). The valuable edition of J. Gothofredus (6 vols. Leyden, 1665, re-edited by Ritter, Leipzig, 1736–45) contained the code in its complete form, except the first five books, for which it was necessary to use the epitome just referred to. This is also the case with the edition of this code contained in the *Ius Civile Anteiustinianeum* of Berlin (1815). But the discovery of a MS. of the *Breviarium* at Milan in 1820 by Clossius, and of a palimpsest of the Theodosian Code at Turin by Peyron, has contributed largely both to the critical knowledge of the other parts of this code, and has added numerous genuine constitutions to the first five books, especially Book i. Haenel's discoveries have added also to our knowledge of the later books, and his edition of the Theodosian Code (1842–44) is the latest and the best.

Codicarii. See CODEX.

Codicillus. See CODEX.

Codomannus. See DARIUS.

Codon (κώδων). A bell. See TINTINNABULUM.

Codrus (Κόδρος). The last king of Athens. He eived the sceptre from his father Melanthus, d was far advanced in years when some of the rian States united their forces for the invasion Attica. The Dorian army marched to Athens d lay encamped under its walls; and the oracle Delphi had assured them of success, provided ey spared the life of the Athenian king. A endly Delphian, named Cleomantis, disclosed the swer of the oracle to the Athenians, and Codrus solved to devote himself for his country in a anner not unlike that which immortalized among e Romans, at a later date, the name of the Decii. e went out at the gate disguised in a woodman's arb, and falling in with two Dorians, killed one ith his bill, and was killed by the other. The thenians thereupon sent a herald to claim the ody of their king, and the Dorian chiefs, deeming e war hopeless, withdrew their forces from Attia. After the death of Codrus, the nobles, taking dvantage, perhaps, of the opportunity afforded by dispute between his sons, are said to have abolhed the title of King, and to have substituted for that of Archon. This new office was to be held r life, and then transmitted to the son of the deeased. The first of these hereditary archons was edon, son of Codrus, from whom the thirteen folwing archons were called Medontidae, as being is lineal descendants. See ARCHON.

Coela (τὰ κοῖλα τῆς Εὐβοίας, "the Hollows of uboea"). The western coast of Euboea, between e promontories Caphareus and Chersonesus, very angerous to ships; here a part of the Persian eet was wrecked B.C. 480 (Herod. viii. 113).

Coelé (Κοίλη). An Attic deme a little beyond e Militian Gate at Athens. Cimon and Thucydes were buried here.

Coelesyria (Κοίλη Συρία, "Hollow Syria"). The ame given to the great valley between the two anges of Mount Lebanon (Libanus and Anti-Libanus), in the south of Syria, bordering upon Phœicia on the west and Palestine on the south. In he wars between the Ptolemies and the Seleucidae, the name was applied to the whole of the outhern portion of Syria, which became subject or some time to the kings of Egypt.

Coelia Lex. See LEX.

Coelius. See CAELIUS.

Coelossa (Κοίλωσσα). A mountain in Sicyon near Phlius.

Coelus. In Roman mythology, the spouse of Terra. He is identified with the Greek Uranus (q. v.).

Coelus (Κοιλὸς λίμην). See CYNOSSEMA.

Coëmptio. Properly "a joint taking," so "a joint purchase." One of the three forms of marriage among the Romans. It was so called from the fiction of a purchase supposed to take place on the occasion. In the presence of five witnesses and a *libripens*, or holder of the balance, the bridegroom struck the balance with a bronze coin, which he handed to the father or guardian of the bride. At the same time he asked her whether she would be his wife, and she, in turn, asked him whether he would be her husband. See MATRIMONIUM.

Coena. See CENA.

Coenus (Κοῖνος). A son-in-law of Parmenio, and one of the ablest generals of Alexander the Great. He died on the Hyphasis, B.C. 327.

Coës (Κώης). An inhabitant of Mitylené who dissuaded Darius Hystaspis, in his Scythian expedition, from breaking up his bridge of boats over the Danube. Darius made him tyrant of Mitylené. On the outbreak of the Ionian revolt against the Persians (B.C. 501), he was stoned to death by the people of Mitylené. See DARIUS.

Coeus (Κοῖος). One of the Titans, son of Uranus and Gaea. (See TITANES.) He was the father of Leto by Phoebé.

Cognāti. See COGNATIO.

Cognatio. The Latin word for relationship. Cognatio included relationship on both the father's and mother's side, while *agnatio* implied relationship on the father's side only. (See FAMILIA.) *Agnatio* involved legal duties and rights, while cognatio, originally at least, brought with it only moral obligations. *Cognati* to the sixth degree had the right of kissing each other (*ius osculi*), and also the right of refusing to appear as witnesses against each other in a court of law. On the other hand, *cognati* were forbidden by custom, at least in the earlier times, to intermarry, or to appear in court against each other as accusers. When a man died, his *cognati* were expected to put on mourning for him. In course of time the *cognati* gradually acquired the rights proper to *agnati*. But natural relationship did not win full recognition until the time of Justinian, by whose legislation the rights of *agnati* were abolished.

Cognĭtor. One who appeared in the Roman courts of law to conduct an *actio* (q. v.) on behalf of another. He was also called *procurator*.

Cognōmen. See NOMEN.

Cohēres. See HERES.

Cohors. A division of the Roman army. (See EXERCITUS). In the republican age the word was especially applied to the divisions contributed by the Italian allies. Down to B.C. 89, when the Italians obtained the Roman citizenship, they were bound to supply an infantry contingent to each of the two consular armies, which consisted of two legions apiece. This contingent numbered in all 10,000 infantry, divided into: (*a*) 20 *cohortes* of 420 men each, called *cohortes alares*, because in time of battle they formed the wings (*alae*) of the two combined legions; (*b*) four *cohortes extraordinariae*, or select cohorts of 400 men each.

From about the beginning of the first century B.C., the Roman legion, averaging 4000 men, was also divided into ten *cohortes*, each containing three *manipuli* or six *centuriae*. In the imperial times, the auxiliary troops assigned to the legions stationed in the provinces were also divided into cohorts (*cohortes auxiliariae*). These cohorts contained either 500 men (=5 *centuriae*), or 1000 men (=10 *centuriae*). They consisted either entirely of infantry, or partly of cavalry (380 infantry+120 cavalry; 760 infantry+240 cavalry). For the commanders of these cohorts, see PRAEFECTUS. The troops stationed in Rome were also numbered according to *cohorts*. (1) The *cohortes praetoriae*, originally nine, but afterwards ten in number, which formed the imperial body-guard. Each cohort con-

sisted of 1000 men, including infantry and cavalry. (See PRAETORIANI.) The institution of a body-guard was due to Augustus, and was a development of the *cohors praetoria*, or body-guard of the republican generals. Its title shows that it was as old as the time when the consuls bore the name of *praetores*. This *cohors praetoria* was originally formed exclusively of cavalry, mainly of equestrian rank. But towards the end of the republican age, when every independent commander had his own *cohors praetoria*, it was made up partly of infantry, who were mainly veterans, partly of picked cavalry of the allies, and partly of Roman *equites*, who usually served their *tirocinium*, or first year, in this way. (2) Three, and in later times four, *cohortes urbanae*, consisting each of 1000 men, were placed under the command of the *praefectus urbi*. They had separate barracks, but ranked below the body-guard and above the legionaries. (3) Seven *cohortes vigilum*, of 1000 men each, were under the command of the *praefectus vigilum*. These formed the night police and fire brigade, and were distributed throughout the city, one to every two of the fourteen *regiones*. See VIGILES.

Coinage. See MONETA; NUMISMATICS.

Colacrĕtae (Κωλάκρεται). A financial board at Athens, whose duty it was to administer the fund accruing from the fines taken in the courts of justice. It was this fund from which the cost of the public meals in the Prytaneum and the salary of the Heliastae were defrayed. The name properly means "collectors of hams," and perhaps points to the fact that the hams of the victims sacrificed on certain occasions were given to the Colacretae as contributions to the meals in question.

Colăpis. A river of Pannonia.

Colchis (Κολχίς). A country of Asia, having Iberia on the east, the Euxine on the west, Caucasus on the north, and Armenia on the south. It is famous in poetic legends as having been the land to which the Argonautic expedition was directed in quest of the golden fleece. (See ARGONAUTAE.) It corresponds at the present day to what is called Mingrelia. The linen manufactured here was in high repute, and was made, according to Herodotus (ii. 105), after the manner of Egypt. This species of manufacture, together with the dark complexion and crisped locks of the natives, were so many arguments with the ancients to prove them of Egyptian origin, independently of other proofs drawn, according to Herodotus, from their language and mode of life (ii. 104).

Colias (Κωλίας). A promontory on the west coast of Attica, twenty stadia south of Phalerum, with a temple of Aphrodité, where some of the Persian ships were cast after the battle of Salamis.

Colisēum. See AMPHITHEATRUM.

Collāre (δέραιον, κλοιός). A band or chain attached to the neck (*collum*); a collar. Dogs with collars are frequently seen in ancient monuments, and a mosaic at Pompeii represents a watch-dog with his collar and chain attached. Varro says that farm-dogs should have collars with pointed nails attached to them, to protect them against the attacks of wolves and other beasts. Xenophon recommends that the collars (δέραια) of hunting-dogs should be soft and wide, so as not to rub the hair. Large wooden collars (κλοιοί) were sometimes put on mischievous dogs (Aristoph. *Vesp.* 897). Plates of bronze have been found, pierced with a hole to be suspended to the collar, containing the names of owners of dogs. See the illustration under CATENARIUS.

Iron or bronze collars were placed round the necks of slaves who had attempted to run away (Plaut. *Capt.* ii. 2, 107). Sometimes a plate was attached to the collar, containing the name and address of the master and offering a reward for the runaway slave. See SERVUS.

Collatia. A Sabine town in Latium, near the right bank of the Anio, taken by Tarquinius Priscus.

Collatīnus, L. TARQUINIUS. Grandson of Arons, elder brother of Tarquinius Priscus. He derived his surname from Collatia, where he resided, and with the principality of which he was invested. Collatinus was the husband of the celebrated Lucretia (q. v.), and after the expulsion of the Tarquins, he and Brutus were elected the first consuls. His relationship, however, to the Tarquin family excited distrust, and when a law was passed banishing the whole Tarquinian house he was forced to lay down his office and depart from Rome. He ended his days at Lavinium (Liv. i. 60).

Collatio Bonōrum. See BONORUM COLLATIO.

Collectarii. See TRAPEZITAE.

Collegium. The general term in Latin for an association. The word was applied in a different sense to express the mutual relation of such magistrates as were *collegae*. Besides the *collegia* of the great priesthoods, and of the magistrates' attendants (see APPARITORES), there were numerous associations, which, although not united by any specifically religious objects, had a religious centre in the worship of some deity or other. Such were the numerous *collegia* of artisans (*opificum* or *artificum*), and the societies existing among the poor for providing funerals, which first appear under the Empire. The political clubs (*collegia sodalicia*) were associated in the worship of the Lares Compitales (q. v.), and were, indeed, properly speaking, *collegia compitalicia*, or "societies of the cross-ways." The religious societies were, in some instances, established by the State for the performance of certain public religious services; in other cases they were formed by private individuals, who made it their business to keep up the shrines of particular deities, often foreign, at their own expense. See SODALITAS; UNIVERSITAS.

Colliciae or **Colliquiae.** (1) Gutters made with concave tiles for carrying water from the roof (Vitruv. vi. 3). (2) Drains in the fields for draining water into the ditches (Colum. ii. 8 § 3).

Collīna Porta. (1) One of the gates of Rome, on the Mons Quirinalis. To this gate Hannibal rode up and threw a spear within the city (Ovid, *Fast.* iv. 871). (2) The name of one of the four *regiones* or wards into which Rome was divided by Servius Tullius. The other three were Palatina, Suburrana, and Esquilina (Liv. v. 41).

Collybistes (κολλυβιστής). See COLLYBUS.

Collŷbus (κόλλυβος). The smallest copper coin at Athens; the fourth of the *chalcus* (q. v.). Collybus seems to have been a common name for small money, since it signified generally "changing money," "the rate of exchange," and κολλυβιστής, "a money-changer." See TRAPEZITAE.

Collyrium (κολλύριον, diminutive of κολλύρα, "a roll"). (1) In medical language, a tent, pessary, or suppository, made of medicinal substances and inserted into the orifices of the body, such as the nostrils or the anus, or into an ulcer (Cels. v. 28). (2) A liquid eye-salve (Hor. *Sat.* i. 5, 30). Many instructions for the composition of these medicaments may be found in Marcell. Empir. 8.

Collytus (Κολλυτός). A deme of Attica belonging to the tribe Aegeis, and forming one of the districts into which the city of Athens was divided. It was the deme of Plato the philosopher.

Colobium. See TUNICA.

Colon (κῶλον). "A limb." A name given by the rhetoricians to the divisions or members of a composition. Much has been written by modern critics of the alleged "colometry," or arrangement into periods (κῶλα), of the orations of Demosthenes, in which they profess to see a rhythmical rule that produces an harmonious effect, as in the odes of Pindar; though the determination of each κῶλον is very arbitrary. See Blass in the *Rheinisches Museum* for 1869, p. 524, and his *Attische Beredsamkeit*, on Demosthenes, pp. 105 foll. Also Mahaffy's *Hist. of Class. Greek Lit.* vol. i. pp. 343–346 (1880).

Colōnae (Κολωναί). A small town in the Troad.

Colonia. (1) GREEK. In Greece, colonies were sometimes founded by vanquished peoples, who left their homes to escape subjection at the hand of a foreign enemy; sometimes as a sequel to civil disorders; sometimes to get rid of surplus population, and thereby to avoid internal convulsions. But in most cases the object was to establish and facilitate relations of trade with foreign countries. If a Greek city was sending out a colony, an oracle (before all others that of Delphi) was almost invariably consulted. Sometimes certain classes of citizens were called upon to take part in the enterprises; sometimes one son was chosen by lot from every house where there were several sons; and strangers expressing a desire to join were admitted. A person of distinction was selected to guide the emigrants and make the necessary arrangements. It was usual to honour these founders of colonies, after their death, as heroes. Some of the sacred fire was taken from the public hearth in the Prytaneum, and the fire on the public hearth of the new city was kindled thereat. And, just as each individual had his private shrines, so the new community maintained the worship of its chief domestic deities, the colony sending embassies and votive gifts to their principal festivals.

The relation between colony and mother-city was viewed as one of mutual affection. Any differences that arose were made up, if possible, by peaceful means, war being deemed excusable only in cases of extreme necessity. The charter of foundation contained general provisions for the arrangement of the affairs of the colony, and also some special enactments. The constitution of the mother-city was usually adopted by the colony, but the new city remained politically independent. If the colony sent out a fresh colony on its own account, the mother-city was generally consulted, or was at least requested to furnish a leader. The κληροῦχοι formed a special class of Greek colonists. (See CLERUCHIA.) The trade factories set up in foreign countries (in Egypt, for instance) were somewhat different from the ordinary colonies, the members retaining the right of domicile in their own fatherland.

(2) ROMAN. It was an old custom in Italy to send out colonies for the purpose of securing new conquests. The Romans, accordingly, having no standing army, used to plant bodies of their own citizens in conquered towns as a kind of garrison. These bodies would consist partly of Roman citizens, usually to the number of three hundred; partly of members of the Latin confederacy, in larger numbers. The third part of the conquered territory was handed over to the settlers. The *coloniae civium Romanorum* (colonies of Roman citizens) were specially intended to secure the two sea-coasts of Italy, and were hence called *coloniae maritimae*. The *coloniae Latinae*, of which there was a far greater number, served the same purpose for the mainland.

The duty of leading the colonists and founding the settlement was intrusted to a commission usually consisting of three members, and elected by the people. These men continued to stand in the relation of patrons (*patroni*) to the colony after its foundation. The colonists entered the conquered city in military array, preceded by banners, and the foundation was celebrated with special solemnities. The *coloniae* were free from taxes, and had their own constitution, a copy of the Roman, electing from their own body their Senate and other officers of State. To this constitution the original inhabitants had to submit. The *coloniae civium Romanorum* retained the Roman citizenship, and were free from military service, their position as outposts being regarded as an equivalent. The members of the *coloniae Latinae* served among the *socii*, and possessed the so-called *ius Latinum*. (See LATINITAS.) This secured to them the right of acquiring property (*commercium*) and settlement in Rome, and under certain conditions the power of becoming Roman citizens; though in course of time these rights underwent many limitations.

From the time of the Gracchi the colonies lost their military character. Colonization came to be regarded as a means of providing for the poorest class of the Roman populace. After the time of Sulla it was adopted as a way of granting land to veteran soldiers. The right of founding colonies was taken away from the people by Caesar, and passed into the hands of the emperors, who used it (mainly in the provinces) for the exclusive purpose of establishing military settlements, partly with the old idea of securing conquered territory. It was only in exceptional cases that the provincial colonies enjoyed the immunity from taxation which was granted to those in Italy.

See W. Roscher, *Kolonien, Kolonialpolitik, und Auswanderung* (1885); Grote, *Hist. of Greece*, chapters xxii.–xxvii.; the article "Colonia" by Caillemer in Daremberg and Saglio's *Dictionnaire des Antiquités*; Zumpt, *Ueber den Unterschied der Benennungen, Municipium, Colonia, Praefectura* (1840); Mommsen, *Die Stadtrechte von Malaca und Salpensa* (1855); Marquardt, *Handbuch*, vol. iv. (1873).

Colonia Agrippīna, or simply AGRIPPĪNA. The modern Cologne (Köln); a town on the left bank of the Rhine. There are medals of Colonia Agrippinensis, and the name is found in inscriptions. The place was originally called Oppidum Ubiorum (Tac. *Ann.* i. 36), and was the chief town of the Ubii; but afterwards Agrippina, the wife of Clau-

dius and daughter of Germanicus, who was born at Oppidum Ubiorum while her father was in command there, prevailed on Claudius in A.D. 51 to send a colony of veterans thither. From that time the place was called after her name. Vitellius was at Cologne when the soldiers proclaimed him emperor (Suet. *Vitell.* 8).

Colonnade. See PORTICUS.

Colōnus (Κολωνός). A deme of Attica, ten stadia, or a little more than a mile, northwest of Athens, near the Academy; celebrated for a temple of Poseidon, a grove of the Eumenides, the shrine of Oedipus, and as the birthplace of Sophocles, who describes it in his *Oedipus Coloneus.*

Colŏphon (Κολοφών). A city of Ionia, northwest of Ephesus. It was founded by Andraemon, son of Codrus, and was situated about two miles from the coast, its harbour, called Notium, being connected with the city by means of long walls. Colophon was destroyed by Lysimachus, together with Lebedus, in order to swell the population of the new town he had founded at Ephesus (Pausan. i. 9). The Colophonians are stigmatized by several ancient writers as very effeminate and luxurious, and yet Strabo says that, at one period, this place possessed a flourishing navy, and that its cavalry was in such repute that victory followed wherever they were employed. Hence arose the proverb Κολοφῶνα ἐπιτίθεναι, "to add a Colophonian"—i. e. to put the finishing hand to an affair. The scholiast on Plato, however, gives another explanation of the saying, which appears somewhat more probable, though its authority is not so good. He states that the Colophonians had the right of a double vote in the general assembly of the Ionians, on account of the service they had rendered the confederacy by inducing the city of Smyrna to join it. Hence they were frequently enabled to decide points left undetermined from a parity of suffrages. It arose from this old saying that, in the early periods of the art of printing, the account which the printer gave of the place and date of the edition, being the last thing printed at the end of the book, was called the *colophon.* This city was one of the places which contended for the birth of Homer, and was unquestionably the native place of Mimnermus and Hermesianax.

Colōres. See PICTURA.

Colossae (Κολοσσαί). Once an important city of Great Phrygia, on the river Lycus, but so reduced subsequently that it might have been forgotten but for the epistle written to its inhabitants by the Apostle Paul.

Colossēum. See AMPHITHEATRUM.

Colossus (κολοσσός). A word of rare occurrence in the Attic writers, but used by both Greeks and Romans to signify a statue larger than life (Aesch. *Agam.* 406), and thence a person of extraordinary stature and beauty is termed *colosseros* by Suetonius (*Calig.* 35). In like manner the architectural ornaments in the upper stories of lofty buildings, which require to be of large dimensions in consequence of their remoteness, are termed *colossicotera* (κολοσσικώτερα, Vitruv. iii. 3).

Among the colossal statues of Greece the most celebrated, according to Pliny, was the bronze colossus at Rhodes by Chares (q. v.) of Lindus, a pupil of Lysippus, who gave twelve years (B.C. 292–280) to casting the statue. Its height is variously given as 90 and 120 feet. Fifty-six years after its erection it was thrown down by an earthquake and lay in ruins until A.D. 653, when the Arabs sold the pieces to a Jew of Edessa for old metal. In this one island there were more than 100 colossi. Pliny mentions another Greek colossus of Apollo, the work of Calamis, which cost 500 talents, and was thirty cubits high, in the city of Apollonia, whence it was transferred to the Capitol by M. Lucullus; and also those of Zeus and Heracles, at Tarentum, by Lysippus. To the list of Pliny must be added the more important colossal statues of Phidias, the most beautiful of which were his chryselephantine statues of Zeus, at Olympia (more than forty feet high, seated), and of Athené, in the Parthenon at Athens; the largest (more than seventy feet high, including the base) was his bronze statue commonly called Athené Promachos, on the Acropolis. See ATHENÉ; and the illustration in the article ATHENAE, p. 155.

Among the works of this description made expressly by or for the Romans, those most frequently alluded to are the following: (1) A statue of Jupiter upon the Capitol, made by order of Sp. Carvilius, from the armour of the Samnites, which was so large that it could be seen from the Alban Mount. (2) A bronze statue of Apollo at the Palatine Library, to which the bronze head now preserved in the Capitol probably belonged. (3) A bronze statue of Augustus in the Forum, which bore his name. (4) The colossus of Nero, which was executed by Zenodorus, and which is quoted by Pliny as a proof that the taste for bronze statues was lost, for this was adorned with gold and silver. Its height was 110 or 120 feet (Suet. *Nero,* 31). It was originally placed in the vestibule of the Domus Aurea, but was afterwards removed by Vespasian to the Via Sacra, and Hadrian again moved it to a position to the north of the Colosseum, where the basement upon which it stood is still to be seen; from it the contiguous amphitheatre is supposed to have gained the name of "Colosseum." Vespasian had converted it into a statue of the Sun. Twenty-four elephants were employed by Hadrian to remove it, when he was about to build the Temple of Venus at Rome (Spart. *Hadr.* 19). (5) An equestrian statue of Domitian, of bronze gilt, which was placed in the centre of the Forum (Stat. *Silv.* i. 1. 1). See Lesbazeilles, *Les Colosses Anciens et Modernes* (1876); Torr, *Rhodes in Ancient and Modern Times* (1887); and the articles CIRCUS, p. 351, and SEVEN WONDERS.

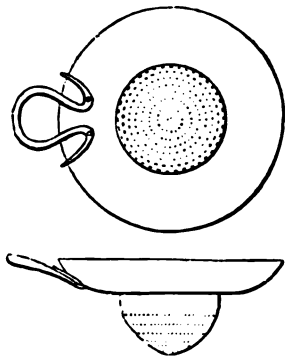
Colōtes (Κολώτης). (1) An Epicurean of Lampsacus, against whom Plutarch wrote two tracts. (2) A sculptor of Paros, who flourished about B.C. 444 and assisted Phidias in making the colossal figure of Zeus at Olympia.

Colours. See PICTURA.

Colum (ἠθμός, ἠθάνιον). A strainer or colander, used for straining wine, milk, olive-oil, drugs, perfumes, and other liquids. Such cola were made of hair, broom, or rushes (Verg. *Georg.* ii. 242, *Ecl.* x. 71; Colum. *R. R.* ix. 15, xii. 17, 19, 38). The cola employed for such domestic purposes, as straining wine, were sometimes made of linen, but frequently of some metal, such as bronze or silver. Such strainers are often represented in Greek vase-paintings; and several examples of elegant silver strain-

ers of Greek workmanship have been found in the Crimea.

The Romans filled the strainer with ice or snow (*colum nivarium*) in order to cool and dilute the wine at the same time that it was cleared. Several Etruscan vases have been discovered, in which the spout consists of a strainer, so that the liquid is clarified as it is poured out.



Colum, strainer. (*Museo Borbon.*)

Ausonius (*Ep.* iv. 57) uses the word *colum* to denote the *nassa*, or weel for snaring fish. See NASSA.

Columbar. A kind of pillory, in which the head passed through a hole, like the holes in a pigeon-house, whence the name (Plaut. *Rud.* iii. 6. 49).

Columbarium (περιστερεών, περιστεροτροφεῖον). A dove-cote or pigeon-house.

The word is also used to denote the following objects, which derive their name from their resemblance to a dove-cote:

(1) A sepulchral chamber. The word was metaphorically applied to a subterranean vault provided with rows of small niches, lying one above the other, and intended for the reception of the urns containing the ashes of the dead. These large burial-places were built by rich people whose freedmen were too numerous to be interred in the family burial-place. They were also erected by the Caesars for their slaves and freedmen. Several of these still exist—for instance, that of Livia, the consort of Augustus, who built one for her freedmen on the Appian Way. Common burial-places, in which a niche could be bespoken beforehand, were sometimes constructed by private individuals on speculation for people who were too poor to have a grave of their own. Columbaria were usually built by religious or mercantile societies, or by burial clubs for their own members. In such cases the members contributed a single capital payment and yearly subscriptions, which gave them the right to a decent burial and a niche in the vault. The names of the dead were inscribed on marble tablets over each niche. See Lanciani, *Ancient Rome in the Light of Recent Discoveries*, pp. 129–133 (Boston, 1888).

Columbarium. (Villa Rufini.)

Each of the niches contained a pair of u[illegible]ith the names of the persons whose ashes they contained inscribed over them. The use of the word, and mode of occupation, is testified in the following inscription:

L. ABUCIUS HERMES IN HOC
ORDINE AB IMO AD SUMMUM
COLUMBARIA IX. OLLAE XVIII.
SIBI POSTERISQUE SUIS.

(2) A machine used to raise water for the purpose of irrigation. As described by Vitruvius, the vents through which the water was conveyed into the receiving trough were termed columbaria. (See ANTLIA.) The difference between that representation and the machine now under consideration consisted in the following points: The wheel of the latter is a solid one (*tympanum*) instead of radiated (*rota*), and was worked as a treadmill by men who stood upon platforms projecting from the flat sides instead of being turned by a stream. Between the intervals of each platform a series of grooves or channels (*columbaria*) were formed in the sides of the tympanum, through which the water taken up by a number of scoops placed on the outer margin of the wheel, like the jars in the cut referred to, was conducted into a wooden trough below.

(3) The cavities into which the extreme ends of the beams upon which a roof is supported (*tignorum cubilia*), and which are represented by triglyphs in the Doric order, were termed columbaria by the Roman architects; that is, while they remained empty, and until filled up by the head of the beam.

(4) The apertures in the sides of a vessel, through which the oars passed (Fest. p. 169, Müll.).

Columella, L. IUNIUS MODERĀTUS. A Roman writer, born at Gades, in the reign of Augustus or Tiberius, and a contemporary, according to his own account, of Seneca and Celsus. The elder Pliny also frequently makes mention of him. His father, Marcus Columella, had possessions in the province of Baetica. The son betook himself at an early period to Rome, where he passed his life, with the exception of a few journeys to Syria and Cilicia. Two works of his remain: one, entitled *De Re Rustica*, in twelve books; the other, *De Arboribus*. This last made, very probably, part of a work on agriculture, in four books, which Columella had published as the first edition of that which we now have in twelve books. On this supposition, Cassiodorus was correct in saying that Columella had written a work in sixteen books on rural economy. This author appears to have been but little read. Among the ancients, Pliny, Servius, Cassiodorus, and Isidorus are the only ones who cite him. He fell into almost complete neglect after Palladius had made an abridgment of his work. (See PALLADIUS.) The style of Columella is pure and elegant; if any reproach can be made against him, it is that of being too studied in his language for the subject of which he treats.

The tenth book, which he originally intended to be the conclusion, is in verse (dactylic hexameters), and is a sort of supplement to the *Georgics* of Vergil, whose style Columella imitates with considerable success. It treats of gardening. The eleventh and twelfth books were subsequently added by the author, as not having exhausted his subject. The best MS. of Columella is the Codex Sangermanensis of the ninth century, now in St. Petersburg. The *Res Rustica* is contained in the collec-

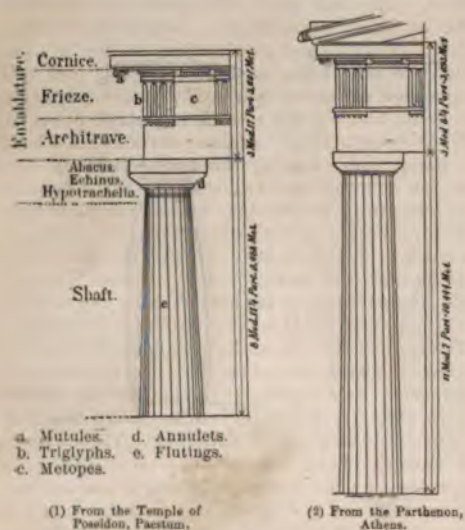
tions of the *Scriptores Rei Rusticae*, and has been separately edited by Ress (Flensburg, 1795), and bk. x. in Wernsdorf's *Poetae Latini Minores*. (See Barberet, *De Columellae Vita et Scriptis* (Nancy, 1888).

Colŭmen (later CULMEN). The roof of a building, or more particularly the beam in the highest part of the slope of a roof.

Columna (κίων, στύλος). A column, employed in architecture to support the entablature and roof of an edifice. It is composed of three principal parts: the capital (*capitulum*), the shaft (*scapus*), and the base (*spira*). The column was, moreover, constructed in three principal styles or orders, each possessing characteristic forms and proportions of its own, distinctive of the order, but by unprofessional persons most readily distinguished by the difference in the capitals. (1) DORĬCA, the Doric; the oldest, most substantial, and heaviest of all, which has no base, and a very simple capital. (See CAPITULUM.) (2) IONĬCA, the Ionic; the next in lightness, which is furnished with a base and has its capital decorated with volutes. (See CAPITULUM.) (3) CORINTHIA, the Corinthian; the lightest of all, which has a base and a plinth below it, and a deep capital ornamented with foliage. (See CAPITULUM.) To these are often added: (4) TUSCANĬCA, the Tuscan; only known from the account of Vitruvius, and which nearly resembled the Roman Doric; and (5) COMPOSĬTA, the Composite; a mixed order, formed by combining the volutes of the Ionic with the foliage of the Corinthian.

Figs. 1 and 2 give instances of the Doric style from the temple at Paestum and the Parthenon at Athens. The Doric column consists (A) of the shaft, which increases in diameter almost invisibly up to about one-quarter of its height, and diminishes slightly after that point. It has no base, but rests immediately on the stylobate. It is surrounded with semicircular flutings, meeting each other at a sharp angle. These were chiselled with a cedar-wood tool after the separate drums had been put together. (B) The capital. This consists of three parts—(*a*) the *hypotrachelion*, or neck of the column, a continuation of the shaft, but separated by an indentation from the other drums. It is wider at the top than at the bottom, and is generally ornamented with several parallel and horizontal rings. (*b*) The *echinus*, a circular moulding or cushion, which widens greatly towards the top. (*c*) The *abax* or *abacus*, a square slab supporting the architrave or epistylion. The height of the shaft is usually $5\frac{1}{2}$ times, the distance between the columns $1\frac{1}{2}$ times, the diameter of the base of the column. The architrave is a quadrangular beam of stone, reaching from pillar to pillar. On this again rests the frieze (*zophoros*), so called from the metopes which are adorned with sculptures in relief. These metopes are square spaces between the triglyphs; the triglyphs are surfaces cut into three concave grooves, two whole grooves in the centre, and two half grooves at the sides. One is placed over each pillar, and one between each pair of pillars. The entablature is completed by a projecting cornice, a slab crowned with a simple heading-course, the lower surface of which is ornamented with sloping corbels (στάγονες, *mutuli*).

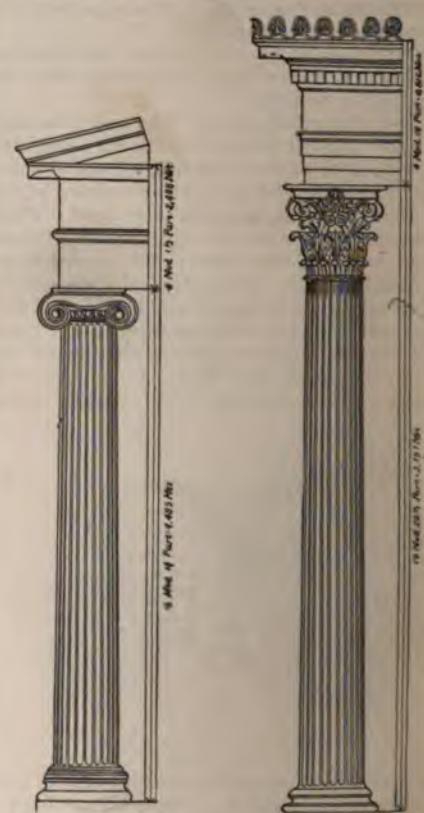
An instance is given in Fig. 3 from the temple on the Ilissus at Athens. These are loftier than the



(1) From the Temple of Poseidon, Paestum.

(2) From the Parthenon, Athens.

Doric Order.



(3) From the Temple on the Ilissus, Athens.

Ionic Order.

(4) From the Monument of Lysicrates, Athens.

Corinthian Order.

Doric, their height being $8\frac{1}{2}$–$9\frac{1}{2}$ times the diameter of the lower part. The enlargement of the lower part is also less than in the Doric columns, the distance between each column greater (2 diameters), the flutings (generally 24 in number) deeper, and [illegible]rated by small flat surfaces. The Ionic col[illegible]as a base, consisting of a square slab

(πλίνθος), and several cushion-like supports separated by grooves. The capital, again, is more artistically developed. The neck, instead of flutings, has five leaves worked in relief. The echinus is very small and ornamented with an egg pattern. Over it, instead of the *abacus*, is a four-cornered cushion ending before and behind in spiral volutes, supporting a narrow square slab, which is also adorned with an egg pattern. The architrave is divided into three bands, projecting one above the other, and upon it rises, in an uninterrupted surface, the frieze, adorned with reliefs continuously along its whole length. Finally, the cornice is composed of different parts.

The CORINTHIAN column is shown in Fig. 4, from the monument of Lysicrates at Athens. The base and shaft are identical with the Ionic, but the capital takes the form of an open calix formed of acanthus leaves. Above this is another set of leaves, from between which grow stalks with small leaves, rounded into the form of volutes. On this rests a small abacus widening towards the top, and on this, again, the entablature, which is borrowed from the Ionic order. On the human figures employed instead of columns to support the entablature, see ATLAS; CANEPHORI; CARYAE.

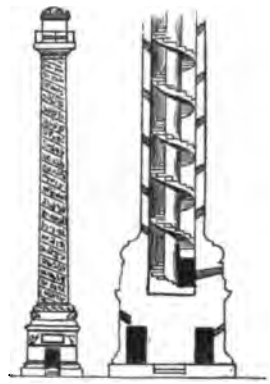
The Romans adopted the Greek styles of column, but not always in their pure form. They were fondest of the Corinthian, which they laboured to enrich with new and often excessive ornamentation. For instance, they crowned the Corinthian capital with the Ionic, thus forming what is called the Roman or composite capital. The style known as TUSCAN is a degenerate form of the Doric. The Tuscan column has a smooth shaft, in height 7 diameters of the lower part, and tapering up to three-quarters of its lower dimensions. Its base consists of two parts—a circular plinth and a cushion of equal height. The capital is formed of three parts of equal height.

In other styles, too, the Romans sometimes adopted the smooth instead of the fluted shaft, as, for instance, in the Pantheon (q. v.).

This most beautiful of all architectural supports originated from the simplest beginnings. A few strong poles, or the straight trunks of trees, stuck into the ground, in order to support a cross-piece for a thatch of boughs or straw to rest upon, formed the first shaft (*scapus*) of a column. When a tile or slab of wood was placed under the bottom of the trunk to form a foundation and prevent the shaft from sinking too deeply into the ground, the first notion of a base (*spira*) was attained; and a similar one, placed on its top, to afford a broader surface for the cross-beam or architrave to rest upon, furnished the first capital. Thus these simple elements, elaborated by the genius and industry of succeeding ages, produced the several distinctive properties of the architectural orders.

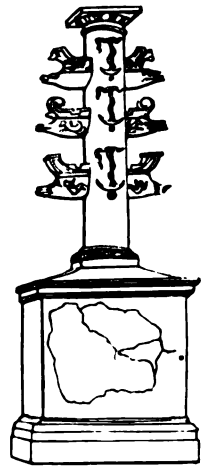
One point, however, is to be constantly borne in mind—that the column of ancient architecture always implies a real, and not a fictitious, support; for neither the Greeks nor the Romans, until the arts had declined, ever made use of columns as the moderns do, in their buildings, as a superfluous ornament, or mere accessory to the edifice, but as a main and essentially constituent portion of the fabric, which would immediately fall to pieces if they were removed; and that the abusive application of coupled, clustered, incastrated, [illegible]lded columns, etc., was never admitted in Gr[illegible] architecture; for the chief beauty of the column consists in its isolation, by means of which it presents an endless variety of views and changes of scene, with every movement of the spectator, whether seen in rank or in file. See Mauch, *Die Architekt. Ordn. der Griech., Römer, und Neueren Meister* (5th ed. Berlin, 1862); Reber, *Geschichte der Baukunst im Alterthum* (Leipzig, 1866); Fergusson, *Hist. of Architecture*, vol. i. (2d ed. Boston, 1883); Lübke, *Hist. of Art*, 2 vols. (Eng. trans., N. Y. 1877).

Columna Cochlis. A column with a spiral staircase running through the centre so as to furnish a means of ascent to the top (Victor, *De Reg. Urb. Rom.* 8 and 9). These were usually *columnae triumphales*, surmounted by the statue of the person in whose honour the column was erected. Two still remain at Rome: (1) the Column of Trajan (shown in the illustration), erected by Apollodorus, A.D. 104; and (2) the Column of M. Aurelius Antoninus.



Columna Cochlis. (Column of Trajan.)

Columna Rostrāta. A column adorned with the beaks (*rostra*) of captured ships, originally set up in the Roman Forum to commemorate the naval victory of Duilius (q. v.) over the Carthaginians (B.C. 260). This monument was destroyed by lightning during the interval between the Second and Third Punic Wars. A new column was erected by the emperor Claudius and an inscription placed upon it. Mommsen (*Corp. Inscript. Lat.* i. 40) holds that either the original column had no inscription at all, or else a short and simple one. At any rate, the inscription on the column of Claudius, part of which was excavated in 1566 in the Forum, is not a copy of the first one, as many of the verbal forms contained in it are too antique, while others are too modern, for the age in which it professes to have been written. Thus, the form C is used for G; -ET for IT; ablatives in -D, elsewhere unknown (*dictatored, navaled*)—all of which are too archaic; while, on the other hand, S and M at the end of words are never omitted in it, and IN or EN is used for ENDO. A portion of the Columna Rostrata is now in the Palazzo dei Conservatori on the Capitol at Rome. See Wordsworth, *Fragments and Specimens of Early Latin*, pp. 170, 412–414; Ritschl, *Inscriptio quae fertur Columnae Rostratae Duilianae* (Berlin, 1852); Mommsen, *Corp. Inscript. Lat.* i. 195, pp. 37–40; and Allen, *Remnants of Early Latin*, pp. 67–68.



Columna Rostrata. (Restoration by Canina.)

Columna Triumphālis. Single columns were erected from the earliest times to commemorate persons or events. Early Roman examples are those in honour of C. Maenius and P. Minucius, mentioned by Pliny (*H. N.* xxxiv. § 21). Of a later date is the marble monolith to Iulius Caesar, set up in the Forum after his death (Suet. *Iul.* 85).

More important, as well on account of their imposing size as of their value to the archæologist, are the lofty and elaborate columns erected in imperial times. The finest of these monuments is that figured in the article COLUMNA COCHLIS, and which was voted by the Senate in honour of Trajan, and executed by Apollodorus in A.D. 104. The column itself is apparently of the Tuscan order, and is composed of huge drums of white marble, pierced within so as to form a spiral staircase, to which there is an entrance in the pedestal. A bas-relief of the chief episodes in the Dacian campaigns winds round the shaft. Including the bronze statue of the emperor, the total height was not less than 130 feet. It still stands in the Foro Traiano at Rome.

Column of M. Aurelius Antoninus.

The same mode of construction is found in the Antonine Column, erected in honour of Marcus Aurelius and illustrating his victories over the Marcomanni, still to be seen in the Piazza della Colonna. Much less admirable, artistically, was the column erected by Constantine in the Forum of Constantinople. It was erected on a pillar of white marble, 20 feet in height, and was composed of ten pieces of porphyry. On its summit, 120 feet from the earth, was a colossal bronze statue of Apollo, supposed to be the work of Phidias. A fragment of this structure survives at Constantinople under the name of "the Burnt Pillar." Of the time of the same emperor was the curious Serpentine Column of brass, formed of the twisted bodies of three brazen snakes, whose triple heads had once supported the golden tripod which the victors at Salamis had consecrated at Delphi in commemoration of the defeat of Xerxes. This pillar stood in the Hippodrome.


Serpentine Column of Constantine

Latest of all was the Column of Theodosius II., figured below, whose base still exists at Constantinople.

Columnae Herculis. "The Pillars of Hercules"; a name often given to Calpé and Abyla, or the heights on either side of the Straits of Gibraltar. The tradition was that the Mediterranean had no outlet in this quarter until Hercules broke through the mountain barrier, and thus formed the present straits. The rocky height on either side of the opening was fabled to have been placed there by him as a memorial of his achievement, and as marking the limits of his wanderings towards the west. See ABYLA; CALPÉ; MEDITERRANEUM MARE.

The name Columnae Herculis was also often applied to the two large pyramidal columns set up by the Phœnicians in their voyages as landmarks


Column of Theodosius II.

which to recognize particular coasts on sub-
ent visits. These pillars were respectively
cated to the Phœ-
an Hercules and
Astarté, as personi-
g the sun and the
n. (See Tac. *Germ.*

The accompany-
Illustration is taken
a Tyrian coin.

Phœnician Pillars of Hercules.

olumnarium. A
imposed in the time
ulius Caesar upon
pillars (*columnae*) that supported a house. See
. *ad Att.* xiii. 6.

Colus. A distaff. See FUSUS.

Colūthus (Κόλουθος) and **Colluthus** (Κόλλου-
). A native of Lycopolis in Egypt, supposed
have lived about the beginning of the sixth
tury. He wrote a poem in six cantos, en-
led *Calydonica* (Καλυδωνικά), as well as other
ces that are now lost. He is believed also,
ough without any great degree of certainty, to
ve been the author of a poem, in 392 verses,
hich bears the title of *The Rape of Helen* (Ἑλένης
παγή). This poem commences with the nuptials
Peleus and Thetis, and the poet goes on to re-
unt the judgment of Paris, the voyage of that
ince to Sparta, and the abduction of Helen,
hich takes place after the first interview. This
em of Coluthus was discovered by Cardinal Bes-
rion along with that of Quintus Smyrnaeus, and
n be found in the Didot collection edited by
ehrs and Dübner.

Coma (κόμη). The hair of the head. Besides
is general term, there are various other words,
th in Greek and Latin, signifying the hair,
ch of which acquires its distinctive meaning
om some physical property of the hair itself
from some peculiarity in the mode of arrang-
g it, the principal of which are as follows: (1)
Θειρα, a head of hair when carefully dressed.
) Χαίτη, properly the mane of a horse or lion, is
ed to signify long, flowing hair. (3) Φόβη, when
curately used, implies the hair of the head in
state of disorder incident to a person under a
se of fear. (4) Ποκάς, from πείκω or πέκω, the
r when combed and dressed. (5) Θρίξ, a general
m for hair, from the plural of which the Romans
haps borrowed their word *tricae*—τρίχωσις and
ωμα are used in the same sense. (6) Κόρση
t. κόρρη), from the old word κόρ, "the head," sig-
es properly the hair on the top of the head;
hence a particular fashion of arranging the


Apollo Belvedere. Artemis (British Museum.)

hair among the Greek women was termed κόρυμβος; or, when worn in the same style by the men, it was designated by another derivative from the same word, κρώβυλος. To produce this effect the hair was drawn up all round the head from the front and back, and fastened in a bow on the top, as exemplified in the two preceding busts—one of the Apollo Belvedere, the other of Artemis—from the British Museum.

Instead of a band, the people of Athens fastened the bow with an ornamental clasp, fashioned like a grasshopper, to show that they were aborigines. Κρώβυλος is also used for a cap of network. (See CALANTICA.) (7) Μαλλός, which properly means wool, was also used for the short, round, curly hair, which resembles the fleece of a lamb, such as is seen in some of the early Greek sculptures, particularly in the heads of Heracles, one of which is subjoined from a specimen in the British Museum.


Heracles. (British Museum.)

(8) Κέρας was a Greek term used when the hair was combed up from the temples on each side, so as to give it the appearance of two horns, as is seen in the heads of fauns and satyrs, and in the bust of Zeus on the following page. (9) Κίκινος, πλοχμός, χλιδαί, the hair which falls in ringlets, either natural or artificial, which was sometimes called βόστρυχος and πλόκαμος. All these terms, when strictly appropriated, seem to designate that singular style of coiffure which is observable in Etruscan and early Greek works, and common to both sexes, as is seen in the casts from the temple of Athenê at Aegina in the British Museum.

Besides the generic *coma*, the Romans made use of the following terms, expressive of some peculiar qualities in the hair, or particular mode of arrangement: (1) *Capillus*, according to the old etymologists, *quasi capitis pilus*. (2) *Crinis*, the hair when carefully dressed. (3) *Caesaries*, which is said, though without much probability, to be connected with *caedo*, the hair of the male sex, because they wore it short, whereas the women did not. (4) *Cincinnus*, κίκινος, the hair when platted and dressed in circles, like the head on page 17 (s.v. ACUS), as it is still worn by the women of Mola di Gaieta (Formiae). Martial terms these circles *anuli*, and Claudian *orbes*. (5) *Cirrus*, a lock of curly hair. The locks which fell over the forehead were termed *capronae* (προκόμιον), the modern "bang" or "fringe"; those which fell from the temples over the ears, *antiae*. Both the *antiae* and *capronae* are accurately traced in the figure of Cupid bending his bow, in the British Museum, from which the accompanying illustration is taken.


Cupid. (British Museum.)

All the Greek divinities are distinguished by a characteristic coiffure, modified in some respects as the arts progressed, but never altered in character from the original model; so that any person

tolerably conversant with the works of Greek art may almost invariably recognize the deity represented from the disposition of the hair. We proceed to specify some of the principal ones.

Lion's Head. (British Museum.)

Zeus. (Vatican.)

The head of the lion is the type upon which that of Zeus is formed, particularly in the disposition of the hair, which rises from the forehead and falls back in loose curls down the sides of the face, until it forms a junction with the beard. This is made clear by the two preceding illustrations, one of which is from a statue of Zeus in the Vatican, supposed to be a copy of the Phidian Zeus; and the other is a lion's head from the British Museum. The same disposition of the hair is likewise preserved in all the real or pretended descendants from Zeus, such as Aesculapius, Alexander, etc.

Serapis. (British Museum.)

Pluto or Serapis has the hair longer, straighter, and lower over the forehead, in order to give severity to the aspect, and with the modius on his head, as represented in the above drawing from the British Museum. The modius is decorated with an olive branch, for oil was used instead of wine in sacrifices to Pluto.

The hair of Poseidon is cut finer and sharper than that of Zeus. It rises from the forehead, and then falls down in flakes, as if wet, in the manner represented in the accompanying head from the British Museum.

Poseidon. (British Museum.)

Apollo is usually represented with the κρώβυλος; but when the hair is not tied up on the top of the head it is always long and flowing over the neck and shoulders, as represented in the annexed illustration from a very beautiful and early Greek sculpture in the British Museum. Hence he is called *intonsus* and ἀκερσεκόμης.

Apollo. (British Museum.)

Dionysus also wears his hair unshorn; for he, as well as Apollo, is typic perpetual youth.

In the mature age of Greek art, Hermes short curly hair, as represented by the hea the left hand in the illustration below, fr statue in the Vatican, which was for a long falsely ascribed to Antinoüs; but in very Greek works he is represented with braided in the Etruscan style, and a sharp-pointed (see the right-hand illustration, from an alt the Museum of the Capitol at Rome), when is termed σφηνοπώγων.

Hermes. (Vatican.)

Etruscan Hermes. (Cap. Mus.)

Hercules has short, crisp hair, like the curl tween the horns of a bull, the head of which mal formed the model for his, as is exemplifie the subjoined drawings, one being the head of Farnese Hercules, the other that of a bull, fr bas-relief at Rome, in which all the characteri of Hercules, the small head, thick neck, and ticular form of the hair, are strongly preserve

Farnese Hercules. Head of Bull.

The hair of Heré or Iuno is parted in the and on the top of the head is a kind of di called in Latin *corona*, and in Greek σφενδόνη, its resemblance to a sling, the broad part of is placed above the forehead, while the two lashes act as bands to confine the hair on the sides of the head and fasten it behind, in the manner represented in the annexed illustration from the British Museum.

Heré with σφενδόνη. (British Museum.)

Pallas is rarely seen without her helmet; but when portrayed with her head uncovered the hair is tied up in a knot at some distance from the head, and then falls from the band in long parallel curls.

Aphrodité and Artemis are sometimes adorned with the κόρυμβος; but both these divinities are more frequently represented with their hair dressed in the simple style of the young Greek girls, whose hair is parted in front, and conducted round to the back, so as to conceal the upper part of the ears. It is then tied in a plain knot at the nape of the neck, or, at other times, though less frequently, at the top of the head; both of which fashions are represented in the two illustrations subjoined; one, that on the right, Niobé, and the other from a bas-relief at Rome.

From a bas relief at Rome. Niobé.

False hair, or wigs, φενάκη, πηνίκη, κόμαι προσθέται, τριχὲς προσθέται, *galerus*, *corymbium*, *caliendrum*, *capillamentum*, were also worn by the people of both countries (Mart. v. 68; xii. 23), and much esteemed by them.

Several passages of Latin literature show the fondness of the Roman women for blond hair, quantities of which were imported from Germany to be made up into wigs. (See Juv. vi. 120; Ovid. *A. A.* iii. 163.) Hence, in some of the statues, the hair was gilt, remains of which are discernible in the Venus dei Medici and in the Apollo of the Capitol; and both sexes dyed their hair when it grew gray (Plin. *H. N.* xxvi. § 164).

Ancient Wig. (Museum at Ghizeh.)

In very early times the Romans wore their hair long, as was represented in the oldest statues during the age of Varro, and hence the Romans of the Augustan Age designated their ancestors *intonsi* and *capillati*. But this fashion did not last after the year B.C. 300, as appears by the remaining works of art. The women, too, dressed their hair with simplicity, at least until the time of the emperors, and probably much in the same style as those of Greece; but at the Augustan period a variety of different head-dresses came into fashion, many of which are described by Ovid. Four specimens of different periods are given below. The first head on the left represents Octavia, the niece of Augustus, from the Museum in the Capitol at Rome; the next, Messalina, fifth wife of the emperor Claudius; the one below, on the left, Sabina, the wife of Hadrian; and the next, Plautilla, the wife of Caracalla, which last three are from the British Museum.

(1) Octavia. (Capitol. Mus.) (2) Messalina, wife of Claudius. (3) Sabina, wife of Hadrian. (4) Plautilla, wife of Caracalla. [The last three from the British Museum.]

Both countries had some peculiar customs connected with the growth of their hair and illustrative of their moral or physical conditions. The Spartans combed and dressed their heads with especial care when about to encounter any great danger, in which act Leonidas and his followers were discovered by the spies of Xerxes before the battle of Thermopylae. The sailors of both nations shaved off their hair after an escape from shipwreck or other heavy calamity and dedicated it to the gods. In the earlier ages, the Greeks of both sexes cut their hair close in mourning; but subsequently this practice was more exclusively confined to the women, the men leaving theirs long and neglected, as was the custom among the Romans.

In childhood—that is, up to the age of puberty—the hair of the males was suffered to grow long among both nations, when it was clipped and dedicated to some river or deity, from thence called κουροτρόφος by the poets, and therefore to cut off the hair means to take the *toga virilis*. At Athens this ceremony was performed on the third day of the festival Apaturia, which is therefore termed κουρεῶτις.

In both countries the slaves were shaved as a mark of servitude. On barbers, see TONSOR.

The Vestal Virgins also cut their hair short upon taking their vows; which rite still remains in the Roman Church, in which all women have their hair

cut close upon taking the veil. The hair was fastened up with hair-pins (*acus crinales*) and combs (*pectines*), which we find made of boxwood, ivory, and tortoise-shell. The hair was also at times fastened with bands (*diademata*) of gold set with jewels, like the Greek στεφάνη. As to nets, the women used to wear *reticula*, sometimes made of gold threads. The *mitra* (Juv. iii. 66) has been explained elsewhere, and the *calautica*, or *calantica*, or *calvatica* was a cap with lappets covering the ears and with two strings for tying under the chin. Nonius says it was worn by women only. For other matters relating to the modes of dressing the hair, etc., see ACUS; DIADEMA; MITRA; PECTEN; RETICULUM.

Comāna (Κόμανα). (1) A city of Pontus, surnamed Pontica, to distinguish it from the Cappadocian city of the same name. It was situated to the north-east of Zela, and not far from the source of the Iris. This place was celebrated for the worship of the goddess Mâ, supposed to answer to the Bellona of the West. She was likewise revered with equal honours in the Cappadocian Comana. The priesthood attached to the temple was an office of the highest emolument and dignity, and was sought after by kings and princes. The city itself was large and populous. The festivals of the goddess, which were held twice a year, drew thither an immense concourse. There were no less than 6000 slaves attached to the service of the temple, and most of these were courtesans. Hence it was remarked that the citizens were generally addicted to pleasure, and the town itself was styled by some "Little Corinth." (2) A city of Cappadocia, celebrated for its temple of Artemis Taurica.

Comes. Originally a fellow-traveller; hence it is applied to the members of the retinue of a magistrate or high official sent into the provinces (cf. Cic. *Verr.* ii. 10, 27), and under the emperors the term is used especially of those accompanying the emperor or members of his family. From this it was a natural transition to apply the term to the courtiers generally, even when not on a journey; and in later Latin we find it used of the holders of the various State-offices. About the time of Constantine it became a regular honorary title, whence the modern *count* (French *comte*), including various grades, answering to the *comites ordinis primi, secundi, tertii*.

The names of the following officers explain themselves: Comes Orientis (of whom there seem to have been two, one the superior of the other), comes Aegypti, comes Britanniae, comes Africae, comes rei militaris, comes portuum, comes stabuli, comes domesticorum equitum, comes clibanarius, comes linteae vestis or vestiarii (master of the robes). In fact the emperor had as many *comites* as he had functions.

Comic Art. See GRAFFITI; PICTURA; SCULPTURA.

Comissatio (from κῶμος or κωμάζω, *comissari*). A drinking-bout following the *cena* (q. v.), and frequently prolonged into the night. Food was partaken of during the *comissatio*, but only as a relish for the wine. Cf. Plaut. *Most.* i. 4; Petron. 65; Suet. *Tit.* 7.

Combrēa (Κώμβρεια). A town in the Macedonian district of Crossaea.

Cominium. A town in Samnium, destroyed by the Romans in the Samnite wars (Livy, x. 44).

Comitia. The popular assemblies of the Romans, summoned and presided over by a *magistratus*. In the comitia the Roman people appeared as distributed into its political sections, for the purpose of deciding, in the exercise of its sovereign rights, upon the business brought before it by the presiding magistrate. The comitia must be distinguished from the *contiones*. The *contiones* were also summoned and presided over by a magistrate, but they did not assemble in their divisions, and they had nothing to do but to receive the communications of the magistrate. In all its assemblies at Rome the people remained standing. The original place of meeting was the Comitium, a part of the Forum. There were three kinds of comitia, viz.:

(1) THE COMITIA CURIĀTA. This was the assembly of the patricians in their thirty *curiae*, which until the change of the constitution under Servius Tullius, constituted the whole *populus Romanus*. During the regal period they were summoned by the *rex* or *interrex*, who brought before them questions to be decided Aye or No. The voting was taken first in each curia by heads, and then according to curiae, in an order determined by lot. The business within the competence of this assembly was: (*a*) to elect a king proposed by the *interrex*; (*b*) to confer upon the king the *imperium*, by virtue of the *lex curiata de imperio*; (*c*) to decide on declarations of war, appeals, *arrogationes* (see ADOPTIO), and the reception of foreign families into the body of the patricians. The Servian constitution transferred the right of declaring aggressive war and the right of deciding appeals to the Comitia Centuriata, which, from this time onward, represented the people, now composed of both patricians and plebeians. After the establishment of the Republic, the Comitia Curiata retained the right (*a*) of conferring, on the proposal of the Senate, the imperium on the magistrates elected by the Comitia Centuriata, and on the dictator elected by the consuls; (*b*) of confirming, likewise on the proposal of the Senate, the alterations in the constitution decided upon by the Comitia Centuriata, and Tributa.

The extinction of the political difference between patricians and plebeians destroyed the political position of the Comitia Curiata, and the mere shadow of their rights survived. The assembly itself became an unreality, so much so that, in the end, the presence of the thirty *lictores curiati* and three augurs was sufficient to enable legal resolutions to be passed. (See LICTORS.) But the Comitia Curiata retained the powers affecting the reception of a non-patrician into the patrician order, and the powers affecting the proceeding of *arrogatio*, especially in cases where the transition of a patrician into a plebeian family was concerned. Evidence of the exercise of these functions on their part may be traced down to the imperial period.

(2) THE COMITIA CALĀTA were also an assembly of the patrician curiae. They were so called because publicly summoned (*calare*). The pontifices presided, and the functions of the assembly were: (*a*) to inaugurate the flamines, the rex sacrorum, and indeed the king himself during the regal period. (*b*) The *detestatio sacrorum*, previous to an act of *arrogatio*. This was the formal release of a person passing by adoption into another family from the *sacra* of his former family. (See ADOPTIO.) (*c*) The ratification of wills twice a year;

but this applies only to an early period. (*d*) The announcement of the calendar of festivals on the first day of every month.

(3) COMITIA CENTURIATA. The assembly of the whole people, patrician as well as plebeian, arranged according to the *centuriae* established by Servius Tullius. The original founder of the Comitia Centuriata transferred to them certain political rights which had previously been exercised by the Comitia Curiata. It was not, however, until the foundation of the Republic, when the sovereign power in the State was transferred to the body of citizens, that they attained their real political importance. They then became the assembly in which the people, collectively, expressed its will. The right of summoning the Comitia Centuriata originally belonged to the king. During the republican period it belonged, in its full extent, to the consuls and the dictator alone. The other magistrates possessed it only within certain limits. The *interrex*, for instance, could, in case of there being no consuls, summon the Comitia Centuriata to hold an election, but he could summon them for this purpose only. The censors could call them together only for the holding of the *census* and the *lustrum;* the praetors, it may be conjectured, only in the case of capital trials. In all other instances the consent of the consuls, or their authorization, was indispensable.

The duties of the Comitia Centuriata during the republican period were as follows: (*a*) To elect the higher magistrates: consuls, censors, and praetors. (*b*) To give judgment in all the capital trials in which appeal to the people was permitted from the sentence of the magistrate sitting in judgment. This popular jurisdiction was gradually limited to political trials, common offences being dealt with by the ordinary commissions. And in the later republican age the judicial assemblies of the Comitia Centuriata became, in general, rarer, especially after the formation of special standing commissions (*quaestiones perpetuae*) for the trial of a number of offences regarded as political. (*c*) To decide on declaring a war of aggression; this on the proposal of the consuls, with the approval of the Senate. (*d*) To pass laws proposed by the higher magistrates, with the approval of the Senate. This right lost much of its value after B.C. 287, when the legislative powers of the Comitia Tributa were made equal to those of the Comitia Centuriata. After this time the legislative activity of the latter assembly gradually diminished.

The Comitia Centuriata were originally a military assembly, and the citizens accordingly, in ancient times, attended them in arms. On the night before the meeting, the magistrate summoning the assembly took the auspices on the place of meeting, the Campus Martius. If the auspices were favourable, signals were given, before daybreak, from the walls and the citadel by the blowing of horns, summoning the citizens to a *contio*. The presiding magistrate offered a sacrifice and repeated a solemn prayer, and the assembly proceeded to consider the business which required its decision. Private individuals were not allowed to speak, except with the consent of the presiding magistrate. At his command the armed people divided themselves into their *centuriae*, and marched in this order to the Campus Martius, preceded by banners and headed by the cavalry. Arrived at the Campus, they proceeded to the voting, the president having again put the proposal to the people in the form of a question, *Velitis iubeatis Quirites?* ("Do you wish?" "Do you command?"). While the voting was going on, a red flag stood on the Ianiculum. The *equites*, who in ancient times used to begin the battles in war, opened the voting, and their 18 centuries were therefore called *praerogativae*. The result of their vote was immediately published, and, being taken as an omen for the voters who were to follow, was usually decisive. Then came the 175 centuries of the five *classes* of infantry in their order. Each century counted as casting one vote; this vote was decided by a previous voting within the century, which was at first open, but in later times was taken by ballot. If the 18 centuries of equites and the 80 centuries of the first class, with whom went the 2 centuries of mechanics (*centuriae fabrum*), were unanimous, the question was decided, as there would be a majority of 100 centuries to 93. If not, the voting went on until one side secured the votes of at least 97 centuries. The lower *classes* only voted in the rare cases where the votes of the higher *classes* were not united. The proceedings concluded with a formal announcement of the result on the part of the presiding magistrate, and the dismissal of the host. If no result was arrived at by sunset, or if unfavourable omens appeared during the proceedings, or while the voting was going on, the assembly was adjourned until the next convenient occasion.

This form of voting gave the wealthier citizens a decided advantage over the poorer, and lent an aristocratic character to the Comitia Centuriata. In the third century B.C. a change was introduced in the interest of the lower *classes*. Each of the thirty-five *tribus*, or districts, into which the Roman territory was divided, included two *centuriae* of *iuniores* and *seniores* respectively. (For the five *classes*, see EXERCITUS.) Thus each of the five *classes* included 70 centuries, making 350 centuries in all. To this number add the 18 centuries equitum, and the 5 centuries not included in the propertied classes — namely, 2 of *fabri* (mechanics), 2 of *tubicines* (musicians), and 1 of *proletarii* and *liberti* (the very poor and the freedmen), and the whole number of centuries amounts to 373. The centuries, it must be remembered, had by this time quite lost their military character. Under this arrangement the 88 votes of the *equites* and the first *classis* were confronted with the 285 votes of the rest. Besides this, the right of voting first was taken from the equites and given to the *centuria praerogativa* chosen by lot from the first *classis*. The voting, it is true, was still taken in the order of the *classes*, but the *classes* were seldom unanimous as in former times; for the interests of the tribus, which were represented in each *classis* by two centuries respectively, were generally divergent, and the centuries voted in the sense of their tribe. The consequence was that it was often necessary—indeed, perhaps that it became the rule, at least at elections—to take the votes of all the *classes*.

In early times the military arrangement was sufficient to secure the maintenance of order. But after its disappearance the *classes* were separated and the centuriae kept apart by wooden barriers (*saepta*), from which the centuries passed over bridges into an open inner space called *ovile* (sheepfold). On the position of the Comitia Centuriata during the imperial age, see below.

(4) COMITIA TRIBŪTA. This was the collective assembly of the people arranged according to the local distribution of tribes. (See TRIBUS.) When the tribuneship of the *plebs* was established (B.C. 494) the tribunes were allowed the right of summoning assemblies of the *plebs* in its tribes to consider questions affecting its interests. Out of these councils of the *plebs* (*concilia plebis*) were afterwards (B.C. 449) formed the Comitia Tributa, in which the patricians were represented as well as the plebeians; but the plebeians had the preponderance, as they were the more numerous, and as the voting qualification was exactly equal. By a law passed in B.C. 449, and finally ratified in 286, the *plebi scita*, or resolutions of the Comitia Tributa, were declared binding upon the whole *populus*. The consequence was that this assembly, side by side with the Comitia Centuriata, became the representative of the popular supremacy, and, indeed, its proper and constitutional organ. This was specially the case in regard to legislation, the more so as it was far simpler to summon the people by tribes than by centuries.

The right of summoning the Comitia Tributa lay chiefly, though not exclusively, with the *tribuni*. Their consent was regarded as an indispensable condition, if another magistrate wished to summon or preside over the Comitia Tributa. Until the latter years of the Republic, the assembly usually met upon the Capitol, and afterwards on the Campus Martius. The functions of the Comitia Tributa, gradually acquired, were as follows: (*a*) The election of all the lower magistrates, ordinary (as the *tribuni plebis, tribuni militum, aediles plebis, aediles curules*) and extraordinary, under the presidency partly of the tribunes, partly of the consuls or praetors. (*b*) The nomination of the *pontifex maximus*, and of the coöpted members of the religious *collegia* of the *pontifices*, *augures*, and *decemviri sacrorum*. This nomination was carried out by a committee of seventeen tribes chosen by lot. (*c*) To give judicial decisions in all suits instituted by the tribunes and aediles of the *plebs*, for offences against the *plebs* or its representatives. In later times these suits were mostly instituted on the ground of bad or illegal administration. The tribunes and aediles had, in these cases, the power of inflicting pecuniary fines ranging up to a large amount. (*d*) To pass resolutions on proposals made by the tribunes of the *plebs* and the higher magistrates on foreign and domestic affairs —on the conclusion of peace, for instance, or the making of treaties. Their power was almost unlimited, and the more important because, strictly speaking, it was only the higher magistrates who required the authorization of the Senate. Nor had the Senate more than the right of quashing a measure passed without due formalities.

The Comitia Tributa were summoned, at least seventeen days before the meeting, by the simple proclamation of a herald (*praeco*). As in the case of the Comitia Centuriata, business could neither be begun nor continued in the face of adverse auspices. Like the Comitia Centuriata, too, the tribal assembly met at daybreak and could not sit beyond sunset. If summoned by the tribunes, the Comitia Tributa could only meet in the city, or within the radius of a mile from it. The usual place of assembly was the Forum or the Comitium (q. v.). If summoned by other authorities, the assembly met outside the city, most commonly in the Campus Martius. The proceedings opened with a prayer unaccompanied by sacrifice. The business in hand was then discussed in a *contio* (see above, p. 391 *a*) and the proposal having been read out, the meeting was requested to arrange itself according to its thirty-five tribes in the *saepta*, or wooden fence. Lots were drawn to decide which tribe should vote first. The tribe on which this duty fell was called *principium*. The result of this first vote was proclaimed, and the other tribes then proceeded to vote simultaneously, not successively. The votes given by each tribe were then announced in the order determined by lot. Finally, the general result of the voting was made known.

The proposer of a measure was bound to put his proposal into due form and publish it beforehand. When a measure came to the vote, it was accepted or rejected as a whole. It became law when the presiding magistrate announced that it had been accepted. The character of the comitia had begun to decline even in the later period of the Republic. Even the citizens of Rome took but little part in them, and this is still more true of the population of Italy, who had received the Roman citizenship in B.C. 89. The Comitia Tributa, in particular, sank gradually into a mere gathering of the city mob, strengthened on all sides by the influx of corrupt elements. The results of the voting came more and more to represent, not the public interest, but the effects of direct or indirect corruption. Under the Empire the Comitia Centuriata and Tributa continued to exist—in a shadowy form, it is true—down to the third century A.D. Iulius Caesar had deprived them of the right of deciding on war and peace. Under Augustus they lost the power of jurisdiction, and, practically, the power of legislation. The imperial measures were, indeed, laid before the Comitia Tributa for ratification, but this was all; and under the successors of Augustus even this proceeding became rarer. Since the time of Vespasian, the emperors, at their accession, received their legislative and other powers from the Comitia Tributa; but this, like the rest, was a mere formality. The power of election was that which, in appearance at least, survived longest. Augustus, like Iulius Caesar, allowed the Comitia Centuriata to confirm the nomination of two candidates for the consulship. He also left to the Comitia Centuriata and Tributa the power of free election to half the other magistracies—the other half being filled by nominees of his own. Tiberius transferred the last remnant of free elective power to the Senate, whose proposals, originating under imperial influence, were laid before the Comitia for ratification. The formalities, the auspices, prayer, sacrifice, and proclamation, were now the important things, and the measures proposed were carried, not by regular voting, but by acclamation. See Mommsen, *Römische Forschungen*, vol. i.; Becker and Marquardt, *Röm. Alterthümer*, vol. ii., pt. i., pp. 353–394, and pt. iii., pp. 1–196; Lange, *Röm. Alterthümer*, i. 341–355, 391–491; ii. 418–682; and the articles LEGES TABELLARIAE; LEX; PONS.

Comitiālis Dies. See DIES.

Comitium. The name of a small space in Rome, bounded on the north by the Senate House (see CURIA), and on the south by the Rostra (q. v.). Down to the second century B.C. it was used for the meetings of the assemblies and of the courts

of law. After the removal of the rostra it became part of the Forum. See FORUM.

Commagēné (Κομμαγηνή). The northeasternmost district of Syria, lying between the Taurus and the Euphrates. It formed a part of the kingdom of Syria, after the fall of which it maintained its independence under a race of kings, the family of the Seleucidae, and was not united to the Roman Empire until the reign of Vespasian.

Commentarii. (1) Roman collections of historical documents, such as treaties, decrees, and short notices of important events. These became the sources from which many of the Roman historians drew their materials in treating of the early period. Of these collections may be noted (*a*) the COMMENTARII REGUM, professing to be the work of the kings themselves, and in reality containing very ancient records; (*b*) the COMMENTARII AUGŬRUM, kept by the college of augurs; (*c*) the COMMENTARII PONTIFĬCUM, also called ANNĀLES MAXĬMI, containing the names of the magistrates for each year and a record of all memorable events from the days of the kings down to the pontificate of P. Mucius Scaevola (B.C. 133); (*d*) the COMMENTARII MAGISTRATUUM (i.e. *consulum, quaestorum, censorum*, etc.), records of the transactions of individual magistrates. The greatest part of these records perished when Rome was destroyed by the Gauls (B.C. 388), though in some cases copies of them remained. See ANNALES; FASTI; LIBRI LINTEI. (2) The title of a number of historical and legal works by various Roman writers, the best known being those of Cicero (written in Greek with the title ὑπομνήματα), now lost, but largely used by Plutarch in his life of Cicero; the *Commentarii de Bello Gallico* and the *Commentarii de Bello Civili* of Iulius Caesar (q. v.); and the *Commentarii de Iure Civili* of the jurist Gaius (q. v.).

Commentarius, Commentarii (ὑπομνήματα). Properly notes or note-books. Hence the word acquires a variety of meanings, of which the most important are the following:

(1) *Commentarii domestici*, or family memorials, the records of events interesting to the members of particular families.

(2) The "memoirs" drawn up by public men as to events in which they had taken part. See above.

(3) Memoranda kept by different departments of the public service, the officials in charge of them being known as *a commentariis*.

(4) In towns a register kept of the official acts of the municipal authorities. We have interesting extracts from the *commentarii* of Caeré in an inscription in the Museum at Naples (Wilmanns, 2083).

(5) The unofficial record of recent events at Rome, sent by Caelius to Cicero in Cilicia, is called by him *commentarii rerum urbanarum* (Cic. *Ad Fam.* viii. 2, 2).

(6) The record of the daily occurrences at court kept in *commentarii diurni* (Suet. *Aug.* 64), a kind of private diary, which must be distinguished from the formal *acta* and also from

(7) *Commentarii principis*, the register of the emperor's official decisions (Plin. *Ep.* x. 106) and of accusations brought before him (Suet. *Calig.* 15).

(8) Tacitus once (*Ann.* xv. 74) speaks of *commentarii senatus*, by which he can hardly mean anything but the *acta senatus*. See ACTA.

Commentātor Cruquiānus. See CRUQUIUS.

Commerce. (1) GREEK. In the Homeric poems the Greeks are not represented as a people with a spontaneous inclination to commerce. Indeed, the position of the oldest Greek cities, far away from the sea, sufficiently shows that their founders can have had no idea of trade as a means of getting wealth. Greek navigation in ancient times was almost exclusively subservient to war and piracy, to which latter, for a long time, no stigma was attached in public opinion. And the trade carried on with Greece by the Asiatics, especially the Phœnicians, who then ruled the Greek seas, can hardly have been very active. The Greeks, having no agricultural or industrial produce to offer, could not have tempted many foreigners to deal with them. But in the centuries succeeding the Homeric Age the commerce of Greece was revolutionized.

The islands, especially Aegina and Euboea, were foremost in commercial undertakings; the only continental town which was at all successful in this way being Corinth, which was favoured by its incomparable position. It was the foundation of the Hellenic colonies in Asia Minor that first occasioned the free development of Greek trade. The exertions of the Ionians were mainly instrumental in creating two things indispensable to its success —namely, commercial activity, excited by contact with the ancient industries of the East, and a maritime power in the proper sense, which made it possible to oust the Phœnicians from the naval supremacy which they had so long maintained. This new commercial activity necessitated a larger use of the precious metals and the establishment of a gold and silver coinage, which the Ionians were the first among the Greeks to adopt. This proved a powerful stimulus to the development of commerce, or rather it was the very condition of its existence. Miletus took the first place among the trading colonies. The influence of these cities upon their mother country was so strong that even the Dorians gradually lost their national and characteristic dislike of trade and commerce, and threw themselves actively into their pursuit. Down to the sixth century B.C. Greek commerce had extended itself to the coasts of the Mediterranean and the inland seas connected with it, especially towards the East. It was not until a later time that Athens joined the circle of commercial cities. Even in Solon's time the Athenians had lived mainly by agriculture and cattle-breeding, and it was only with the growth of the democratic constitution that their commercial intercourse with the other cities became at all considerable. The Persian Wars, however, and her position as head of the naval confederacy, raised Athens to the position of the first maritime power in Greece. Under the administration of Pericles she became the centre of all Hellenic activity, not only in art and science, but in trade. It was only Corinth and Corcyra whose western trade enabled them to maintain a prominent position by the side of Athens. The Greeks of Asia Minor completely lost their commercial position after their conquest by the Persians. The naval supremacy of Athens, and with it its commerce, were completely annihilated by the Peloponnesian War. It was a long time before the Athenians succeeded in breaking down the maritime power of Sparta which that war had established. Having done so, they recovered, but only for a short time, a position of prominence not at all equal

to their former supremacy by sea. The victory of the Macedonian power entirely destroyed the political and commercial importance of Athens, whose trade now fell behind that of other cities. The place of Athens, as the first maritime and commercial power, was taken by the city of Rhodes, founded in B.C. 408. By the second half of the fourth century B.C. the trade of Rhodes had extended itself over the whole known world, and its maritime law was universally observed until a much later period. After the destruction of Corinth, in the middle of the second century B.C., the island of Delos enjoyed a brief but brilliant period of prosperity. Among the commercial cities of the Graeco-Macedonian Empire, Alexandria in Egypt took the first place, and rose indeed to be the centre of European and Eastern trade. It was mainly through Alexandria that intercourse was kept up between Greece and the Eastern countries opened up by the campaigns of Alexander the Great.

One of the most important routes followed by Grecian traffic was that leading to the Black Sea, the coasts of which were fringed with Greek colonies. Besides Byzantium and Sinopé, the chief commercial centres in this region were Olbia, Panticapaeum, Phanagoria, and Phasis, from which trade-routes penetrated far into the barbarian countries of the interior. Other main routes led by Chios and Lesbos to the coasts of Asia Minor and by the Cyclades to that part of the Asiatic coast where lay the great cities of Samos, Ephesus, and Miletus. Hence they continued to Egypt and Cyrené, by Rhodes and Cyprus and the coast of Phœnicia. But in travelling to these parts from the Peloponnesus, men generally sailed by way of Crete, which had been long celebrated for its maritime enterprise. Round the promontory of Malea, the southernmost point of the Peloponnesus, and by Corcyra, they sailed northward to the coasts of the Adriatic, or westward to Italy and Sicily. Regular traffic beyond Sicily was rendered impossible by the jealousy of the Carthaginians and Etruscans, who were masters of the commerce in this region, and whose place was afterwards taken there by the Romans. A considerable land-traffic was carried on by the colonies with barbarians of the interior. But in Greece Proper the mountainous nature of the country and the absence of navigable rivers were unfavourable to communication by land, and the land-traffic accordingly was entirely thrown into the shade by the maritime trade. The only opportunity for commerce by land on a large scale was afforded by the great national festivals, which brought together great crowds of people from every part of Greece, and secured them a safe conduct. (See EKECHEIRIA.) In this way these festivals exactly corresponded to the trade fairs of modern Europe.

The exports of Greece consisted mainly of wine, oil, and manufactured goods, especially pottery and metal wares. The imports included the necessaries of life, of which Greece itself, with its dense population, artificially increased by slavery, did not produce a sufficient quantity. The staple was wheat, which was imported in large quantities from the coasts of the Black Sea, Egypt, and Sicily. Next came wood for houses and for ships, and raw materials of all kind for manufacture. The foreign manufactures imported were mostly objects of luxury. Finally we should mention the large number of imported slaves.

Comparing the circumstances of the ancient Greek maritime commerce with those of modern trade, we may observe that the ancients were much hampered by having no commission agencies and no system of exchange. The proprietor of the cargo sailed with it, or sent a representative with full powers. No transaction was carried on without payment in ready money, which was often rendered difficult by the existence of different systems of coinage. With uncivilized tribes, notably those on the Black Sea, a system of barter long maintained itself. As no goods could be bought without cash payments, and men of property generally preferred to lend out their capital to borrowers at high interest, a system of bottomry was extensively developed in Greek maritime trade. The creditor usually took care, in lending the capital necessary for loading the ship, to secure a lien on the ship or the cargo—or both. With this he undertook the risks of the business, charging interest at a very high rate, generally twenty to thirty per cent. The written contract contained other specifications as to the ship and the rate of interest, for the breach of which certain customary penalties were fixed. These had reference to the destination of the ship and, generally speaking, to the route and the time to be occupied; to the character and value of the wares, and to the repayment of the loan—the latter to determine whether it should be made on the ship's arriving at its destination or on its return home. In the first case the creditor would often sail with the ship, if he had no representative on the spot or at the port for which she was bound.

At Athens, and no doubt in other cities, the interests of the creditor were protected by a strict code of laws. Fraudulent appropriation of a deposit was punishable with death; dilatoriness in payment with imprisonment. The creditor was allowed to seize not only the security, but the whole property of the debtor. In other respects Athenian legislation secured several advantages to traders. Commercial cases came before the law courts in winter only, when navigation was impossible, and they had to be decided within a month. In ordinary cases of debt, the creditor could only seize on the debtor's property; but in commercial cases he was liable to be imprisoned if condemned to payment. In other matters aliens had to be represented in court by a citizen; in commercial cases they could appear in person. It was the duty of the Thesmothetae to see to the preparation of these cases. The trial was carried on and the verdict given by a special tribunal, the *ναυτοδίκαι* (q. v.). Merchants could easily obtain the considerable privilege of exemption from military service, though they were not legally entitled to it.

In general, it may be said that the Greek States, in consideration of the importance of trade, went very far in providing for its interests. They did their best to secure its safety and independence by force of arms, and concluded treaties with the same end in view. This is especially true of those agreements which regulated the legal relations of the citizens of any two States in their intercourse with each other, and prescribed the forms to be observed by the citizens of one State when bring-

ing suits against those of another. The institution of πρόξενοι, corresponding to that of the modern consuls, was of immense benefit to the trading community. The Greek governments did a great deal in the way of constructing harbours, warehouses, and buildings for exchange in the neighbourhood of the harbours. The superintendence of the harbour traffic, like that of the market traffic, was intrusted to special government officials; in Athens, for instance, to the ten overseers of the Ἐμπόριον. (See AGORANOMI.) The Athenians had also a special board, called μετρονόμοι, to see that the weights and measures were correct. It was only in exceptional cases that the freedom of trade was interfered with by monopolies, nor was it usual to lay prohibitions upon imports. Prohibitions of exportation were, however, much commoner. In many States, as e. g. in Macedonia, it was forbidden to export building materials, especially wood for ship-building; and no grain might be exported from Attica. Again, no Athenian merchant was permitted to carry corn to any harbour but that of Athens; no citizen or resident alien could lend money on the security of ships carrying corn to any place but Athens. Even foreigners who came with corn into the harbour of Athens were compelled to deposit two-thirds of it for sale there. To prevent excessive profits being realized in the corn trade, it was made a capital offence for any private citizen to buy up more than fifty bushels at a time, or sell it at a profit of more than an obolus a bushel. The corn trade was under the superintendence of a board called σιτοφύλακες. In the prevailing activity of commerce, the tolls on exports and imports were a plentiful source of revenue to the government. See PORTORIUM.

In Greek society, petty trading was thought a vulgar and sordid pursuit, and was left to the poorer citizens and resident aliens (μέτοικοι). In Athens the class of resident aliens included a great number of the larger dealers; for the wealthier and more respectable citizens liked lending their capital to others engaged in trade better than engaging in trade themselves.

(2) ROMAN. In Italy an active commerce was early carried on at sea by the Etruscans, the other Italian peoples taking only a passive part in it. But Rome, from a very early time, became the commercial centre of Central Italy. It was situated on a river deep enough to admit large vessels, the upper course and tributaries of which were also navigable. Its position was much improved by the harbour at the colony of Ostia, said to have been constructed under Ancus Marcius. So long as the Etruscans and Carthaginians and (as in later times) the Greek cities of southern Italy and Sicily, like Tarentum and Syracuse, ruled the sea, the maritime power and commerce of Rome were restricted within very narrow limits. Even as late as the middle of the fourth century B.C. the traffic of Rome was confined to Sardinia, Sicily, and Africa. But with the extension of the Roman power, Roman commerce assumed wider dimensions. At the end of the republican period Roman ships were on every sea, and there was a flourishing interior trade in Italy and all the provinces. Wherever there was a navigable river it was used for communication, with the happiest results. After the Second Punic War, Rome gradually acquired the character of a great commercial city, where the products of the whole world, natural and industrial, found a market. The most considerable import was corn, and this at all periods of Roman history. (See ANNONA.) The chief exports of Italy were wine and oil, to which we must add, after the development of Italian industry, manufactured goods. The trading-harbour of Rome was Puteoli (Pozzuoli), on the Bay of Naples, while Ostia was used mainly by corn-ships. Petty dealing was regarded unfavourably by the Romans, as by the Greeks; but trade on a large scale was thought quite respectable, though in older times members of the Senate were not allowed to engage in it. Most of the larger undertakings at Rome were in the hands of joint-stock companies (see PUBLICANI), the existence of which made it possible for small capitalists to share in the profits and risks of commerce. It was indeed an old maxim of business men at Rome that it was better to have small shares in a number of speculations than to speculate independently. The corn trade, in particular, was in the hands of these companies. The government allowed them to transport corn from Sardinia, Sicily, Spain, Africa, and Egypt to Rome; whole fleets of vessels, constructed for the purpose, being appointed to this service. Foreign trade was subjected to a number of restrictions. The exportation of certain products was absolutely prohibited—for instance, iron, whether unwrought or manufactured, arms, coin, salt, and gold — and duties were levied on all imports. There were also numerous restrictions on trade in the interior, as each province formed a unit of taxation, in which toll had to be paid on entering or leaving it. Among the State monopolies, the most important was that of salt.

For more minute details regarding ancient commerce, see Reinaud, *Relations Politiques et Commerciales de l'Empire Romain avec l'Asie Orientale* (Paris, 1863); Lindsay, *A Hist. of Merchant Shipping and Ancient Commerce*, 4 vols. (2d ed. London, 1882); and Lanciani, *Ancient Rome in the Light of Recent Discoveries*, chap. ix. (Boston, 1888).

Commercium. A legal relation existing between two Italian States, according to which the citizens of each had the same right of acquiring property, especially landed property, in the territory of the other. Commercium also included the powers of inheriting legacies and contracting obligations. See CIVITAS.

Commissoria Lex. A term met with in the law of pledge and in the law of sale. In the former it meant the agreement between pledger and pledgee that the property pledged should be vested absolutely in the latter unless the debt which it secured was punctually discharged by the day fixed for payment. See PIGNUS.

In the law of sale, *lex commissoria* denotes an agreement between vendor and purchaser that the former shall be at liberty to rescind the contract if the latter does not perform his obligations under it in due manner and at the proper time (*Dig.* 18, 3, 1). This was not the same thing as a conditional sale; for in the latter, if the property were damaged or destroyed, the loss would fall on the vendor, whereas in our case, if the property was lost, damaged, or destroyed, the loss fell on the purchaser.

Commissum. One sense of this word is that of "forfeited," which is derived from the sense of

the verb *committere*, "to attach legal effect to," "to make operative." Hence property forfeited by the coming into effect of a condition was said to be *commissum*, as when a *lex commissoria* (q. v.) was attached to a mortgage (*pignus*). *Commissa hereditas* is an inheritance forfeited as a penalty (Cic. *Verr.* i. 10, § 27).

Commius. A king of the Atrebates, who was advanced to that dignity by Caesar. He was sent by Caesar to Britain, but was cast into chains by the natives, and not released till they had been defeated by Caesar. In B.C. 52, he joined the other Gauls in their great revolt against the Romans, and continued in arms even after the capture of Alesia (Pseud. Caes. *B. G.* viii. 7–23).

Commixtio. See CONFUSIO.

Commodātum. A gratuitous loan in which the borrower (*commodatarius*) is bound to return the very thing lent, and not an equivalent. It thus differs from *mutuum* (q. v.).

Commodiānus. A Christian Latin poet, who flourished in the third century A.D., when he wrote two poems (*Instructiones* in acrostic and telestic verse, and the *Carmen Apologeticum*), showing a prosody based partly on accent and partly on syllabic quantity, and intended to be regarded as hexameters. Rhyme is also occasionally employed. Both poems are aimed against the heathen and the Jews. Edition by Dombart (Vienna, 1888).

Commŏdus, L. AURELIUS ANTONĪNUS. The son and successor of M. Aurelius Antoninus, who ascended the imperial throne A.D. 180. The reign of this prince is a scene of guilt and misery, which the historian is glad to dismiss with brevity. He appears, indeed, to have inherited all the vices of his mother, Faustina; and his father, in selecting him for his successor, allowed the feelings of the parent to triumph over the wisdom of the magistrate. He had accompanied his father on the expedition against the Marcomanni and the Quadi, but no sooner was Aurelius dead than his son became anxious to proceed to Rome, and soon concluded a hasty and disgraceful peace with the barbarians whom his father had been on the point of completely subjugating when he was cut off by disease. Notwithstanding the care which Aurelius had bestowed on his education, Commodus was ignorant to an extreme degree, having neither abilities nor inclination for profiting by the paternal example and instruction. On his return to Rome he speedily showed the bias of his natural disposition, giving himself up to unrestrained indulgence in the grossest vices. That he might do so without impediment, he intrusted all power to Perennis, praefect of the Praetorian Guard, a man of stern and cruel temper, who was at last slain by the soldiers for his severity.

A conspiracy against the life of Commodus having failed, it was followed by a long succession of judicial murders to gratify the vengeance of the cowardly and vindictive tyrant. He was next threatened by a new danger: disaffection had spread over the legions; and an attempt of Maternus, a private soldier, who headed a band of deserters and projected the assassination of Commodus during the celebration of the festival of Cybelé, was so ably conceived that it must have been successful but for the treachery of an accomplice. But neither duty nor danger could draw Commodus from the sports of gladiators or the pleasures of debauchery. Cleander, a Phrygian slave, soon succeeded to the place and influence of Perennis, and for three years the Empire groaned beneath his cruelty and rapacity. At length a new insurrection burst forth, which nothing could allay, the praetorian cavalry being defeated in the streets by the populace, until the unworthy favourite was, by the emperor's command, delivered to the insurgents. In the meantime, Commodus was indulging his base tastes and appetites, not only by gross sensuality, but by attempting to rival the gladiators. Being a very skilful archer and of great personal strength, he delighted in killing wild beasts in the amphitheatre, and thus pretending to rival the prowess of Hercules. In the gladiatorial contests, he publicly engaged so often that he was the conqueror in 735 combats. Though luxurious in his dress, frequently resorting to the baths eight times in the day, scattering gold dust in his hair, and, from the fear of admitting the approach of a razor in the hand of another, singeing off his beard, he was especially proud of exhibitions of personal strength, and frequently, in the garb of a priest, butchered victims with his own hands. Among the flatteries of the obsequious Senate none pleased him more than the vote which styled him the "Hercules of Rome," not even that which decreed to him the titles of Pius and Felix, or which offered to abolish the name of the Eternal City and substitute for it the title Colonia Commodiana. After thirteen years of unmitigated oppression, his favourite, Marcia, ultimately became the instrument by which the Roman world was delivered from its odious master. She discovered, from some private notes of Commodus, that herself, Laetus the praetorian praefect, and Eclectus the chamberlain, were on the list devoted to death. A conspiracy was immediately formed, Marcia administered poison to the emperor, and, lest the measure should not prove effectual, the deed was completed by suffocation, in A.D. 192. The life of Commodus has come down to us, written by Lampridius, in the *Historia Augusta*.

Commodus. (Bust in the Capitoline Museum, Rome.)

Comnēna, ANNA, daughter of the Byzantine emperor Alexius I. (Comnenus), and author of one of the most valuable of the Byzantine histories. She was born December 1st, 1083, and received a liberal education, showing at an early age a great fondness for literary pursuits, combined with an intriguing disposition, which found much to gratify it in the court of Constantinople. Failing to induce her father on his death-bed to leave the imperial crown to her, she set on foot a conspiracy to destroy the life of her brother Iohannes, the lawful heir (1118), but her husband, Nicephorus Bryennius, a nobleman of the court, refused his aid. Her brother spared her life and only temporarily deprived her of her property; but she retired from the court and, after spending some time in historical composition, entered a convent, where she died in 1148. Her life of her father, in eighteen books, is elaborately rhetorical and always eulogistic, yet

it is of much value to the historian of the later Empire. Sir Walter Scott introduces her in a memorable chapter of his novel, *Count Robert of Paris*. The best edition of her history is that of Schopen and Reifferscheid, 2 vols. (1839–78). On her life and career, see Oster's work, *Anna Comnena*, 3 vols. (1868–71).

Comoedia (κωμῳδία). (1) GREEK. The Greek comedy, like the Greek tragedy and satyric drama, had its origin in the festivals of Dionysus. As its name, κωμῳδία, or the song of the κῶμος, implies, it arose from the unrestrained singing and jesting common in the κῶμος, or merry procession of Dionysus. According to the tradition, it was the Doric inhabitants of Megara, well known for their love of fun, who first worked up these jokes into a kind of farce. The inhabitants of Megara accordingly boasted that they were the founders of Greek comedy. From Megara, it was supposed, the popular farce found its way to the other Dorian communities, and one Susarion was said to have transplanted it to the Attic deme of Icaria about B.C. 580. No further information is in existence as to the nature of the Megarian or Dorian popular comedy. The local Doric farce was developed into literary form in Sicily by Epicharmus of Cos (about B.C. 540–450). This writer gave a comic treatment not only to mythology, but to subjects taken from real life. The contemporary of Epicharmus, Phormus or Phormis, and his pupil Dinolochus, may also be named as representatives of the Dorian comedy.

The beginnings of the Attic comedy, like those of the Attic tragedy, are associated with the deme of Icaria, known to have been the chief seat of the worship of Dionysus in Attica. Not only Thespis, the father of tragedy, but also Chionides and Magnes (about B.C. 550), who, if the story may be trusted, first gave a more artistic form to the Megarian comedy, introduced by Susarion, were natives of Icaria. Comedy did not become, in the proper sense, a part of literature until it had found welcome and consideration at Athens in the time of the Persian Wars; until its form had been moulded on the finished outlines of tragedy; and until, finally, it had received from the State the same recognition as tragedy. See TRAGOEDIA.

The OLD COMEDY, as it was called, had its origin in personal abuse. It was Crates who first gave it its peculiar political character, and his younger contemporary, Cratinus, who turned it mainly or exclusively in this direction. The masters of the Old Comedy are usually held to be Cratinus and his younger contemporaries, Eupolis and Aristophanes. It attained its youth in the time of Pericles and the Peloponnesian War—the period when the Athenian democracy had reached its highest development. These three masters had many rivals—who fell, however, on the whole beneath their level—among others Pherecrates, Hermippus, Teleclides, Phrynichus, Ameipsias, Plato, and Theopompus.

A good idea of the characteristics of the Old Comedy may be formed from the eleven surviving plays of Aristophanes (q. v.). The Greek tragedy has a meaning for all time; but the Old Comedy, the most brilliant and striking production of all Athenian literature, has its roots in Athenian life, and addressed the Athenian public only.

Dealing from the very first with the grotesque and absurd side of things, it was the scourge of all vice, folly, and weakness. The social life of Athens, so restless and yet so open, offered an inexhaustible store of material; and the comedian was always sure of a witty, laughter-loving public, on whom no allusion was lost. The first aim of the Athenian comedy was, no doubt, to make men laugh, but this was not all. Beneath it there lay a serious and patriotic motive. The poet, who was secured by the license of the stage, wished to bring to light and turn to ridicule the abuses and degeneracy of his time. The Attic comedians are all admirers of the good old times, and accordingly the declared enemies of the social innovations which were beginning to make their way—the signs in many cases, no doubt, of approaching decline. It was not, however, the actual phenomena of life which were sketched in the Old Comedy. The latter is really a grotesque and fantastic caricature; the colours are laid on thick, and propriety, as we moderns understand it, is thrown to the winds. These plays abound in coarseness and obscenity of the broadest kind, the natural survival of the rude license allowed at the Dionysiac festival. The choice and treatment of the subjects show the same tendency to the grotesque and fantastic. Fancy and caprice revel at their will, unchecked by any regard either for the laws of poetical probability or for adequacy of occasion. The action is generally quite simple, sketched out in a few broad strokes, and carried out in a motley series of loosely connected scenes. The language is always choice and fine, never leaving the forms of the purest Atticism. The metres admit a greater freedom and movement than those of the tragedy.

A comedy, like a tragedy, consisted of the dramatic dialogue, written mostly in iambic senarii, and the lyrical chorus. The division of the dialogue into πρόλογος, ἐπεισόδιον, and ἔξοδος, and of the chorus into πάροδος and στάσιμα, are the same as in tragedy. But, while the tragic chorus consisted of fifteen singers, there were twenty-four in the comic. A peculiarity of the comic chorus is the παράβασις, a series of lines entirely unconnected with the plot, in which the poet, through the mouth of the chorus, addresses the public directly about his own concerns or upon burning questions of the day. (See PARABASIS.) Like the tragedies, the comedies were performed at the great festivals of Dionysus, the Dionysia (q. v.) and the Lenaea (q. v.). On each occasion five poets competed for the prize, each with one play.

For a short time, but a short time only, a limitation had been put upon the absolute freedom with which the poets of the Old Comedy lashed the shortcomings of the government and its chief men. The downfall of the democracy, however, deprived them of this liberty. The disastrous issue of the Peloponnesian War had, moreover, ruined the Athenian finances, and made it necessary to give up the expensive chorus and with it the παράβασις. Thus deprived of the means of existence, the Old Comedy was doomed to extinction. In its place came what was called the MIDDLE COMEDY, from about B.C. 400 to 338. This was a modification of the Old Comedy, with a character corresponding to the altered circumstance of the time. The Middle Comedy was in no sense political; it avoided all open attack on individuals, and confined itself to treating the typical faults and weaknesses of mankind. Its main line was burlesque and parody, of which the objects

were the tragedies and the mythology in general. It was also severe upon the lives of the philosophers. It dealt in typical characters, such as bullies, parasites, and courtesans. The writers of the Middle Comedy were very prolific, more than eight hundred of their plays having survived as late as the second century A.D. The most celebrated of them were Antiphanes of Athens and Alexis of Thurii; next to these came Eubulus, and Anaxandrides of Rhodes.

A new departure is signalized by the dramas of what is called the NEW COMEDY. In these, as in the modern society drama, life was represented in its minutest details. The New Comedy offered a play regularly constructed like that of tragedy, characterized by fine humour, and but seldom touching on public life. The language was that of ordinary society, and the plot was worked out in a connected form from the beginning to the dénouement. The chief art of the poets of the New Comedy lay in the development of the plot and the faithful portraiture of character. The stock subjects are illicit love affairs; for honest women lived in retirement, and stories of honourable love, therefore, were practically excluded from the stage. The ordinary characters are young men in love, fathers of the good-natured or the scolding type, cunning slaves, panders, parasites, and bragging officers. Besides the dialogue proper, we find traces of parts written in lyric metres for the higher style of singing. These were, in all probability, like the dialogue, performed by the actors.

The fate of the New resembles that of the Middle Comedy, only a few fragments of its numerous pieces having survived. Of some of them, however, we have Latin adaptations by Plautus and Terence. Its greatest master was Menander, besides whom should be mentioned Diphilus, Philemon, Philippides, Posidippus, and Apollodorus of Carystus. The New Comedy flourished from B.C. 330 till far into the third century A.D.

In about B.C. 300, the old Dorian farce was revived in a literary form in Southern Italy by Rhinthon, the creator of the *Hilarotragoedia* (Ἱλαροτραγῳδία). The *Hilarotragoedia* was for the most part a parody of the tragic stories. It is also called, from its creator, *fabula Rhinthonica*.

(2) ROMAN. Like the Greeks, the Italian people had their popular dramatic pieces—the *versus Fescennini*, for instance, which were at first introduced, in B.C. 390, from Etruria, in consequence of a plague, to appease the wrath of heaven. (See FESCENNINI VERSUS.) From this combination sprang the *satura*, a performance consisting of flute-playing, mimic dance, songs, and dialogue. The *Atellanae Fabulae* (q. v.) were a second species of popular Italian comedy, distinguished from others by having certain fixed or stock characters. The creator of the regular Italian comedy and tragedy was a Greek named Livius Andronicus, about B.C. 240. Like the Italian tragedy, the Italian comedy was, in form and contents, an imitation, executed with more or less freedom, of the Greek. It was the New Greek Comedy which the Romans took as their model. This comedy, which represents scenes from Greek life, was called *palliata*, after the Greek *pallium*, or cloak. The dramatic *satura* and the *Atellana*, which afterwards supplanted the *satura* as a concluding farce, continued to exist side by side. The Latin comedy was brought to perfection by Plautus and Terence, the only Roman dramatists from whose hands we still possess complete plays. We should also mention Naevius and Ennius (both of whom wrote tragedies as well as comedies), Caecilius, and Turpilius, with whom, towards the end of the third century B.C., this style of composition died out.

About the middle of the second century B.C., a new kind of comedy, the *fabula togata* (from *toga*), made its appearance. The form of it was still Greek, but the life and the characters Italian. The *togata* was represented by Titinius, Atta, and Afranius, who were accounted masters in this kind of writing. At the beginning of the first century B.C., the *Atellana* assumed an artistic form in the hands of Pomponius and Novius; and some fifty years later the *mimus*, also an old form of popular farce, was similarly handled by Laberius and Publilius Syrus. The *mimus* drove all the other varieties of comedy from the field, and held its ground until late in the imperial period. See FABULA; MIMUS; PANTOMIMUS; SATIRA.

The Roman comedy, like its model, the New Comedy of the Greeks, had no regular chorus, the intervals being filled up by performances on the flute. (See CHORUS.) The play consisted, like the Roman tragedy, partly of passages of spoken dialogue (*diverbia*) in iambic trimeters, partly of musical scenes called *cantica*. See CANTICUM.

For the details of comic acting and a bibliography, see DRAMA; THEATRUM.

Compensatio. A legal term corresponding to the English "set-off" or "counterclaim." See Gaius, iv. 64.

Comperendinatio. The technical term in Roman law for the postponement of a trial for a definite time by consent of both parties, each being bound to appear. It is to be distinguished from *ampliatio*, which seems to have meant an indefinite postponement, in consequence of uncertainty on the part of the jury.

Compes (πέδη). (1) A fetter or shackle for the ankles, and sometimes so constructed as to deprive the prisoner almost wholly of the power of walking. (2) An ornamental anklet worn by women. See PERISCELIS.

Competitor. See AMBITUS.

Compĭta. See COMPITALIA.

Compitalia, also called **Ludi Compitalicii.** A festival celebrated once a year in honour of the two Lares Compitales, to whom sacrifices were offered at the places where two or more ways met (*compita*). Dionysius (iv. 14) similarly ascribes its origin to Servius Tullius, and describes the festival as it was celebrated in his time. He relates that the sacrifices consisted of honey-cakes (πέλανοι), which were presented by the inhabitants of each house, and that the persons who assisted as ministering servants at the festival were not freemen, but slaves, because the Lares took pleasure in the service of slaves. He further adds that the Compitalia were celebrated a few days after the Saturnalia with great splendour, and that the slaves on this occasion had full liberty given them to do what they pleased. We are told by Macrobius (*Satur.* i. 7, 34) that the celebration of the Compitalia was restored by Tarquinius Superbus, who sacrificed boys to Mania, the mother of the Lares; but this practice was changed after the expulsion of the Tarquins, and the heads of garlic and poppies were offered instead of human heads.

The persons who presided over the festival were the *magistri vicorum*. Public games were added at some time during the republican period to this festival, but were suppressed by command of the Senate in B.C. 64. Yet that the festival itself still continued to be observed, though the games were abolished, is evident from Cicero (*ad Att.* iii. 3). When Iulius Caesar dissolved most of the *collegia*, the Compitalia necessarily fell into disuse. Augustus restored the festival on an entirely new basis, not reviving the *collegia*, but assigning the charge of it to a newly constituted set of *magistri vicorum*. To the two Lares Compitales was now added the *genius Augusti* (Ovid, *Fast.* v. 145), and the festival was observed twice in the year, on May 1 and August 1. At an earlier time the Compitalia belonged to the *feriae conceptivae;* that is, festivals which were celebrated on days appointed annually by the magistrates or priests. The day on which this festival was celebrated appears to have been always in the winter.

Compluvium. See DOMUS, p. 544.

Compromissum. See IUDEX; RECEPTA ACTIO.

Compsa. A town of the Hirpini, in Samnium, near the sources of the Aufidus.

Comum. The modern Como; a town in Gallia Cisalpina, at the southern extremity of the west branch of the Lacus Larius (Lago di Como). It was originally a town of the Insubrian Gauls, and subsequently a Roman colony. It was the birthplace of the younger Pliny (Pliny, *Epist.* i. 3).

Comus (κῶμος). See CHORUS; COMOEDIA.

Comus (Κῶμος). The god of festive mirth and joy, represented as a winged youth, mentioned only in the later times of antiquity.

Concaedes. A barricade made of trees and placed across the road to hinder the approach of a hostile force (Tac. *Ann.* i. 50).

Concha (κόγχη, κόγχος). Literally, a sea-shell, and applied to a vessel made in the form of such a shell, and used for various purposes—e. g. as saltcellars, for oils, perfumes, unguents, colours for painters, etc. A liquid measure was also called *concha*, and was of two capacities: one = .0412 pts. Eng.; the other, .1238 pts.

Conciliarii. See ASSESSOR.

Concilium. An assembly in general, sometimes used in a loose way to designate the comitia of the centuries (Liv. ii. 28), or any *contio*. For the *concilium plebis*, see COMITIA. The word also denotes the assemblies or meetings of confederate towns or nations, at which either their deputies alone, or any of the citizens who had time and inclination, met, and thus formed a representative assembly (Liv. i. 50). We find frequent traces of this, not only among the Italian nations, but also in the Greek States (τὸ κοινόν). (See ACHAEAN LEAGUE.) As the Romans conquered the neighbouring States of Italy, it was a regular part of their policy to break up the union of the vanquished tribes by forbidding the existence of such *concilia* (Liv. viii. 14, 10). But Augustus not merely allowed the *concilia* to continue where they had previously been held, but instituted them also in other provinces; and this representative character was recognized. In theory, they were associations formed for the worship of the imperial house. The president was the ἀρχιερεύς, or *sacerdos provinciae*, an official elected annually by the deputies (*legati*) from the most important towns. This dignitary was usually one of the most eminent and wealthy of the provincials, and had the immediate direction of the finances of the temple and its festivals; at a later time he had a certain power of control over all the priests of the province. After the concilium had taken part in the religious festival, it met again for the conduct of business. Its first duty was to pass the accounts of the expenditure connected with the provincial temple to Augustus, and to provide for the maintenance of the worship for the coming year; but then it was entitled to criticise the conduct of the governor, and either vote thanks to him or lay a complaint before the emperor (cf. the Inscription of Torigny, edited by Mommsen), which was frequently followed by his accusation (Plin. *Epist.* vii. 6). In this manner some control was exercised over the governor, and there was some approach to the creation of a representative body. See Marquardt, *Röm. Staatsverw.* i. 503–516, and his important essay in the *Ephem. Epigr.* (1872), pp. 200–214.

Concio. See CONTIO.

Conclāvé. A separate room in a house; or a suite of rooms that could be locked with the same key. See Fest. p. 38. 9, Müll.

Concordia. The Latin personification of concord or harmony, especially among Roman citizens. Shrines were repeatedly erected to Concordia during the republican period after the cessation of civil dissensions. The earliest was dedicated by Camillus in B.C. 367. The goddess Concordia was also invoked, together with Ianus, Salus, and Pax, at the family festival of the *Caristia*, on the 30th of March, and, with Venus and Fortuna, by married women on the 1st of April. (See MANES.) During the imperial period Concordia Augusta was worshipped as the protectress of harmony, especially of matrimonial agreement, in the emperor's household.

Concubīna (παλλακή, παλλακίς). A concubine. (1) GREEK. The παλλακή or παλλακίς occupied at Athens a kind of middle rank between the wife and the harlot (ἑταίρα). Demosthenes defines the position of each by saying that the harlot ministers to pleasure only, the concubine serves, while the wife is for the purpose of bearing children and acting as the faithful steward of her husband's goods (*c. Neaer.* § 122, p. 1386). Thus Antiphon speaks of the παλλακή of Philoneos as following him to the sacrifice, and also waiting upon him and his guest at table. If her person were violated by force, the same penalty was exigible from the ravisher as if the offence had been committed upon an Attic matron; and a man surprised by the quasi-husband in the act of criminal intercourse with his παλλακή, might be slain by him on the spot, as in the parallel case. (See ADULTERIUM.) It does not, however, appear very clearly from what political classes concubines were chiefly selected, as cohabitation with a foreign (ξένη) woman was strictly forbidden by law, and the provisions made by the State for virgins of Attic families must, in most cases, have prevented their sinking to this condition. Sometimes, certainly, where there were several destitute female orphans, this might take place, as the next of kin was not obliged to provide for more than one; and we may also conceive the same to have occurred with respect to the

daughters of families so poor as to be unable to supply a dowry. The dowry, in fact, seems to have been a decisive criterion as to whether the connection between a male and a female Athenian, in a state of cohabitation, amounted to a marriage. If no dowry had been given, the child of such union would be illegitimate; if, on the contrary, a dowry had been given, or a proper instrument executed in acknowledgment of its receipt, the woman was fully entitled to all conjugal rights. It does not appear that the slave who was taken to her master's bed acquired any political rights in consequence; the concubine mentioned by Antiphon is treated as a slave by her master, and after his death undergoes a servile punishment.

(2) ROMAN. According to an old definition, an unmarried woman who cohabited with a man was originally called *pellex* or *paelex* (Gell. iv. 3), but afterwards by the more decent appellation of *concubina* (*Dig.* 50, 16, 144). *Concubinatus* is cohabitation other than marriage between free persons who were both unmarried, or between an unmarried free man and an *ancilla*. In the older times this was viewed as an offence deserving punishment (Liv. x. 31; xxv. 2); but when the possibility of a lasting affection between persons who had not *conubium* came to be recognized, the cohabitation of an unmarried man with his *liberta* or *ancilla* (Plaut. *Epid.* iii. 4, 29, 30) was regarded without censure. In Cicero's time (*De Orat.* i. 40, § 183) the name of *concubina* would have applied to a woman who cohabited with a man who had not divorced his wife; but this was not considered lawful concubinage in after-times. The Lex Iulia de Adulteriis of Augustus imposed severe penalties on *adulterium*, *incestus*, and *stuprum* (q. v.); but by the Lex Iulia and Papia Poppaea *concubinatus* was legalized and exempted from the penal provisions of the earlier statute (*Dig.* 25, 7, 3, 1), though an *honesta femina* who wished to become a *concubina* was not dispensed from them unless she made an express declaration of her intention or *testatio* (*Dig.* ib. 3, pr.). But a man who already had an *uxor* could not have a *concubina* at the same time (*Dig.* 50, 16, 144), nor apparently could a man have more than one *concubina* at a time; and widowers who already had children, and did not wish to contract another legal marriage, took a *concubina*, as we see in the case of Vespasian (Suet. *Vesp.* 3), Antoninus Pius, and M. Aurelius.

Concubinatus differed from lawful marriage in three especial respects. (1) In the relation of the parties, there being no *affectio maritalis* (Paul. *Sent. Rec.* ii. 20). (2) In the loss of reputation to the woman if *honesta*. Yet there is an inscription in Fabretti (p. 337) to the memory of Paullianus by Aemilia Prima, *concubina eius et heres*, which seems to show that the term *concubina* was not one that a woman need be ashamed of. (3) In its legal effects: it was not a marriage, and therefore the rules as to *dos*, *donatio propter nuptias*, *donatio inter virum et uxorem*, had no application; nor were the children in *patria potestas*, though their paternity was recognized; they could be legitimated, and under the emperors were entitled to maintenance, even from the legitimate children after the father's death (*Nov.* 89, 12, 6); also, they had some rights of succession on the father's dying intestate.

By later emperors *concubinatus* was discouraged, but it was not made generally unlawful until the ninth century, by Leo the Philosopher.

Cohabitation between two slaves was called *contubernium*, a name also applied to that between a slave and a free person (Paul. ii. 19, 6).

Condalium. A finger-ring worn on the first joint (κόνδυλος) of the forefinger (Fest. s. v. *condylus*; Plaut. *Trin.* iv. 3, 7, and 15).

Condemnatio. See ACTIO; IUDEX; JUDICIAL PROCEDURE.

Condictio. See ACTIO.

Conditorium. See FUNUS; SEPULCRUM.

Condrūsi. A German people in Gallia Belgica, the dependants of the Treviri, dwelling between the Eburones and the Treviri.

Conductio. See LOCATIO.

Condy (κόνδυ). An Asiatic drinking-vessel, sometimes used by the Greeks, made of silver or gold. According to some authorities it was of Persian (Athen. xi. 478 a), according to others of Cappadocian origin (Pollux, vi. 96).

Confarreatio. The form of marriage used by the patricians. See MATRIMONIUM.

Confectionery. See DULCIA.

Confiscatio. See PUBLICATIO; PROSCRIPTIO.

Confluentes. The modern Coblentz; a town in Germany, at the confluence of the Mosella and the Rhenus. There was probably no Roman town here, however, but only a posting-station *ad confluentes* on the great Roman road; and the place was not made a *castrum* or fortress until the fifth century A.D. Of about that date are the remains of a Roman bridge of piles discovered in 1864, when the Moselle was unusually low.

Confusio. Properly the mixing of liquids, or the fusing of metals into one mass. If things of the same or of different kind were confused, either by the consent of both owners or by accident, the compound was the property of both. If the *confusio* was caused by one without the consent of the other, the compound was only joint property in case the things were of the same kind and perhaps of the same quality—as, for instance, wines of the same quality. If the things were different, so that the compound was a new thing, this was a case of what, by modern writers, is called *specificatio*, which the Roman writers expressed by the term *novam speciem facere*, as if a man made *mulsum* out of his own wine and his neighbour's honey. In such a case the person who caused the *confusio* became the owner of the compound, but he was bound to make good to the other the value of his property.

Commixtio applies to cases such as mixing together two heaps of corn; but this is not an instance in which either party acquires property by the *commixtio*. For if the mixture takes place, either accidentally or with mutual consent, or by the act of one alone, in all these cases the property of each person continues as before, for in all these cases it is capable of separation. A case of *commixtio* arises when a man's money is paid without his knowledge and consent, and the money, when paid, is so mixed with other money that it cannot be recognized; otherwise it remains the property of the person to whom it belonged.

Two things, the property of two persons, might become so united as not to be separable without injury to one or both; in this case, the owner of the principal thing became the owner of the ac-

cessory. Thus, in the case of a man building on another man's ground, the building belonged to the owner of the ground (*superficies solo cedit*); or in the case of a tree planted, or seed sown on another man's ground, the rule was the same. If a man wrote, even in letters of gold, on another man's parchment or paper, the whole belonged to the owner of the parchment or paper; in the case of a picture painted on another man's canvas, the canvas became the property of the owner of the picture.

But in all these cases the losing party was entitled to compensation, with some exceptions as to cases of *mala fides*.

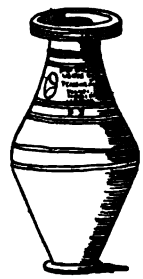
Congiarium (sc. *vas;* from *congius*). (1) A vessel containing a *congius* (q. v.).

(2) In the early times of the Roman Republic, the *congius* was the usual measure of oil or wine which was, on certain occasions, distributed among the people; and thus *congiarium*, as Quintilian says, became a name for the gift as well as for the measure (*congiarium commune liberalitatis atque mensurae*, vi. 3, § 52). It does not follow that all the citizens or even heads of families received a *congius* apiece. The earliest mention of a distribution of oil is in B.C. 213, when two Cornelii Scipiones, afterwards called Africanus and Cethegus, in their aedileship gave a certain number of *congii* (the numeral has dropped out) to the inhabitants of each street (Livy, xxv. 2, with Madvig's note). Lucullus on returning from his Eastern victories distributed more than 100,000 casks of wine to the people (Plin. *H. N.* xiv. § 96). The name *congiarium* was also applied, less accurately, to presents of corn or other provisions.

Under the Empire the tranquillity of the capital was insured by a gigantic system of outdoor relief (see FRUMENTARIAE LEGES), supplemented by frequent doles. The general term for these imperial presents is *largitio*, sometimes (especially on coins) *liberalitas*. Distributions to the soldiers were called *donativa*, to the people *congiaria;* but sometimes the former also are called *congiaria* (Cic. *Ad Att.* xvi. 8). The sums thus spent were enormous. Hadrian's congiarium was three *aurei* per head on his proclamation as emperor, and double that amount on his arrival in Rome; Commodus gave 725 *denarii* to each citizen. Marquardt has computed the imperial congiaria at an average of $450,000 a year from Iulius Caesar to Claudius, $1,500,000 a year from Nero to Septimius Severus; it must have been, however, a periodical emptying of the treasury rather than a continuous drain.

Congiarium was, moreover, used to designate presents or pensions given by men of rank to their friends, clients, or dependants. See Suet. *Iul.* 27; Sen. *De Brev. Vit.* 8. § 2.

Congius. A Roman liquid measure containing six sextarii (*Carm. de Pond.* 72), or the eighth part of the amphora. It was equal to the χοῦς of the Greeks, about 5.76 pints.



Congius. (Dresden Collection.)

There is a congius in existence, known as the Farnese congius, but now at Dresden, bearing an inscription which states that it was made in the year A.D. 75, according to the standard measure in the Capitol, and that it contained, by weight, ten pounds. This congius is one of the means by which the attempt has been made to fix the weight of the Roman pound. See LIBRA.

Cato tells us that he was wont to give to each of his slaves a congius of wine at the Saturnalia and the Compitalia. Pliny relates, among other examples of hard drinking, that Novellius Torquatus of Mediolanum obtained a cognomen (*tricongius*, "a nine-bottle man") by drinking three congii of wine at one sitting (*H. N.* xiv. § 144).

Conimbrica. A town of Lusitania, near the sea-coast, on the river Munda, now Coimbra in Portugal.

Conisalus (Κονίσαλος). A deity worshipped at Athens with Priapus (q. v.)

Connubium. See MATRIMONIUM.

Conon (Κόνων). (1) A distinguished Athenian commander, and one of the generals who succeeded Alcibiades in the command of the fleet during the Peloponnesian War. Having engaged Callicratidas, the Spartan admiral, he lost thirty vessels, and was compelled to take shelter in the harbour of Mytilenē, where he was blockaded by his opponent. The victory gained by the Athenians at the Arginusae released him at length from his situation. Being subsequently appointed, with five others, to the command of a powerful fleet, he proceeded to the Hellespont, where Lysander had charge of the Lacedaemonian squadron. The negligence of his fellow-commanders, the result of overweening confidence in their own strength, led to the fatal defeat at Aegos Potamos, and the whole Athenian fleet was taken, except nine vessels of Conon's division, with eight of which, thinking that the war was now desperate, he sailed to Salamis in the island of Cyprus. The ninth vessel was sent to Athens with the tidings of the defeat. In Cyprus, Conon remained at the court of Evagoras, watching for an opportunity to prove of service to his country. Such a state of affairs soon presented itself. The Lacedaemonians, having no more rivals in Greece, sent Agesilaüs with an army into Asia to make war upon the Persian king. Conon immediately repaired to Pharnabazus, the satrap of Lydia and Ionia, aided him with his counsels, and suggested to him the idea of exciting the Thebans and other Grecian communities against Sparta, so as to compel that State to recall Agesilaüs from the East. The plan was approved of by the king of Persia, and Conon, at the head of a Persian fleet, B.C. 394, attacked the Spartan admiral, Pisander, near Cnidus, and defeated him, with the loss of the greater part of his ships. Lacedaemon immediately lost the control of the sea, and her power in Asia Minor ceased. Conon thereupon, after ravaging the coasts of Laconia, returned to Attica, rebuilt the city walls as well as those of the Piraeus, with means which had been furnished by Pharnabazus, and gave on this occasion a public entertainment to all the Athenians. The Lacedaemonians, dispirited by the success of Conon, and alarmed at the re-establishment of the Athenian fortifications, sent Antalcidas to Tiribazus, one of the Persian generals, to negotiate a peace. The Athenians, on their part, deputed Conon and some others to oppose this attempt; but Tiribazus being favourably inclined towards Sparta, and in all probability jealous of

Pharnabazus, imprisoned Conon, under the pretext that he was endeavouring to excite an insurrection in Aeolis and Ionia. The Persian king, however, disapproved of the conduct of the satrap, and Conon was released. The latter thereupon returned to the island of Cyprus, where he fell sick and died, about B.C. 390. His remains were conveyed to Athens (Corn. Nep. *Conon;* Xen. *Hist. Gr.* i. 4, 10; id. ib. ii. 1, 21, etc.). (2) A native of Samos, distinguished as an astronomer and geometrician. None of his works have reached us; he is mentioned, however, by Archimedes, Vergil, Seneca, and others. Conon lived between about 300 and 260 years before our era. Apollonius, in the fourth book of his *Conic Sections*, thinks that many of Conon's demonstrations might be rendered more concise. He is mentioned as an astronomer by one of the commentators on Ptolemy, and Seneca (*Quaest. Nat.* vii. 3) informs us that he had made out a list of the eclipses of the sun that had been visible in Egypt. He is mentioned also by Vergil (*Eclog.* iii. 40), and by Catullus in his translation of the Greek poem of Callimachus, on the tresses of Berenicé. (3) A grammarian epitomized by Photius (q. v.).

Conopēum (κωνωπεῖον, from κώνωψ, "a mosquito"). A mosquito-curtain—i. e. a covering made to be expanded over beds and couches to keep away gnats and other flying insects. These curtains were much used in Egypt (Isid. *Orig.* xix. 5, 5), and by Roman ladies as early as Varro's time. (See Varro, *R. R.* ii. 10.) The *conopeum* (whence the English word "canopy") was also known in Latin as *cubiculare*.

Conquisitōres. Recruiting sergeants who were employed to go about the country, enlisting or impressing soldiers for the Roman army. See Liv. xxi. 11, 113; Cic. *Pro Mil.* 25, 67.

Consanguinei. See COGNATIO.

Conscripti. See SENATUS.

Consecratio. See APOTHEOSIS; INAUGURATIO.

Consensus. See OBLIGATIONES.

Consentes Dii. The name which the Romans gave to the twelve superior deities, or Dii Maiorum Gentium. The best derivation of the name is that which traces it to the participle of the obsolete verb *conso*, "to advise" or "counsel," the Dii Consentes (*quasi Consentientes*) being they who formed the council of the sky. Ennius has given their names in the two following lines:

> Iuno, Vesta, Ceres, Diana, Minerva, Venus, Mars,
> Mercurius, Iovi', Neptunus, Vulcanus, Apollo.

The conception is, however, originally Etruscan (Müller, *Etrusk.* ii. p. 81 foll.). The Romans also called them Dii Complices. See Arnob. iii. 123; and Corssen, *Nachricht.* 281.

Consentia. The chief town of the Bruttii, on the river Crathis; here Alaric died. It is now Cosenza.

Consentius, PUBLIUS. A Roman grammatical writer, who flourished in the fifth century A.D. and wrote two grammatical works: (1) *Ars Consentii de Duabus Partibus Orationis, Nomine et Verbo;* and (2) *Ars Consentii de Barbarismis et Metaplasmis.* Osann regards Consentius as a Gaul, from the internal evidence of these works. The only complete MS. of Consentius is one at Munich of the tenth century. The text is given by Keil in his *Grammatici Latini*, v. 386.

Considius Longus. See LONGUS.

Consilium. A council, or body of advisers. Such councils were called in, according to ancient Roman custom, by the presiding magistrate in civil and criminal cases. Even in the family tribunals, which decided cases affecting the members of the *gens*, a consilium of kinsfolk was thought necessary. The custom was that the presiding judge bound himself by the decision of his freely chosen *consilium*, but took the responsibility himself. The expression *consilium* was afterwards transferred to the regular juries of the courts which decided civil and criminal cases. (See CENTUMVIRI; IUDICES.) The emperors, too, made a practice of inviting a consilium of friends to assist them in their judicial decisions. After the time of Hadrian, the members of the imperial consilium or *consistorium* appear as regularly appointed and salaried officers, the Consiliarii Augusti. These were generally, though not exclusively, selected from the body of professional jurists. See CONSISTORIUM.

Consistorium. The Roman emperors, following an ancient practice of Roman magistrates, consulted their friends and followers (*amici, familiares, comites*) before giving judicial decisions in cases of importance. The *consilium principis*, or judicial council thus instituted, became a standing body in the time of Hadrian (Spart. *Hadr.* 8, 18).

The council was composed of persons of the greatest eminence; both senators of the highest rank and members of the order of *equites* sat in it.

The term *auditorium principis* is used as equivalent to *consilium*. It was not a general council for State affairs, and is not to be confused with the political council we find certain emperors convening. Its functions were generally confined to legal business. The emperor not only took its advice respecting his judgments, but also in all matters connected with legal administration. It was strictly consultative in character, the emperor not being bound in any way by its opinion. Changes were made in its constitution by Diocletian and his successors. The ordinary members of the reconstituted body, which is known as the *consistorium principis*, were called *comites consistoriani;* they were divided into the two classes of (1) *illustres*, (2) *spectabiles*. The *illustres* consisted of four great officers of the palace: viz., the *quaestor sacri palatii*, the *magister officiorum*, the *comes sacrarum largitionum*, and the *comes rei privatae*. The class of *spectabiles* was a larger one; its members are generally named simply *comites consistoriani*. Besides these two classes of ordinary and active members of the consistorium, there was a class of extraordinary members, called *vacantes*. There was also a class of purely honorary members. The functions of the consistorium seem to have been wider than those of the earlier *consilium*, since it acted as a council for advising the emperor in general matters of State.

Consolatio. The title of several works in Roman literature. (1) A treatise of Cicero, now lost, written after the death of his daughter Tullia (B.C. 45) and based upon Crantor's treatise περὶ πένθους. (See *Tusc. Disp.* i. 65; *ad Att.* xii. 14, 3.) The fragments of this work are to be found in Baiter and Kayser's text, xi. 71. See Schulz, *De Ciceronis Consolatione* (Greifswald, 1860). Cicero is supposed by some to have transcribed a portion at least of the

Consolatio in the first and third books of the *Tusculanae Disputationes*. (2) A probably spurious work called *Consolatio ad Liviam Augustam de Morte Drusi Neronis* and ascribed by Scaliger to Pedo Albinovanus, but by others to Ovid. There exists no early MS. of it, and it first appears in the *editio princeps* of Ovid, A.D. 1471. Hence it is believed to be the work of some Italian scholar of the fifteenth century. See Haupt, *Epicedion Drusi cum Commentariis* (Leipzig, 1849); and a paper by Nettleship in the *Transact. of the Oxford Phil. Soc.* (1885–86). (3) *Ad Marciam*, a treatise of the younger Seneca (q. v.), written by him to Marcia, the daughter of Cremutius Cordus, on the death of her son. See Schinnerer, *Seneca's Schrift an Marcia* (Hof. 1889). (4) A treatise written in prison by Boëthius (q. v.) about the year A.D. 524, and entitled *De Consolatione Philosophiae*. It is partly in the form of a dialogue, and is interspersed with metrical pieces after the fashion of a Menippean satire.

Constans. The youngest of the three sons of Constantine the Great and Fausta. After his father's death he received (A.D. 337) as his share of the Empire, Illyricum, Italy, and Africa. His territory was invaded by his brother Constantine, who was defeated and slain in the invasion (340). Constans became supreme over the whole Western Empire, but the weakness and profligacy of his character made him despised and disliked so that in 350 he was slain by the troops of the usurper Magnentius (q. v.).

Constantia. The name of several cities: (1) in Cyprus; (2) in Phœnicia; (3) in Palestine; (4) in Mesopotamia; (5) in Rhaetia, now Constanz.

Constantīna. (1) A Roman princess, daughter of Constantine the Great and wife of the emperor Gallus. (2) See CIRTA.

Constantinopŏlis (Κωνσταντίνου Πόλις). See BYZANTIUM.

Constantīnus. (1) GAIUS FLAVIUS VALERIUS AURELIUS CLAUDIUS, known as The Great, son of the emperor Constantius Chlorus and Helena (q. v.), was born A.D. 272, at Naïsus, a city of Dacia Mediterranea. When Constantine's father was associated in the government by Diocletian, the son was retained at court as a kind of hostage, but was treated with great kindness at first, and was allowed several opportunities of distinguishing himself. After the abdication of Diocletian, Constantius and Galerius were elevated to the rank of Augusti, while two new Caesars, Severus and Maximin, were appointed to second them. Constantine was not called to the succession. Diocletian, partial to Galerius, his son-in-law, had left the nomination of the two new Caesars to the latter; and the son of Constantius, whose popularity and talents had excited the jealousy of Galerius, and whose departure, although earnestly solicited by his father, was delayed from time to time under the most frivolous pretences, with difficulty at length obtained permission to join his parent in the West, and only escaped the machinations of the emperor by travelling with his utmost speed until he reached the western coast of Gaul. He came just in time to join the Roman legions, which were about to sail under his father's command to Britain, in order to make war upon the Caledonians. Having subdued the northern barbarians, Constantius returned to York (Eboracum), where he died in the month of July, in the year 306. Galerius, sure of the support of his two creatures, the Caesars, had waited impatiently for the death of his colleague, to unite the whole Roman Empire under his individual sway. But the moderation and justice of Constantius had rendered him the more dear to his soldiers from the contrast of these qualities with the ferocity of his rival. At the moment of his death, the legions stationed at York, as a tribute of gratitude and affection to his memory, and, according to some, at his dying request, saluted his son Constantine with the title of Caesar and decorated him with the purple. Whatever resentment Galerius felt at this, he soon perceived the danger of engaging in a civil war. As the eldest of the emperors, and the representative of Diocletian, he recognized the authority of the colleague imposed upon him by the legions. He assigned to him the administration of Gaul and Britain, but gave him only the fourth rank among the rulers of the Empire with the title of Caesar.

Under this official appellation Constantine administered the prefecture of Gaul for six years (A.D. 306–312), perhaps the most glorious, and certainly the most virtuous, period of his life. The title and rank of Augustus, which his soldiers had conferred upon Constantine, but which Galerius had not allowed him to retain, the latter gave to Severus, one of his own Caesars. This dignity had been expected by Maxentius, son of the abdicated emperor Maximian, the former colleague of Diocletian. Indignant at his disappointment, Maxentius caused himself to be proclaimed emperor by his army; and, to strengthen his usurpation, he induced his father to leave his retreat and resume the imperial title. A scene of contention followed, scarcely paralleled in the annals of Rome. Severus marched against the two usurpers; but was abandoned by his own troops, surrendered, and was slain. Galerius levied a great army, and marched into Italy against Maximian and Maxentius, who, dreading his power, retired to Gaul and endeavoured to procure the support of Constantine. This politic chief did not consider it expedient to provoke a war at that time and for no better cause; and, Galerius having withdrawn from Italy and returned to the East, Maximian and Maxentius returned to Rome. To aid him in the struggle, Galerius conferred the title of emperor on his friend Licinius; and thus there were at once six pretenders to the sovereignty of the Empire—namely, Galerius and Licinius; Maximian and his son Maxentius; Maximin, who had been nominated Caesar by Galerius; and Constantine, the son and successor of Constantius. Among these rivals Constantine possessed a decided superiority in prudence and abilities, both military and political. The harsh temper of Maximian soon led to a quarrel between him and his son Maxentius. Leaving Rome, he went to Gaul, to Constantine, who had become his son-in-law when he and his son were endeavouring to make head against Galerius. Here also Maximian found himself disappointed of that power which he so greatly longed to possess; and having plotted against Constantine, was detected and put to death. Galerius died not long after (311), leaving his power to be divided between his Caesars, Maximin and Licinius; so that there were now four competitors for the Empire: Constantine, Maxentius, Maximin, and Licinius. Maxentius speedily provoked open

hostilities with Constantine, who marched at the head of a powerful army towards Rome.

It was while Constantine was proceeding on this momentous expedition that he made an open and public declaration in favour of Christianity. Before that time, the persecuting edicts of Diocletian had been much mitigated by the forbearance and leniency of Constantius; and Constantine not only followed his father's example in being merciful to the persecuted Christians, but even showed them some marks of positive favour. Very considerable numbers of them, in consequence, flocked to his standard and swelled the ranks of his army.

Constantine and Fausta.

Their peaceful, orderly, and faithful conduct, contrasting most favourably with the turbulent and dissolute behaviour of those who formed the mass of common armies, won his entire confidence. To what extent this led Constantine to form a favourable opinion of Christianity, or inclined him to view with esteem and respect the tenets which had produced such results, cannot be ascertained. How far, also, his avowed reception of Christianity was influenced by the prudence of the politician, how far by the conviction of the convert, it is impossible to determine. The accounts of his dream and his vision (see LABARUM), which united to enforce his trust in Christianity, bear too much the aspect of fiction, or of having been the illusive consequences of mental anxiety, brooding intensely on the possible results of a great religious revolution, to be woven into the narrative of sober history. The story goes, however, that on his march to Rome, either at Autun in Gaul, or near the Rhine, or at Verona in Italy, Constantine beheld in the sky a brilliant cross with the inscription Ἐν τούτῳ νίκα, "By this conquer!" and that on the night before his decisive battle with Maxentius a vision appeared to him in his sleep, bidding him inscribe the shields of his soldiers with the sacred monogram of the name of Christ. This, at least, is certain, that Constantine caused the Cross to be employed as the imperial standard, and advanced with it to promised victory. After the armies of Maxentius, led by his generals, had sustained two successive defeats, that emperor himself, awakening from his sensual and inactive life at Rome, advanced against his formidable assailant, and met him near the little river Cremera, about nine miles from the city. Maxentius lost the day, after a bloody conflict, and, in endeavouring to enter the city by the Milvian bridge, was precipitated into the Tiber, where he perished (October 27th, 312).

Constantine was received at Rome with acclamations; Africa acknowledged him, as well as Italy; and an edict of religious toleration, issued at Milan, extended the advantages, hitherto enjoyed by Gaul alone, to this prefecture also. After a brief stay at Rome, during which he restored to the Senate their authority, disbanded the Praetorian Guard, and destroyed their fortified camp, from which they had so long awed the city and given rulers to the Empire, Constantine proceeded to Illyricum to meet Licinius, with whom he had formed a secret league before marching against Maxentius. The two emperors met at Milan, where their alliance was ratified by the marriage of Licinius to Constantine's sister. During this calm interview, Constantine prevailed upon Licinius to repeal the persecuting edicts of Diocletian, and to issue a new one, by which Christianity was encouraged, its teachers were honoured, and its adherents advanced to places of trust and influence in the State. After the overthrow of Maximin by Licinius, and his death at Nicomedia, Constantine and his brother-in-law were now the only two that remained of the six competitors for the Empire; and the peace between them, which had seemed to be established on so firm a basis, was soon interrupted by a strife for sole supremacy. In the first war (A.D. 315) Constantine wrested Illyricum from his competitor. After an interval of eight years the contest was renewed. Licinius was beaten before Adrianople, the 3d of July, 323, and Constantine the Great was recognized as sole master of the Roman world.

The seat of empire was now transferred to Byzantium (q. v.), which took from him the name of Constantinople. Several edicts were issued for the suppression of idolatry; and the churches and property restored to the Christians, of which they had been deprived during the last persecution. A reconstruction of the Empire was effected upon a plan entirely new, and this renovated Empire was pervaded by the worship and the institutions of Christianity. That much of the policy of the statesman was mixed up with this patronage of the new religion can easily be imagined. But still, it would be wrong to make him, as some have done, a mere hypocrite and dissembler. The state of his religious knowledge, so far as we have any means of judging, was certainly very inadequate and imperfect; but he was well aware of the characters of the two conflicting religions, Christianity and Paganism, and the purity of the former could not but have made some impression upon his mind.

The private character of Constantine has suffered, in the eyes of posterity, from his stern treatment of Crispus, his son by his first wife, whom he had made the partner of his Empire and the commander of his armies. Crispus was at the head of the administration in Gaul, where he gained the hearts of the people. In the wars against Licinius he had displayed singular talents, and had secured victory to the arms of his father. But from that moment a strong and unnatural jealousy stifled every paternal feeling in the bosom of the monarch. He detained Crispus in his palace, surrounded him with spies and

ers, and at length, in the month of July, dered him to be arrested in the midst of a festival, to be carried off to Pola in Istria, ere put to death. A cousin of Crispus, the Licinius and Constantine's sister, was at me time sent, without trial, without even usation, to the block. His mother implored , and died of grief. It is fair, however, to at Niebuhr found evidence to support the that Crispus aimed at supplanting his fa- Fausta, the daughter of Maximian, the wife stantine, and the mother of the three princes ucceeded him, was shortly after stifled in th by order of her husband for infidelity.

he following year the celebrated Council of was held, at which he opposed the Arians, ly on political grounds only, as being the r party; for just before his death he received n from an Arian bishop, Eusebius of Nico-

stantine died at the age of sixty-three, at edia, July 22d, 337, after a reign of thirty- ars from the death of his father, and of n from the conquest of the Empire. He ree sons, Constantine, Constans, and Con- s, among whom he divided his Empire. rst, who had Gaul, Spain, and Britain for rtion, was conquered by the armies of his r Constans, and killed in the twenty-fifth f his age, A.D. 340. Magnentius, the gov- of the provinces of Rhaetia, murdered Con- in his bed, after a reign of thirteen years; onstantius, the only surviving brother, now e the sole emperor, A.D. 353, punished his r's murderer, and gave way to cruelty and sion. He visited Rome, where he enjoyed mph, and died (361) in his march against , who had been proclaimed emperor by his s at Paris.

the works of Eusebius (*De Vita Constantini*), s (Bk. II.), Eutropius, Aurelius Victor, and *negyrici Veteres* (vi. 10); also Manso's *Leben ntins des Grossen;* Burckhardt, *Die Zeit Con- s des Grossen;* and Broglie, *L'Église et l'Em- omain.*

The son of the preceding. See above. (3) per who had himself proclaimed emperor tain during the reign of Honorius and Ar- , in A.D. 407, reigning for four years and g possession of Gaul and Spain, until de- in 411 by Constantius, the able general of ius. By him Constantine was taken prison- ried to Ravenna, and there put to death. e name of several emperors of the Eastern e. See BYZANTINUM IMPERIUM.

stantius. (1) CHLORUS, son of Eutropius, and of Constantine the Great, received at Paris le of Caesar, which he obtained by his victo- Britain and Germany. He became the col- of Galerius on the abdication of Diocletian; fter bearing the character of a humane and olent prince, he died at York, and had his r his successor, A.D. 306. (2) The third son nstantine the Great. See CONSTANTINUS. e father of Julian and Gallus, was son of antius by Theodora, and died A.D. 337. (4) nan general, who married Placidia, the sis- Honorius, and was proclaimed emperor, an r he enjoyed only seven months. He died, sally regretted, A.D. 421, and was succeeded son Valentinian in the West.

Constitutiōnes. Enactments of the Roman emperors, in the exercise of their legislative authority, which had statutory force. They comprise the following varieties:

(1) *Orationes*, by which, in the earlier imperial period, the emperor submitted a "bill" to the Senate (*Inst.* ii. 17, 7). They were regarded as law apart from the senatus consulta, by which, in theory, they received the character of "acts," and are often cited as such in preference to the latter.

(2) *Edicta* or *edictales constitutiones*, general rules of law made by the emperor after the analogy of the edicts of the republican magistrates.

(3) *Mandata*, by which the emperor delegated his authority to other magistrates, such as *legati*, *praesides*, and *praefecti*.

(4) *Decreta* and *rescripta*, issued by the emperor in his capacity as praetor, judge, or supreme jurisconsult. Up to the time of Constantine they were by far the commonest kind of constitutio. *Decreta* were determinations of suits by the emperor either as sitting in a court of first instance or on appeal (Suet. *Aug.* 33); *rescripta* (Tac. *Ann.* vi. 9) were provisional decisions on the *legal* point at issue (as to which he had been consulted by a magistrate or a private individual), the facts being left to be inquired into, and a final judgment given, by another magistrate or *iudex*. Technically *rescripta* were of two kinds: *epistolae* and *subscriptiones* or *adnotationes*. The first are independent replies on consultation (*Dig.* 1, 4, 1, 1; *Inst.* iii. 20, 4), many issued by Hadrian, Severus, and Caracalla being extant in the Digest. The second are brief opinions on cases submitted to the emperor by petition, and written at the foot of the latter; this form being most commonly employed in answering private persons (*Dig.* 1, 4, 1, 1; *Cod.* 1, 23, 6).

In the Eastern Empire a peculiar kind of rescripts acquired the name of "pragmatic sanctions." They were drawn up in a peculiar and solemn form, and were more highly taxed than others. Zeno restricted their use to petitions preferred by corporations.

In framing constitutions of any kind the emperor was assisted by the council called *consistorium* (q. v.).

Constrātum. In general, any flooring made of planks. Thus *constratum navis*, "the deck of a ship" (Petron. 100); *constratum pontis*, "a bridgeway" (Livy, xxx. 10), etc.

Consualia. See CONSUS.

Consulāris. A term which, throughout the time of the Roman Republic, signifies a person who has been invested with the consulship; but under the Empire a mere title for the higher class of officers, who thereby obtained permission to have the insignia of a consul, without ever having actually been consuls. Hence the title was almost equivalent to that of an "honorary consul" (*consul honorarius;* Cod. Theod. vi. tit. 19, s. 1). The title was given especially to generals, as formerly persons after their consulship had usually undertaken the command of an army in the provinces. *Consularis* gradually became the established name for those intrusted with the administration of imperial provinces. During the second century A.D., the title *consularis* always denotes a governor who had actually held the office of consul or had received the title from the emperor; but by the fourth century it had become a mere title of a particular class of

provincial governors. The emperor Hadrian divided Italy into four districts, and over each he placed an officer who likewise bore the title of *consularis*. At Constantinople the title was given to the superintendents of the aqueducts (*consulares aquarum*), who seem to have been analogous to the *curatores aquarum* of Rome.

Consŭles (originally PRAETŌRES, ὕπατοι). The Roman magistrates to whom the supreme authority was transferred from the kings, after the expulsion of the latter in B.C. 510. The consuls gave their name to the year. They were elected by the Comitia Centuriata, and down to B.C. 366 from the patricians only. The legal age at which a man might be elected was, in the time of Cicero, forty-three. The time of entering on the office varied in the early periods: in B.C. 222, it was fixed to March 15th; in 153, to the 1st of January. The accession of the new consuls was attended with the performance of certain ceremonies, among which may be mentioned a procession of the consuls to the Capitol, with the Senate, *equites*, and other citizens of position, as escort; an offering of white bulls to Iupiter, and the utterance of solemn vows.

The consuls were the representatives of the royal authority, and consequently all other magistrates were bound to obey them, with the exception of the tribunes of the *plebs* and the dictator. During a dictatorship their powers fell into abeyance. In the city their authority was limited by the right of appeal to the people and the veto of the tribunes. But in the army, and over their subordinates, they had full power of life and death. Some of their original functions passed from them in course of time. Thus in B.C. 444, the business of the census was made over to the censors; in 366, the civil jurisdiction within the city, so far as it included the right of performing the acts of adoption, emancipation, and liberation of slaves, was transferred to the praetors. In the field, however, having the criminal jurisdiction in their hands, they had also the right of deciding in civil cases affecting the soldiers. In the general administration of public business the consuls, although formally recognized as the supreme authority, gradually became, in practice, dependent upon the Senate and the Comitia, as they had only the power of preparing the resolutions proposed and carrying them out if accepted. Within the city their powers were virtually confined to summoning the Senate and the Comitia and presiding over their meetings. They also nominated the dictators, and conducted the elections and legislation in the Comitia and the levies of soldiers. After the office of dictator fell into abeyance, the power of the consuls was, in cases of great danger, increased to dictatorial authority by a special decree of the Senate. See COMITIA.

An essential characteristic of the consular office was that it was collegial, and therefore if one consul died another (called *consul suffectus*) was immediately elected. This *consul suffectus* had absolutely the same authority as his colleague, but he had to lay down his office with him at the end of the year for which the two had been originally elected.

The power of the two consuls being equal, the business was divided between them. In the administration of the city they changed duties every month, the senior taking the initiative. With regard to their insignia—namely, the *toga praetexta*, *sella curulis*, and twelve lictors — the original arrangement was that the lictors walked in front of the officiating consul, while the other was only attended by an *accensus*. In later times the custom was for the lictors to walk before the officiating consul and behind the other.

In the field each consul commanded two legions with their allied troops; if they were in the same locality, the command changed from day to day. The question of the administration of the provinces they either settled by consent, or left it to be decided by lot. With the extension of the Empire the consuls became unable to undertake the whole burden of warfare, and the praetors were called in to assist. The provinces were then divided into consular and praetorian; the business of assignment being left to the Senate, which, after the year 122, was bound to make it before the elections. In the first century B.C., a law of Sulla deprived the consuls of an essential element of their authority, the military *imperium;* for it enacted that the consuls should spend their year of office in Rome, and only repair to the provinces and assume the *imperium* after its conclusion.

In the Civil Wars the consular office completely lost its old position, and though it continued to exist under the Empire, it became, practically, no more than an empty title. The emperors, who often held the office themselves, like Caesar, for several years in succession, had the right of nominating the candidates, and therefore, in practice, had the election in their own hands. It became usual to nominate several pairs of consuls for one year, so as to confer the distinction on as many persons as possible. In such cases, the consuls who came in on January 1, after whom the year was named, were called *consules ordinarii*, the consules *suffecti* counting as *minores*. Until the middle of the first century A.D., it was a special distinction to hold the consulship for a whole year; but after that no cases of this tenure occur. In time the insignia (*ornamenta consularia*), or honorary distinctions of the office, were given, in certain degrees, even to men who had not been consuls at all. The chief duties of the consuls now were to preside in the Senate and to conduct the criminal trials in which it had to give judgment. But, besides this, certain functions of civil jurisdiction were in their hands, notably the liberation of slaves, the provision for the costly games which occurred during their term of office, the festal celebrations in honour of the emperor, and the like. After the seat of empire was transferred to Constantinople, the consulate was, towards the end of the fourth century, divided between the two capital cities. The consulate of the Western capital came to an end in A.D. 534, that of the Eastern in 541. From that time the emperor of the East bore the title of *consul perpetuus*.

Consus. A Roman deity, the god of counsel, as his name denotes. His altar was in the Circus Maximus, and was always covered, except on his festival-day, the 18th of August, called Consualia. Horse and chariot races were celebrated on this occasion; and the working-horses, mules, and asses were crowned with flowers and allowed to rest. Hence Consus has probably been confounded with Neptunus Equestris. It was at the Consualia that the Sabine maidens were carried off by the Romans. See CIRCUS.

Contaminatio. A technical term for the combination of the plots of several Greek plays in a single Roman drama. This was done with considerable ingenuity by both Plautus and Terence. Thus, the *Epidicus* of Plautus is undoubtedly a specimen of dramatic contamination (Ladewig, in the *Zeitschrift für die Alterthumswissenschaft* [1841]); and the *Andria* and *Eunuchus* of Terence are excellent examples—the former combining the plots of Menander's Ἀνδρία and Περινθία, and the latter the plots of the same poet's Εὐνοῦχος and Κόλαξ. See Ihne, *Quaestiones Terentianae* (Bonn, 1843); and Kampe, *Lustspiele d. Ter. und ihre Originale* (Halberstadt, 1884); also the prologue to the *Andria*. The only instance of a play made up of the plays of two different authors is found in the *Adelphoe* of Terence, which is based upon the Ἀδελφοί of Menander and the Συναποθνήσκοντες of Diphilus.

Contarii and **Contāti** (κοντόφοροι). Soldiers armed with the long pike called *contus* (Veget. *Mil.* iii. 6).

Contio (erroneously spelt CONCIO). A contraction for *conventio;* that is, a meeting, or *conventus.* In a loose mode of speaking it denotes any popular assembly, even among non-Romans, and any speech or harangue addressed to such an assembly; hence the common phrase *contionem habere* means indifferently "to hold a meeting" and "to make a speech." Written speeches are also sometimes called *contiones.* In the technical sense, however, a contio was an assembly of the Roman people convened regularly (*per praeconem*) by a magistrate or a *sacerdos publicus.* A general in the field by virtue of his *imperium* could summon his troops as often as he pleased to hear what he had to say to them (*adlocutio*), and what he said before the assembled army was *pro contione* (Sall. *Jug.* 8).

Military Contio. (Roman coin.)

Contorniāti. This Italian word (French and English *contorniates*) has been usually employed by numismatists to denote a particular class of circular metallic objects bearing various devices and legends, which were issued, though not for circulation as currency, under the Roman Empire. The ancient appellation of these objects is not known; their modern name has been derived from the circle (in Italian *contorno*) which marks both of their sides, in incuse. The metal of which contorniates are composed is copper, with a certain amount of alloy; in size they are, as a rule, somewhat larger than the "first brass" coins (*sestertii*) of the early Empire, but they are much thinner and are characterized by the circular depression already referred to. The greater number of them present on both sides a device in relief, which is generally obtained, not by striking from a die (as in the case of the medallions), but by process of casting from a mould.

The first issue of the contorniates, which are all of Western origin, is assigned by Eckhel to the time of Constantine (A.D. 306–337), and this date has been practically accepted by the most recent authorities on the subject. Their fabrication, according to Sabatier, ceased under Anthemius (A.D. 464–472).

The types or devices of the contorniates, though offering considerable varieties, may be considered to have reference to the public games and spectacles in the Circus, the Odeum, the Stadium, and the Amphitheatre. The legends are nearly always descriptive of the types. See Robert, *Étude sur les Médaillons Contorniates* (Brussels, 1882); and the article NUMISMATICS.

Contractus. See OBLIGATIONES.

Contrebia. One of the chief towns of the Celtiberi, in Hispania Tarraconensis, southeast of Saragossa.

Controversia. See IUDEX.

Controversiae. A series of compositions on legal subjects by the elder Seneca, originally in ten books. The questions treated are hypothetical cases, and are discussed by way of practice for actual cases. With the ten books of *controversiae* is one book of *suasoriae* (see DECLAMATIO), the whole collection bearing the title *Oratorum et Rhetorum Sententiae, Divisiones, Colores.* The work is a very valuable source of information regarding the history of rhetoric under the early Empire. Of the original ten books of the *controversiae,* only five (I., II., VII., IX., X.) have been preserved. The Gronovii published an edition, with notes in Latin (Amsterdam, 1672). Recent critical editions are those of Kiessling (Leipzig, 1872) and H. J. Müller (Prague, 1887). See RHETORICA.

Contubernāles (σύσκηνοι). Originally, men who served in the same army and lived in the same tent. It is derived from *taberna* (afterwards *tabernaculum*), "a military tent." Each tent was occupied by ten soldiers (*contubernales*), with a subordinate officer at their head, who was called *decanus,* and in later times *caput contubernii.*

Young Romans of illustrious families used to accompany a distinguished general on his expeditions or to his province, for the purpose of gaining under his superintendence a practical training in the art of war or in the administration of public affairs, and were, like soldiers living in the same tent, called his *contubernales* (Cic. *Pro Cael.* 30, 73).

In a still wider sense, the name *contubernales* was applied to persons connected by ties of intimate friendship and living under the same roof (Cic. *Ad Fam.* ix. 2); and hence when a free man and a slave, or two slaves, who were not allowed to contract a legal marriage, lived together as husband and wife, they were called *contubernales,* and their connection, as well as their place of residence, *contubernium* (Petron. 57, 6).

Contubernium (συσκηνία). See CONCUBINA; CONTUBERNALES.

Contumacia. The Latin term for disobedience to the commands of a magistrate or judge; especially, absence from a trial without sufficient excuse. If the accuser were absent, he was considered as dropping his charge (see TERGIVERSATIO), which he was not allowed to renew. The absence of the accused was taken as an admission of guilt. In a civil trial the consequence was immediate condemnation; and the like was the case in criminal trials if the accused failed to appear at the appointed time or on the last day of the trial. If the accused saw that his condemnation was certain, it was quite common for him to retire, and in

capital cases to go into voluntary exile—a proceeding which in no way influenced the further course of the proceedings.

Contus (κοντός). (1) A pole with a pointed iron at the end, used as a punt-pole by boatmen. (2) A huge pike such as those carried by barbarian soldiers (Tac. *Hist.* i. 44).

Contus. (Mosaic at Praeneste.)

Conubium. The contracting of a *matrimonium iustum*, or valid marriage, with all its legal consequences. As such a marriage could only take place between persons of equal status, the patricians and the plebeians had each for a long time a separate *conubium*, until B.C. 445, when the two orders were equalized in this respect. See MATRIMONIUM.

Convĕnae. A people in Aquitania, near the Pyrenees, and on both sides of the Garumna; a mixed race, which had served under Sertorius, and were settled in Aquitania by Pompey. Near their chief town, Lugdunum, were the warm baths called Aquae Convenarum (Bagnères).

Conventiōnes. See OBLIGATIONES.

Conventus. See PROVINCIA.

Convivium (σύνδειπνον). See CENA; SYMPOSIUM.

Cooks and Cookery. See CENA; CULINA; DIAETETICA.

Coöptatio. The election of a new member by the members of a corporation (*collegium*) to supply a vacant place. Among corporations which long filled their vacancies in this way may be mentioned the college of pontifices and augurs. The election was preceded by the nomination of a proper candidate by one of the members, and followed by his inauguration. See COLLEGIUM.

Copa. A short poem of thirty-eight lines in elegiac verse, ascribed to Vergil by Charisius. In it the writer invites his friend to spend the heated hours of the day in a rustic arbour, where wine, fruit, and pleasant company await him under the care of mine hostess (*copa*), who is described as dancing to the castanets (*crotala*). The style resembles Vergil's, though the tone is much more sprightly. See Ilgen, *Animadversationes in Virgilii Copam* (Halle, 1820); Birt, *Historia Hexam. Lat.* (Bonn, 1876); Egli, *Pseudo-Vergil. Gedichte* (Leipzig, 1886); and Leo's edition (Berlin, 1891).

Copae (Κῶπαι). An ancient town in Boeotia, on the north side of the lake Copaïs, which derived its name from this place.

Copaïs (Κωπαΐς λίμνη). A lake in Boeotia, formed chiefly by the river Cephissus, whose waters were connected with the Euboean Sea by several subterranean channels, called by the modern Greeks *katavóthra*, which were not, however, sufficient to carry off the waters, especially in the spring when the Copaic plain was flooded by the rains. In the time of Alexander the Great an enormous tunnel was cut through the rock for the discharge of the water. (See EMISSARIUM.) This proved effective until it fell into ruins, when the district again became unwholesome and marshy. In 1886, however, it was once more properly drained by a French company. The modern name of the lake is Topolias; its Homeric name, Cephisis (Λίμνη Κηφισίς, *Il.* v. 709). Its eels were much prized in antiquity.

Cophen (Κωφήν) or **Cophes** (Κωφής). The modern Cabul; the only grand tributary river which flows into the Indus from the west. Its own principal tributary is the Choaspes.

Cophĭnus (κόφινος). A large wicker basket, made of willow branches. From Aristophanes (*Av.* 1310) it would seem that it was used by the Greeks as a basket or cage for birds. The Romans used it for agricultural purposes; and Columella, in describing a method of procuring early cucumbers, says that they should be sown in well-manured soil, kept in a cophinus, so that in this case we have to consider it as a kind of portable hot-bed. Juvenal (iii. 14), when speaking of the Jews, uses the expression *cophinus et foenum* (a truss of hay), figuratively to designate their high degree of poverty. See CORBIS.

Copia. The goddess of plenty among the Romans, represented as bearing a horn filled with fruits, etc. See CORNU COPIAE.

Copia. (Naples.)

Copis (κοπίς). (1) A sword or scimetar, curved like a sickle and used by the Thessalians and in the East (Eurip. *Electra*, 837; Xen. *Cyrop.* ii. 1). (2) A knife used in cutting the flesh of animals in sacrifices or in the kitchen (Plut. *Lyc.* 2).

Copper. See AES.

Coptos (Κοπτός). A city of the Thebaïs or Upper Egypt, lying a little to the east of the Nile, some distance below Thebes. Under the Ptolemies it occupied an important commercial position. In 1894 excavations conducted on its site by Mr. Petrie brought to light many valuable remains of the earliest Egyptian art.

Coquus. A cook. See CENA; CULINA.

Cora. An ancient town in Latium, in the Volscian Mountains, southeast of Velitrae. It is now called Cori, and contains an ancient temple and massive polygonal walls. See p. 409.

Coracesium (Κορακήσιον). A very strong city of Cilicia Aspera, on the borders of Pamphylia, standing upon a steep rock, and possessing a good harbour. It was the only place in Cilicia that offered a successful resistance to Alexander the Great.

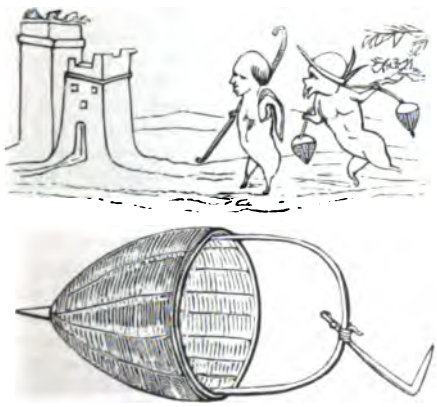
Coralli. A savage people of Sarmatia Europea, who inhabited the shores of the Euxine, near the mouth of the Danube (Ovid, *Pont.* iv. 2, 37).

Corassiae (Κορασσίαι). A group of small islands in the Icarian Sea, southwest of Icaria. They must not be confounded, as they often are, with the islands Corseae or Corsiae, off the Ionian coast, and opposite the promontory Ampelos, in Samos (Pliny, *H. N.* iv. 12. 23).

Temple at Cora (Cori).

Corax (Κόραξ). A Sicilian rhetorician, who flourished about B.C. 467, and wrote the earliest work on the art of rhetoric. It was entitled Τέχνη (Cic. *De Orat.* i. 20).

Corbis, Corbŭla, Corbicŭla. A basket of very peculiar form and common use among the Romans, both for agricultural and other purposes. It was made of osiers twisted together, and was of a conical or pyramidal shape (Varr. *L. L.* v. 139). A basket answering precisely to this description, both in form and material, is still to be seen in every-day use among the Campanian peasantry, which is called in the language of the country *la corbella*, a representation of which is introduced in the lower portion of the annexed illustration. The hook attached to it by a string



Corbis. (The upper specimen from a drawing at Herculaneum; the lower a basket used by Campanian peasantry.)

is for the purpose of suspending it to a branch of the tree into which the man climbs to pick his oranges, lemons, olives, or figs. The upper portion of the illustration (*Antichità di Ercolano*, tom. iii. tav. 29) represents a Roman farm, in which a farming man, in the shape of a dwarfish satyr, is seen with a pole (ἄσιλλα) across his shoulder, to each end of which is suspended a basket resembling in every respect the Campanian *corbella*. Like the *calathus*, which it somewhat resembles in shape, it is sometimes employed as a distinguishing emblem of Ceres.

Corbĭtae. Merchantmen of the larger class, so called because they hung out a *corbis* at the mast head for a sign (Festus; Nonius, s. v.). They were also termed *onerariae;* and hence Plautus, in order to designate the voracious appetites of some women, says *corbitam cibi comesse possunt* (*Cas.* iv. 1, 20). The modern *corvette* gets its name from the corbita.

Corbŭlo, Cn. Domitius. A general who distinguished himself by his campaigns against the Germans and the Parthians in the reigns of Claudius and Nero. To avoid the death destined for him by the orders of the jealous Nero, he committed suicide at Cenchreae, A.D. 67.

Corcȳra (Κέρκυρα, later Κόρκυρα). An island in the Ionian Sea, off the coast of Epirus, in which Homer is thought to have placed the fabled gardens of Alcinoüs. (See Scheria.) It is said to have been first known under the name of Drepané, perhaps from its similarity of shape to a scythe. To this name succeeded that of Scheria, always used by Homer, and by which it was possibly known in his time. From the *Odyssey* we learn that this island was then inhabited by Phaeacians, a people who, even at that early period, had acquired considerable skill in nautical affairs and possessed extensive commercial relations, since they traded with the Phœnicians, and also with Euboea and other countries (*Odyss.* vi. vii.).

Corcyra was in after-days the principal city of the island, and was situated precisely where the modern town of Corfu stands. Scylax speaks of

three harbours, one of which is depicted as beautiful. In the Middle Ages, the citadel obtained the name of Κορυφώ, from its two conical hills or crests, which appellation was, in process of time, applied to the whole town and finally to the island itself. Hence the modern name of Corfu, which is but a corruption of the former. The following is a sketch of the history of this island. Its earlier periods are enveloped in the mist of uncertainty and conjecture. A colony of Colchians is said to have settled there about 1349 years before our era. In process of time, Corcyra, enriched and aggrandized by its maritime superiority, became one of the most powerful nations in Greece (Thuc. i. 1). The Corinthians, under Chersicrates, formed a settlement here in B.C. 753, and 415 years afterwards it was captured by Agathocles of Syracuse, who gave it to his daughter Lanessa upon her marriage with Pyrrhus of Epirus. It was occupied by the troops of the Illyrian queen Teuta, about fifty-eight years after its seizure by Agathocles, but was soon after taken from her by the Romans, under the consul Cn. Flavius; and, although it had the privileges of a free city, it remained under the Romans for many centuries. In the time of Strabo it was reduced to extreme misery. See Schmidt's treatise *Korkyräische Studien* (Leipzig, 1890). (2) An island in the Adriatic, on the coast of Illyricum, termed NIGRA, "Black" (in Greek Μέλαινα), to distinguish it from the more celebrated island of the same name. It is now Curzola. Apollonius accounts for the epithet just mentioned from the dark masses of wood with which it was crowned.

Cordax (κόρδαξ). An extremely indecent dance peculiar to the comic chorus. (See CHORUS; COMOEDIA.) The gestures, and, indeed, the costumes, of the choreutae were such that even the Athenians considered it justifiable only at the festival of Dionysus, when every one was allowed to be drunk in honour of the god; for if an Athenian citizen danced the cordax sober and unmasked, he was looked upon as the most shameless of men and forfeited altogether his character for respectability (Theophr. *Charact.* 6). Aristophanes himself, who did not much scruple at violating common decency, claims some merit for his omission of the cordax in the *Clouds*, and for the more modest attire of his chorus in that play. According to Athenaeus, the cordax was a sort of ὑπόρχημα, or imitative dance, in which the choreutae expressed the words of the song by comic gesticulations. Such a dance was the hyporcheme of the Spartan δεικελίκται—buffoons, whose peculiar mimic gestures seem to have formed the basis of the Dorian comedy, which prevailed in Megaris, and which probably was the parent stock, not only of the Attic, but also of the Sicilian and Italian comedy. The chief features of the cordax are probably preserved in the Neapolitan *tarantella*.

Cordŭba. The modern Cordova; one of the largest cities in Spain, and the capital of Baetica, on the right bank of the Baetis. It became a Roman colony B.C. 152, and was the birthplace of the two Senecas and of Lucan.

Corduēné. See GORDYENÉ.

Cordus, AULUS CREMUTIUS. A Roman writer of history who, under Tiberius, in A.D. 25, was accused of treason for having praised Brutus, the slayer of Caesar, and for styling Cassius "the last of the Romans" (Tac. *Ann.* iv. 34), though the real cause of his prosecution is to be found in some expressions that gave offence to Seianus, the emperor's powerful minister (Sen. *ad Marc.* xxii. 4). Besides his history he appears to have written a work on prodigies (*Admiranda*), and was favorably known as a pleader. See Held, *De Vita Scriptisque A. Cremutii Cordi* (Schweidnitz, 1841), and Rathlef, *De A. Cremutio Cordo* (Dorpat, 1860).

Koré (Κόρη). "The Maiden"; a name by which Persephoné is often called. See PERSEPHONÉ.

Coressus (Κόρεσσος). (1) A lofty mountain in Ionia, four miles from Ephesus, with a place of the same name at its foot. (2) A town in the island of Ceos.

Corfinium. The chief town of the Paeligni in Samnium, strongly fortified, and memorable as the place which the Italians in the Social War destined to be the new capital of Italy in place of Rome, on which account it was called Italica.

Coriarius (βυρσεύς, δερματομαλάκτης). A tanner. The tanners formed a guild at Rome distinct from the shoemakers. See Plut. *Numa*, 17.

Corinna (Κόριννα). A poetess of Thebes (fl. B.C. 490), or, according to others, of Tanagra, distinguished for her skill in lyric verse, and remarkable for her personal attractions. She was the rival of Pindar, while the latter was still a young man; and, according to Aelian, she gained the victory over him no less than five times. Pausanias, in his travels, saw at Tanagra a picture, in which Corinna was represented as binding her head with a fillet of victory, which she had gained in a contest with Pindar. He supposes that she was less indebted for this victory to the excellence of her poetry than to her Boeotian dialect, which was more familiar to the ears of the judges at the games, and also to her extraordinary beauty. Corinna afterwards assisted the young poet with her advice. It is related of her that she recommended him to ornament his poems with mythical narrations; but that when he had composed a hymn, in the first six verses of which (still extant) almost the whole of the Theban mythology was introduced, she smiled and said, "We should sow with the hand, not with the whole sack" (Pausan. ix. 22; Plut. *De Glor. Ath.*). She was surnamed "the Fly" (Μυῖα), as Erinna had been styled "the Bee." The poems of Corinna were all in the Boeotian or Aeolic dialect. Too little of her poetry, however, has been preserved to allow of our forming a safe judgment of her style of composition. The extant fragments refer mostly to mythological subjects, particularly to heroines of the Boeotian legends. These remains are given by Bergk in his *Poetae Lyrici Graeci* (4th ed. 1878).

Corinthiăcus Isthmus (Ἰσθμὸς Κορίνθου). An isthmus between the Saronicus Sinus and Corinthiacus Sinus, and uniting the Peloponnesus to the northern parts of Greece. Its breadth, in the narrowest part, was less than six miles (or not quite five miles). It has lately (1893) been cut by a canal. Ships were drawn, by means of machinery, from one sea to the other, near the town of Schoenus, over the narrowest part of the isthmus, which was called Δίολκος. This could only be accomplished, however, with the vessels usually employed in commerce, or with

λέμβοι, which were light ships of war, chiefly used by the Illyrians and Macedonians. The tediousness and expense attending this process, and still more probably the difficulty of circumnavigating the Peloponnesus, led to frequent attempts, at various periods, for effecting a junction between the two seas; but all proved equally unsuccessful. Demetrius Poliorcetes abandoned the enterprise, because it was found that the two gulfs were not on the same level. We read of the attempt having been made before his time by Periander and Alexander, and, subsequently to Demetrius, by Iulius Caesar, Caligula, Nero, and Herodes Atticus. Dio Cassius tells nearly the same story about digging through the isthmus as that which is related to travellers at this day. He says that blood issued from the ground; that groans and lamentations were heard, and terrible apparitions seen. In order to stimulate the perseverance of the people, Nero took a spade and dug himself (Dio Cass. lxiii. 16; and cf. Suet. *Ner.* 19). Lucian informs us, that Nero was said to have been deterred from proceeding, by a representation made to him, similar to that which Demetrius received respecting the unequal levels of the two seas (Plut. *De Cleom.*). The Isthmus of Corinth derived great celebrity from the games which were celebrated there every five years in honour of Palaemon or Melicerta, and subsequently of Poseidon (Pausan. i. 44). These continued in vogue when the other gymnastic exercises of Greece had fallen into neglect and disuse; and it was during their solemnization that the independence of Greece was proclaimed, after the victory of Cynoscephalae, by order of the Roman Senate and people (Polyb. xviii. 29; Liv. xxxiii. 32). After the destruction of Corinth, the superintendence of the Isthmian Games was committed to the Sicyonians by the Romans; on its restoration, however, by Iulius Caesar, the presidency of the games again reverted to the Corinthian settlers (Pausan. ii. 2). See ISTHMIA.

Corinthiăcus Sinus (Κορινθιακὸς κόλπος). The modern Gulf of Lepanto, an arm of the sea running in between the coast of Achaia and Sicyonia to the south, and that of Phocis, Locris, and Aetolia to the north. The gulf had the general appellation of Corinthian as far as the Isthmus, but it was divided into smaller bays, the names of which were sometimes poetically used for the entire gulf. Its different names were the Crissaean, Cirrhaean, Delphic, Calydonian, Rhian, and Halcyonian.

Corinthian Brass. See AES.

Corinthian Order of Architecture. See ARCHITECTURA; CAPITULUM; COLUMNA.

Corinthus (Κόρινθος). A famous city of Greece, situated on the isthmus of the same name. Commanding by its position the Ionian and the Aegean seas, and holding, as it were, the keys of the Peloponnesus, Corinth, from the pre-eminent advantages of its situation, was already the seat of opulence and the arts, while the rest of Greece was sunk in comparative obscurity and barbarism. Its origin is, of course, obscure; but we are assured that it already existed under the name of Ἐφύρη before the siege of Troy. According to the assertions of the Corinthians themselves, their city received its name from Corinthus, the son of Zeus; but Pausanias does not credit this popular tradition, and cites the poet Eumelus to show that the appellation was really derived from Corinthus, the son of Marathon (ii. 1). Homer certainly employs both names indiscriminately (*Il.* ii. 570; xiii. 663). Pausanias reports that the descendants of Sisyphus reigned at Corinth until the invasion of their territory by the Dorians and the Heraclidae, when Doridas and Hyanthidas, the last princes of this race, abdicated the crown in favour of Aletes, a descendant of Heracles, whose lineal successors remained in possession of the throne of Corinth during five generations, when the crown passed into the family of the Bacchiadae, so named from Bacchis, the son of Prumnis, who retained it for five other generations. After this the sovereign power was transferred to annual magistrates, still chosen, however, from the line of the Bacchiadae, with the title of πρυτάνεις.

The oligarchy so long established by this rich and powerful family was at length overthrown, about B.C. 629, by Cypselus, who banished many of the Corinthians, depriving others of their possessions, and putting others to death (Herod. v. 92). Among those who fled from his persecution was Demaratus, of the family of the Bacchiadae, who settled at Tarquinii in Etruria, and whose descendants became sovereigns of Rome. The reign of Cypselus was prosperous, and the system of colonization, which had previously succeeded so well in the settlements of Corcyra and Syracuse, was actively pursued by that prince, who added Ambracia, Anactorium, and Leucas to the maritime dependencies of the Corinthians.

Corinth and its Ports.

Cypselus was succeeded [illegible]
On the death of this [illegible]
forty-four years according [illegible]
Psammetichus came [illegible]

three years. At his decease Corinth regained its independence, when a moderate aristocracy was established, under which the Republic enjoyed a state of tranquillity and prosperity unequalled by any other city of Greece. We are told by Thucydides that the Corinthians were the first to build war-galleys or triremes; and the earliest naval engagement, according to the same historian, was fought by their fleet and that of the Corcyreans, who had been alienated from their mother-State by the cruelty and impolicy of Periander. The city is believed to have had at this time a population of 300,000 souls.

Coin of Corinth.

The arts of painting and sculpture, more especially that of casting in bronze, attained to the highest perfection at Corinth, and rendered this city the ornament of Greece, until it was stripped by the rapacity of a Roman general. Such was the beauty of its vases, that the tombs in which they had been deposited were ransacked by the Roman colonists whom Iulius Caesar had established there after the destruction of the city; and these, being transported to Rome, were purchased at enormous prices. See AES.

When the Achaean League (q.v.) became involved in a destructive war with the Romans, Corinth was the last hold of their tottering Republic; and had its citizens wisely submitted to the offers proposed by the victorious Metellus, it might have been preserved; but the deputation of that general having been treated with scorn and even insult, the city became exposed to all the vengeance of the Romans (Polyb. xl. 4. 1). L. Mummius, the consul, appeared before its walls with a numerous army, and after defeating the Achaeans in a general engagement, entered the town, now left without defence and deserted by the greater part of the inhabitants. It was then given up to plunder and finally set on fire; the walls also were razed to the ground, so that scarcely a vestige of this once great and noble city remained (B.C. 146). Polybius, who saw its destruction, affirmed that he had seen the finest paintings strewed on the ground, and the Roman soldiers using them as boards for dice or draughts. Pausanias reports (vii. 16) that all the men were put to the sword, the women and children sold, and the most valuable statues and paintings removed to Rome. (See MUMMIUS.) Strabo observes that the finest works of art which adorned that capital in his time had come from Corinth. He likewise states that Corinth remained for many years deserted and in ruins. Iulius Caesar, however, not long before his death, sent a numerous colony thither, by means of which Corinth was once more raised from its state of ruin, and renamed Colonia Iulia Corinthus. It was already a large and populous city and the capital of Achaia, when St. Paul preached the Gospel there for a year and six months (Acts, xviii. 11). It is also evident that when visited by Pausanias it was thickly adorned by public buildings and enriched with numerous works of art, and as late as the time of Hierocles we find it styled the metropolis of Greece. In a later age the Venetians received the place from a Greek emperor; Mohammed II. took it from them in 1458; the Venetians recovered it in 1699, and fortified the Acrocorinthus again; but the Turks took it anew in 1715, and retained it until driven from the Peloponnesus in 1822. In 1858, it was wholly destroyed by an earthquake.

Ancient Corinth. (Restoration.)

quake, since which time it has been rebuilt upon a site three miles to the northeast.

An important feature of the scenery around Corinth was the Acrocorinthus, a mention of which has been made in a previous article. (See ACROCORINTHUS.) On the summit of this hill was erected a temple of Aphrodité, to whom the whole of the Acrocorinthus, in fact, was sacred. In the times of Corinthian opulence and prosperity, it is said that the shrine of the goddess was attended by no less than one thousand female slaves, dedicated to her service as courtesans. These priestesses of Aphrodité contributed not a little to the wealth and luxury of the city, whence arose the well-known expression, *οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐστ' ὁ πλοῦς*, or, as Horace expresses it (*Epist.* i. 17, 36), "*Non cuivis homini contingit adire Corinthum*," in allusion to its expensive pleasures.

Corinth was famed for its three harbours—Lechaeum, on the Corinthian Gulf, and Cenchreae and Schoenus, on the Saronic. Near this last was the *Δίολκος*, where vessels were transported over the isthmus by machinery. The city was the birthplace of the painters Ardices, Cleophantus, and Cleanthes; of the statesmen Periander, Phidon, Philolaüs, and Timoleon; and of Arion, who invented the dithyramb.

See Wagner, *Rerum Corinthiacarum Specimen* (Darmstadt, 1824); Barth, *Corinthiorum Commercii et Mercaturae Historiae Particula* (Berlin, 1844); and E. Curtius, *Peloponnesos*, vol. ii. p. 514 foll.

Coriolānus, GAIUS MARCIUS. A distinguished Roman of patrician rank, whose story forms a brilliant legend in the early history of Rome. His name at first was Gaius Marcius, but having contributed, mainly by his great personal valour, to the capture of Corioli, and the defeat of a Volscian army, assembled for its aid, on the same day, he received for this gallant exploit the surname of Coriolanus. Not long after this, however, during a scarcity at Rome, he opposed the distribution of a supply of provisions, in part sent by Gelon of Sicily, and advised the patricians to make this a means of recovering the power which had been wrested from them by the commons. For this and other conduct of a similar nature, he was tried in the Comitia Tributa and condemned to perpetual banishment. To gratify his vindictive spirit, Coriolanus presented himself as a suppliant to Tullius Aufidius, the leading man among the Volsci; was well received by him and the whole nation; and, war being declared, was invested, along with Aufidius, with the command of the Volscian forces. By his military skill and renown Coriolanus at once defeated and appalled the Romans, till, having taken almost all their subject-cities, he advanced at the head of the Volscian army against Rome itself and encamped only five miles from it, at the Fossae Cluiliae. All was terror and confusion in the Roman capital. Embassy after embassy was sent to Coriolanus, to entreat him to spare his country, but he remained inexorable, and would grant peace only on condition that the Romans restored all the cities and lands which they had taken from the Volsci and gave to the latter the freedom of Rome, as had been done in the case of the Latins. After all other means of conciliation had failed, a number of Roman matrons, headed by the mother (Veturia) and the wife (Volumnia) of Coriolanus, proceeded to his tent, where their lofty remonstrances were more powerful than the arms of Rome had proved; and the son, after a brief struggle with his feelings, yielded to their request, exclaiming at the same time, "Oh, mother, thou hast saved Rome, but destroyed thy son!" The Volscian forces were then withdrawn, and Rome was thus saved, by feminine influence alone, from certain capture. On returning to the Volsci with his army, Coriolanus, according to one account, was summoned to trial for his conduct, and was slain in a tumult during the hearing of the cause, a faction having been excited against him by Tullius Aufidius, who was jealous of his renown (Dion. Hal. *Ant. Rom.* viii. 59). According to another statement, he lived to an advanced age among the Volscian people, often towards the close of his life exclaiming, "How miserable is the state of an old man in banishment!" (Plut. *Coriol.*; Liv. ii. 33 foll.). Niebuhr, who writes the name Gnaeus Marcius, on what he considers good authority, indulges in some acute speculations on the legend of Coriolanus. He thinks that poetical invention has here most thoroughly stifled the historical tradition. He regards the name Coriolanus as of the same kind merely with such appellations as Camerinus, Collatinus, Mugillanus, Vibulanus, etc., which, when taken from an independent town, were assumed by its *πρόξενος*, when from a dependent one, by its *patronus*. The capture of Corioli belongs merely, in his opinion, to an heroic poem. As for Coriolanus himself, he thinks that he merely attended the Volscian standard as leader of a band of Roman exiles. The story of Coriolanus has received a brilliant setting from the genius of Shakespeare.

Coriŏli. A town in Latium, capital of the Volsci, from the capture of which, in B.C. 492, Gaius Marcius obtained the surname of Coriolanus. See CORIOLANUS.

Corippus, FLAVIUS CRESCONIUS. An African scholar, who in the second half of the sixth century A.D. composed two historical epics—one in seven books (or eight), in celebration of the Libyan war of Iohannes Patricius (*Iohannis, sive de Bellis Libycis*); and the other on the exploits of Iustinus (A.D. 565–578), in four books (*De Laudibus Iustini*). The latter is in the worst manner of Byzantine flattery, but is written in a flowing style and in imitation of good models, such as Vergil and Claudian. His works have been edited by I. Bekker, with those of Merobaudes (q. v.), in the *Corp. Scriptorum Byzant.* (Bonn, 1836). The most recent text is that of Petschenig (Berlin, 1886). On the style of Corippus, see the monograph by Amann, *De Corippo Priorum Poetarum Lat. Imitatore* (Oldenb. 1885).

Cormăsa (*Κόρμασα*). An inland town of Pamphylia, or of Pisidia, taken by the consul Manlius.

Corn Laws. See FRUMENTARIAE LEGES.

Cornelia. (1) A daughter of Scipio Africanus Maior, and mother of Tiberius and Gaius Gracchus. Cornelia occupies a high rank for the purity and excellence of her private character, as well as for her masculine tone of mind. She was married to Sempronius Gracchus, and was left on his death with a family of twelve children, the care of whom devolved entirely upon herself. After the loss of her husband, her hand was sought by Ptolemy Philometor, king of Egypt, but the offer was declined. Plutarch speaks in high terms of her conduct during widowhood. Having lost all her children but three—one daughter, who was married to Scipio Africanus the younger, and two sons, Tiberius and Gaius—she

devoted her whole time to the education of these. Valerius Maximus relates an anecdote of Cornelia, which has often been cited. A Campanian lady, who was at the time on a visit to her, having displayed to Cornelia some very beautiful ornaments which she possessed, desired the latter, in return, to exhibit her own. The Roman mother purposely detained her in conversation until her children returned from school, when, pointing to them, she exclaimed, "These are my ornaments!" (*Haec ornamenta mea sunt*, Val. Max. 4 init.). Plutarch informs us that some persons blamed Cornelia for the rash conduct of her sons in after-life, she having been accustomed to reproach them that she was still called the mother-in-law of Scipio, not the mother of the Gracchi (Plut. *T. Gracch.* 8). She bore the untimely death of her sons with great self-control, and a statue was afterwards erected in honour of her by the Roman people, bearing for an inscription the words "Cornelia, mother of the Gracchi" (Plut. *C. Gracch.* 4). (2) Daughter of Metellus Scipio, married to Pompey after the death of her first husband, Publius Crassus. She was remarkable for the variety of her accomplishments and the excellence of her private character. Plutarch makes her to have been versed, not only in the musical art, but in polite literature, in geometry, and in the precepts of philosophy (Plut. *Pomp.* 55). After the battle of Pharsalus, when Pompey joined her at Mitylené, Cornelia, with tears, ascribed all his misfortunes to her union with him, alluding at the same time to the unhappy end of her first husband, Crassus, in his expedition against the Parthians. (Cf. Lucan, viii. 88.) She was also a witness, from her galley, of the murder of her husband on the shores of Egypt (Plut. *Pomp.* 79). (3) A daughter of Cinna. She was Iulius Caesar's second wife, and mother of Iulia, the wife of Pompey. She died young. Plutarch says it had been the custom at Rome for the aged women to have funeral panegyrics, but not the young. Caesar first broke through this custom by pronouncing one upon Cornelia (Plut. *Caes.* 5).

Cornelia Gens. The most distinguished of all the Roman gentes. All its great families belonged to the patrician order. The names of its most distinguished patrician families are Cethegus, Cinna, Cossus, Dolabella, Lentulus, Scipio, and Sulla. The names of the plebeian families are Balbus and Gallus.

Cornelia Orestilla. See ORESTILLA.

Cornelius Nepos. See NEPOS.

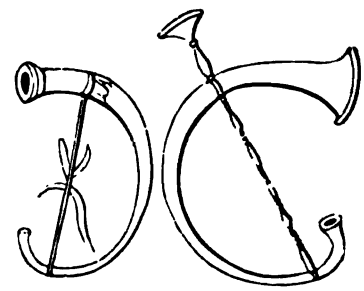
Cornĭcen. A horn-blower in the Roman army who gave the signal for the attack, on an ox-horn mounted in silver. See CORNU.

Cornicŭlum. A town in Latium in the mountains north of Tibur, celebrated as the residence of the parents of Servius Tullius.

Cornificius. (1) QUINTUS, a contemporary of Cicero, distinguished for talents and literary acquirements, who attained to some of the highest offices in the State. Catullus and Ovid both speak of his poetic abilities, and he appears to have been the friend of both. Cornificius distinguished himself as propraetor in the Illyrian War, and also as governor of Syria and afterwards of Africa. In this latter province he espoused the cause of the Senate after Caesar's death, and received and gave protection to those who had been proscribed by the Second Triumvirate. He lost his life, however, while contending in that country against Sextius, who had been sent against him by Octavianus. Some scholars make this Cornificius to have been the author of the rhetorical treatise to Herennius commonly ascribed to Cicero. (See Quint. iii. 1. 21.) He is said also to have been an enemy of Vergil's, but this supposition violates chronology, since the poet only became eminent subsequent to the date when Cornificius died. (2) LUCIUS, a partisan of Octavianus, by whom he was appointed to accuse Brutus, before the public tribunal at Rome, of the assassination of Caesar (Plut. *Brut.* 27). He afterwards distinguished himself, as one of Octavianus's lieutenants, by a masterly retreat in Sicily during the war with Sextus Pompeius. He was consul, B.C. 35.

Cornĭger. "Horn-bearing." A surname of Bacchus (Ovid, *Fast.* iii. 481), and of Iupiter Ammon, who was worshipped in the form of a ram.

Cornu. A wind instrument, anciently made of horn, but afterwards of brass (Varr. *L. L.* v. 117). According to Athenaeus, it was an invention of the Etruscans. Like the *tuba*, it differed from the *tibia* in being a larger and more powerful instrument, and from the *tuba* itself in being curved nearly in the shape of a C, with a crosspiece to steady the instrument for the convenience of the performer. In Greek it is called στρογγύλη σαλπιγξ. It had no stopples or plugs to adjust the scale to any particular mode; the entire series of notes was produced without keys or holes, by the modification of the breath and of the lips at the mouthpiece. Probably, from the description given of it in the poets, it was, like our own horn, an octave lower than the trumpet. The *classicum*, which originally meant a signal, rather than the musical instrument which gave the signal, was usually sounded with the cornu.



Cornua. (Bartholini.)

Cornu also signifies the end of the sailyards (see NAVIS), a part of the helmet in which the crest was fixed (see GALEA), the end of the stick on which books were rolled (see LIBER), a part of a bow, a part of the lyre, and the wing of an army. See EXERCITUS.

Cornu Copiae, or as one word, **Cornucopiae**, later **Cornucopia** (Ammian. Marcell. xxii. 9, § 1; xxv. 2, § 3). The horn of fruitfulness and abundance, used as the symbol of plenty. In mythology there are two different tales explaining the origin of this horn. One traces it to the horn of the goat Amalthea, which suckled Zeus. The horn was broken off and filled with fruits and flowers, and was afterwards placed by Zeus, together with the goat, among the stars. (See AMALTHEA.) Another legend re-

lates that it was the horn of the river-god Acheloüs (q. v.), which was wrenched off by Heracles, and which became forthwith a horn of plenty. Later mythologists combined the two tales, and tried to explain how the horn of Amalthea became the horn of Acheloüs (Apollod. ii. 7, § 5). The origin of this symbol may perhaps be traced in the use of the horns of oxen or goats as drinking-cups; hence the ῥυτόν, or drinking-horn, which is frequently confounded with the horn of abundance (Athen. xi. 468 d, 497 c).

The cornucopia constantly appears in works of art, especially of the Roman period, as the symbol of abundance associated with various deities, as Fortuna, Ceres, etc. See COPIA.

Cornus (Κόρνος). A town in the western part of Sardinia (Livy, xxiii. 40, 41).

Cornūtus, L. ANNAEUS. A Greek philosopher, born at Leptis in Africa, who lived and taught at Rome during the reign of Nero. The appellation L. Annaeus appears to indicate a client or freedman of the Seneca family. His tenets were those of the Stoic sect, and his name was not without distinction in that school of philosophy. He excelled in criticism and poetry; but his principal studies were of a philosophical character. His merit as a teacher of the Stoic doctrine sufficiently appears from his having been the preceptor of the satirist Persius. Persius, dying before his master, left him his library, with a considerable sum of money; but Cornutus accepted only the books, and gave the money to the sisters of his pupil. The poet Lucan was also one of his students. Under Nero, Cornutus was driven into exile (A.D. 68) for his freedom of speech. The emperor having written several books in verse on the affairs of Rome, and his flatterers advising him to continue the poem, the honest Stoic had the courage to remark that he doubted whether so large a work would be read; and when it was urged that Chrysippus had written as much, he replied, "His writings were useful to mankind." After so unpardonable an offence against imperial vanity, the only wonder is that Cornutus escaped with his life. He composed some tragedies, and a large number of other works, the only one of which that has come down to us is the "Theory concerning the Nature of the Gods" (Θεωρία περὶ τῆς τῶν Θεῶν Φύσεως); or, as it is entitled in one of the MSS., "Concerning Allegories" (Περὶ Ἀλληγορίων). Cornutus, in fact, in this production seeks to explain the Greek mythology on allegorical and physical principles. It has been edited by Lang (Leipzig, 1881). See Jahn's prolegomena to his Persius, p. viii.

Coroebus (Κόροιβος). (1) A Phrygian, the son of Mygdon. He loved Cassandra, and for that reason fought on the side of the Trojans. (2) An Elean, who gained the victory in the stadium at the Olympic Games, B.C. 776, from which time the Olympiads begin to be reckoned. See CALENDARIUM.

Corolla. See CORONA.

Corollarium. A present consisting of a garland of gold or silver leaves, given to successful actors and performers in addition to other *honoraria*. It thus became a term for any free gift whatever.

Corōna (στέφανος). A crown; that is, a circular ornament of metal, leaves, or flowers, worn by the ancients round the head or neck, and used as a festive as well as funeral decoration, and as a reward of talent, military or naval prowess, and civic worth. It includes the synonyms, for which it is often used absolutely, στεφάνη, στέφος, στεφάνωμα, *corolla*, *sertum*, "a garland or wreath."

The use of crowns on public and private occasions was so general in antiquity that there was a special literature on the subject, of which we have remains in Theophrastus (*Hist. Pl.* vi. 6), Athenaeus (lib. xv.), Pliny (*H. N.* xxi. §§ 1–70, xxii. §§ 4–13), and Pollux (vi. 106–107). At Rome Claudius Saturninus wrote a book *De Coronis* (Tertull. *De Cor. Mil.* 7, 10, 12).

Crowns originally consisted of wool or the foliage of trees, especially myrtle-twigs or ivy, with which flowers of various kinds were subsequently interwoven. The makers and sellers of these garlands or crowns formed a distinct trade, and were called in Greece στεφανηπλόκοι or στεφανοποιοί, and in Rome *coronarii* (Plin. xxi. §§ 54, 177).

The flowers used in making crowns were called in Greek στεφανώματα, in Latin *coronamenta*.

The foliage and flowers were sometimes fastened together by the inner bark of the linden-tree, such garlands being known as *coronae sutiles*, also *nexae* and *sertae*. At Athens, the flower-market was called αἱ μυρρίναι, because myrtle (μύρτος) was the material most commonly used in making them. Many of the flower-girls were celebrated in antiquity, especially Glycera the mistress of Pausias (Plin. *H. N.* xxi. § 4; xxxv. § 125).

At Rome, the temple of the Lares, at the head of the Via Sacra, was most frequented by the venders of garlands. The crowns among the Romans were often made of the leaves of plants, especially ivy, myrtle, and parsley. At Athens, the violet was very popular, but both the Greeks and Romans preferred the rose to any other flower, calling it "the king of flowers" and "the rose of the loves." (See Achill. Tat. ii. 1; Anacr. 5.) They were especially used for convivial crowns; and garlands of them were in request at Rome even in the winter, so that they were grown under glass (Mart. iv. 22, 5; xiii. 127), and were also imported from Egypt (Mart. vi. 80). As luxury increased, the leaves of the *nardus* or spikenard were brought from India for crowns (Mart. xiii. 51; Plin. *H. N.* xxi. § 11). Garlands were also made of dried flowers, especially of amaranth, which, when moistened, had the appearance of fresh flowers, so that garlands of it were called *coronae hibernae*. The same name was given to crowns of artificial flowers (Plin. xxi. § 5). Sometimes they were made of a thin layer of metal covered with gold or silver, and called *corollae* or *corollaria inaurata* or *inargentata*.

The *corona Etrusca* was made of pure gold in the form of leaves, sometimes set with gems, and terminating in ribbons (*lemnisci*) of the same metal. It was held by a slave over the head of a general when he entered Rome in triumph (Plin. xxxiii. § 11).

Crowns adorned with such pendent ribbons were called *coronae lemniscatae* (Serv. *ad* Verg. *Aen.* v. 269, vi. 772). The lemnisci (λημνίσκοι) were first made of wool, adorned with ribbons (from λῆνος, "wool," Fest. p. 155, M.), afterwards of linden-bast, and subsequently of gold. Crowns so adorned were the highest rewards of victors, whence Cicero speaks of *palma lemniscata*, where *palma* means

a victory or the highest reward (*Rosc. Am.* 35, 100).

Coronae longae resembled what we call festoons, and were employed to decorate the doors of houses, temples, amphitheatres, etc. (Ovid, *Fast.* iv. 738).

The *corona pactilis*, probably the same as the *corona plectilis* of Plautus (*Bacch.* i. 1, 37), *corona torta* (Propert. iii. 20, 18), *plexa* (Lucret. v. 1399), and as the στέφανοι πλεκτοί and κυλιστὸς στέφανος of the Greeks, was made of flowers, shrubs, grass, ivy, wool, or any flexible material twined or twisted together, and therefore opposed to the *corona sutilis* described above.

Corona Radiata.

Corona radiata was one assigned to the gods or to deified heroes, and hence was assumed by the later emperors in token of their divinity. They may be seen on many of the imperial coins.

Coronae tonsae were made of leaves only, closely cut, as for instance of the olive (Verg. *Aen.* v. 556).

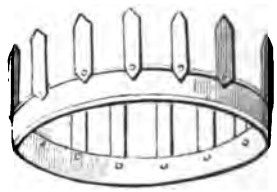
Crowns were also among the Romans the highest distinction awarded for service in war. The most coveted were the *corona triumphalis* or laurel crown of a general in triumph; and the *corona obsidionalis*, presented to a general by the army which he had saved from a siege, or from a shameful capitulation. This was woven of grass growing on the spot, and called *corona graminea*. The *corona myrtea*, or *ovalis*, was the crown of bay worn by the general who celebrated the lesser triumph (*oratio*).

Corona Triumphalis. (Medallion of Ventidius.)

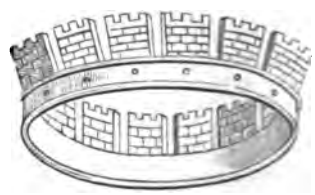

Corona Obsidionalis.

The *corona civica* was of oak leaves, and was awarded for saving a citizen's life in battle. This secured for its possessor certain privileges, as freedom from taxes for himself, his father, and paternal grandfather. The golden *corona muralis*, with embattled ornaments, was given for the storming of a wall; the *corona castrensis* or *vallaris*, also of gold, and ornamented in imitation of palisades, to the soldier who first climbed the wall of the enemy's camp; the *corona navalis*, with ornaments representing the beak of a ship, to the man who first boarded a ship. Under the Empire, the garland of bay was reserved exclusively for the emperor, and thus came to be regarded as a crown.

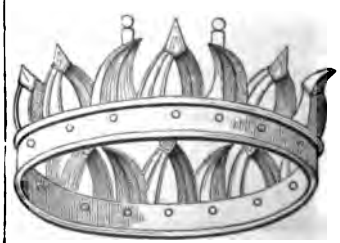

Corona Civica.


Corona Castrensis.

The rayed crown, the *insigne* of the deified emperors, was not worn by the emperors of the first and second century A.D. Golden crowns were originally the free offerings of provincials and allies to victorious generals for the celebration of their triumphs. But from this custom there arose, even in republican times, the habit of compelling a contribution of money (*aurum coronarium*) to the governor of the province. During the imperial age this contribution was on exceptional occasions offered as a present to the emperors, but it was often also made compulsory.


Corona Muralis.

Among the Greeks, a crown (στέφανος) was often an emblem of office. At Athens, for instance, a crown of bay was worn by the archons in office, the senators (βουλευταί), and the orators while speaking. It was also the emblem of victory at the games, and a token of distinction for citizens of merit. (See THEATRUM.) Such crowns of honour were made originally of olive branches, but later of gold. The honour of a crown could be conferred by the people or the Senate, or by corporations


Corona Navalis.

and foreign States. The latter would often present a crown to the whole commonwealth. If the people or Senate presented the crown, the presentation took place in the great assembly or in the Senate-house, but not in the theatre except by special decree. See Garcke, *De Horatii Corollis* (Altenburg, 1860); and Daremberg and Saglio, *Dictionnaire des Antiquités*, s. v. "Corona"; and on funeral crowns the article FUNUS.

Coronāti Quattuor. The name given to four Christian martyrs (Carpophorus, Severus, Severianus, Victorinus), killed, according to the tradition, by having crowns with sharp nails pressed down into their heads (A.D. 304). The Catholic Church commemorates their martyrdom on November 8. See Erbes, in the *Zeitschrift für Kirchengeschichte*, v. 466 (1882).

Corōné (Κορώνη). A town in Messenia on the west side of the Messenian Gulf, founded B.C. 371 by the Messenians, after their return to their native country, with the assistance of the Thebans.

Coronēa (Κορώνεια). A town in Boeotia, southwest of Lake Copaïs, and a member of the Boeotian League. (See BOEOTARCHES; BOEOTIA.) Here in B.C. 447, the Boeotians defeated the Athenians; and in B.C. 394, the allied Greeks were defeated by Agesilaüs (q. v.).

Corōnis (Κορωνίς). (1) Daughter of Phlegyas, and mother by Apollo of Aesculapius, who is hence called Coronides. See AESCULAPIUS. (2) Daughter of Phoroneus, king of Phocis, metamorphosed by Athenê into a crow when pursued by Poseidon.

Corōnis (κορωνίς). The cornice of an entablature. The pure Latin word is *corona* or *coronix* (Vitruv. v. 2, 3).

Corpus Inscriptiōnum. See EPIGRAPHY.

Corpus Iuris Civilis. The name given since the sixteenth century to the great collection of authorities on Roman law, made by the lawyer Tribonianus, of Sidé in Pamphylia, at the instance of the Eastern emperor Justinian (A.D. 527–565). To this collection we owe the preservation of the treasures of the ancient jurisprudence, which must certainly otherwise have been lost. The *Corpus Iuris* consists of four parts:

(1) CODEX IUSTINIANĒUS, called *repetitae praelectionis*, as being the revised edition of a code now lost, but which had appeared in 529. This was published in 534, and contains in twelve books the imperial law (*ius principale*), or the *constitutiones* of the emperors since Hadrian.

(2) PANDECTAE, or DIGESTA. The law of the jurists (*ius vetus*). These, published A.D. 533, are extracts from the works of thirty-nine ancient jurists, arranged in fifty books, according to subjects.

(3) INSTITUTIŌNES. A handbook of jurisprudence, founded mostly upon Gaius, and published in the same year.

(4) NOVELLAE (*constitutiones*), or supplementary ordinances of Justinian, mostly in Greek. These are preserved only in private collections of various compass, one of which, the *Authenticum* or *Liber Authenticorum*, was recognized as the authorized text, and gives the Greek rescripts in a Latin version. The best modern edition of the *Corpus Iuris Civilis* is that by Mommsen, Schöll, and Krüger (Berlin, 4th ed. 1886–88).

Correus. One indicted jointly with another person. See OBLIGATIONES; REUS.

Corrigia. (1) A shoe-string, sometimes made of dog-skin (Plin. *H. N.* xxx. § 35). (2) A whip-lash or rein (Edict. Dioclet. p. 26).

Corsi (Κύρνιοι). (1) The inhabitants of Corsica. (2) The inhabitants of part of northern Sardinia, who came originally from Corsica.

Corsĭca. An island of the Mediterranean, called by the Greeks Κύρνος. Its inhabitants were styled by the same people Κύρνιοι; by the Romans, Corsi. In later times the island took also the name of Corsis (ἡ Κορσίς). The inhabitants were a rude race of mountaineers, indebted for their subsistence more to the produce of their flocks than to the cultivation of the soil. Seneca, who was banished to this quarter in the reign of Claudius, draws a very unfavourable picture of the island and its inhabitants; describing the former as rocky, unproductive, and unhealthy, and the latter as the worst of barbarians (Sen. *De Consol. ad Helv.* c. 6, 8). His lines upon the character of the Corsicans are still remembered by them with resentment, and are as follows:

> Prima est ulciscī lex, altera vivere raptu,
> Tertia mentiri, quarta negare deos.

The Corsi appear to have derived their origin from Ligurian and Iberian (called by Seneca Spanish) tribes. Eustathius says that a Ligurian woman, named Corsa, having pursued in a small boat a bull which had taken to the water, accidentally discovered the island, which her countrymen named after her. The Romans took the island from Carthage in B.C. 231, and subsequently two colonies were sent to it—one by Marius, which founded Mariana, and another by Sulla, which settled on the site of Aleria. Mantinorum Oppidum, in the same island, is now Bastia; and Urcinium, Ajaccio. See Jacobi, *Histoire Générale de la Corse* (Paris, 1835); and Gregorovius, *Corsica* (Stuttgart, 1854; Eng. trans. Philadelphia, 1855).

Corslet. See ARMA; LORICA; THORAX.

Corsōté (Κορσωτή). A city of Mesopotamia on the Euphrates, which Xenophon found already deserted.

Corssen, WILHELM PAUL, a great classical philologist, was born at Bremen January 20th, 1820. From 1839 to 1843 he studied philology at Berlin, where he published (1844) *Origines Poesis Romanae*. He then taught for two years in Stettin, and in 1846 became an adjunct, and, later, full professor at Pforta. In 1866, he resigned the post and lived at Lichterfelde, near Berlin, devoting himself exclusively to his studies until his death in 1875. His chief works are: *Ueber Aussprache, Vokalismus, und Betonung der lateinischen Sprache*, 2 vols. (Leipzig, 1858–59; 2d ed. 1868–70); *Kritische Beiträge zur lateinischen Formenlehre* (Leipzig, 1863); *Kritische Nachträge zur lateinischen Formenlehre* (Leipzig, 1866); *Beiträge zur italischen Sprachkunde* (Leipzig, 1876); besides a number of treatises on old Italian dialects in Kuhn's *Zeitschrift für vergleichende Sprachforschung*; the treatise *De Volscorum Lingua* (Leipzig, 1858); and *Ueber die Sprache der Etrusker* (2 vols. Leipzig, 1874–75). Among the results of his stay at Pforta was *Alterthümer und Kunstdenkmäler des Cistercienser Klosters St. Marien und der Landesschule Pforta* (Halle, 1868).

Dr. Corssen's great work is his *Aussprache*, than which no more memorable publication in the field of Latin scholarship has ever appeared. Its mass-

ing of facts is a monument of scholarly research; while the acuteness of criticism, and the mastery of detail shown in the use to which the facts are put, rank Corssen with the greatest scholars of all time. Not equally successful was his attempt to solve the problems of Etruscan ethnology and language. So great was Dr. Corssen's authority on the dialects of Italy that when the first volume of his *Sprache der Etrusker* appeared, it was enthusiastically accepted as definitely clearing up the mystery that even Müller had failed to illuminate; and the author was hailed as "the Oedipus of the Etruscan Sphinx." But the sober second judgment of scholars did not confirm this verdict, and the second volume (which appeared soon after Corssen's death) was read in a far different spirit. In fact, though the work is laboriously learned, and bears everywhere the marks of immense research, its theories fail to commend themselves, and the volumes are now only historically interesting. See ETRURIA.

Cortex (φελλός). A cork used by fishermen to float their nets (Aesch. *Choëph.* 506).

Cortĭna. (1) A caldron used for boiling. (2) The lid or covering over the Delphic tripod (see ORACULUM; TRIPUS), on which the priestess sat in giving responses (Verg. *Aen.* vi. 347). (3) An altar in the form of a tripod.


Delphic Cortina.

Cortōna. One of the twelve cities of Etruria, and very ancient. It lies northwest of Lake Trasimenus, over which it looks from an elevation of some 2000 feet. It has mighty walls of Pelasgic origin, among the most remarkable in Italy, one fragment composed of enormous blocks being 120 feet in length. The city is said to have been founded by the Umbri (q. v.), from whom it was wrested by the Etruscans. After becoming a Roman possession it sank into insignificance. A vast number of most interesting Etruscan remains have been found here, and are carefully preserved in the local museum. Roman tradition made Corythus, the father of Dardanus, the founder of the town, and Corythus is sometimes given as its early name.

Coruncanius, TIBERIUS. Consul B.C. 280, with P. Valerius Laevinus, and the first plebeian who was created Pontifex Maximus, as well as the first person at Rome who gave regular instruction in law. See Schrader, in the *Civilist. Magazin*, v. 187.

Corvinus. (1) A name given to M. Valerius, from his having been assisted by a raven (*corvus*) while engaged in combat with a Gaul. (See VALERIUS.) (2) MESSĀLA, a distinguished Roman in the Augustan Age. See MESSALA.

Corvus (κόραξ). A sort of crane, used by Gaius Duilius (q. v.) against the Carthaginian fleet in the battle fought off Mylae in Sicily (B.C. 260). The Romans, we are told, being unused to the sea, saw that their only chance of victory was by bringing a sea-fight to resemble one on land. For this purpose they invented a machine, of which Polybius (i. 22) has left a minute description. In the fore part of the ship a round pole was fixed perpendicularly, twenty-four feet in height and about nine inches in diameter; at the top of this was a pivot, upon which a ladder was set, thirty-six feet in length and four in breadth. The ladder was guarded by crossbeams, fastened to the upright pole by a ring of wood, which turned with the pivot above. Along the ladder a rope was passed, one end of which took hold of the *corvus* by means of a ring. The *corvus* itself was a strong piece of iron, with a spike at the end, which was raised or lowered by drawing in or letting out the rope. When an enemy's ship drew near, the machine was turned outward, by means of the pivot, in the direction of the assailant. Another part of the machine, which Polybius has not clearly described, is a breastwork, let down (as it would seem) from the ladder, and serving as a bridge on which to board the enemy's vessel. By means of these cranes, the Carthaginian ships were either broken or closely locked with the Roman, and Duilius gained a complete victory. See Polyb. i. 22.

The word *corvus* is also applied to various kinds of grappling-hooks, such as the *corvus demolitor*, mentioned by Vitrūvius for pulling down walls, or the terrible engine spoken of by Tacitus, which, being fixed on the walls of a fortified place, and suddenly let down, carried off one of the besieging party, and then, by a turn of the machine, put him down within the walls. The word is used by Celsus for a scalpel. It is hardly necessary to remark that all these meanings have their origin in the supposed resemblance of the various instruments to the beak of a raven.

Corybantes (Κορύβαντες). The ministers or priests of Rhea (q. v.), or Cybelé, the great mother of the gods, who was worshipped in Phrygia. In their solemn festivals they displayed the most extravagant fury in their dances in armour, as well as in the accompanying music of flutes, cymbals, and drums. Hence κορυβαντισμός was the name given to an imaginary disease, in which persons felt as if some great noise were rattling in their ears. The Corybantes are often identified with the Idaean Dactyli, and are thus said to have been


Corybantes and Cybelé, with Infant Zeus.

the nurses of Zeus when he was suckled by the goat Amalthea in Crete. See CURETES; DACTYLI; GALLI; ZEUS.

Corybantĭca (Κορυβαντικά). A festival and mysteries celebrated at Cnossus in Crete, in commemoration of one Corybas, who, in common with the Curetes (q. v.), brought up Zeus, and concealed him

from his father Cronus (q. v.) in that island. Other accounts say that the Corybantes, nine in number, independent of the Curetes, saved and educated Zeus. A third legend states that Corybas was the father of the Cretan Apollo who disputed the sovereignty of the island with Zeus. But to which of these three traditions the festival of the Corybantica owed its origin is uncertain, although the first, which was current in Crete itself, seems to be best entitled to the honour. All that we know of the Corybantica is, that the person to be initiated was seated on a throne, and that those who initiated him formed a circle and danced around him. This part of the solemnity was called *θρόνωσις* or *θρονισμός*.

Corybas (*Κορύβας*). The son of Iasion and Cybelé, who introduced the rites of the mother of the gods into Phrygia from the island of Samothrace. See CORYBANTICA; RHEA.

Corycia (*Κωρυκία*). A nymph, who became by Apollo the mother of Lycorus, or Lycoreus, and from whom the Corycian cave on Mount Parnassus was believed to have derived its name. (See Pausan. x. 6, 5.) The Muses are sometimes called by the poets Corycides Nymphae.

Corycides. A name applied to the nymphs who were supposed to inhabit the Corycian cave on Mount Parnassus. They were the daughters of the river-god Plistus (Ovid, *Met.* i. 320; Apoll. Rh. ii. 711). The same name is also given to the Muses. See CORYCIA.

Corycus (*Κώρυκος*). (1) A promontory of Ionia, southeast of the southern extremity of Chios. The high and rugged coast in this quarter harboured at one time a wild and daring population, greatly addicted to piracy; and who, by disguising themselves and frequenting the harbours in their vicinity, obtained private information of the course and freight of any merchant vessel, and concerted measures for the purpose of intercepting it. The secrecy with which their intelligence was procured gave rise to the proverb, *Τοῦ δ' ἄρ' ὁ Κωρυκαίος ἠκροάζετο*, "This, then, the Corycean overheard," a saying that was used in cases where any carefully guarded secret had been discovered. The ancient appellation is still preserved in that of Kourko, which belongs to a bold headland forming the extreme point of the Erythrean peninsula towards Samos Pliny (*H. N.* v. § 31) calls it Coryceum Promontorium. (2) A small town of Cilicia Trachea, near the confines of Cilicia Campestris, on the sea-coast, and to the east of Seleucia Trachea. It appears to have been a fortress of great strength, and a mole of vast unhewn rocks is carried across the bay for about a hundred yards. It served at one time as the harbour of Seleucia, and was then a place of considerable importance. About twenty stadia inland was the Corycian cave (*Κωρύκιον ἄντρον*), celebrated in mythology as the fabled abode of the giant Typhoeus. In fact, many writers, as Strabo reports, placed Arima or Arimi, the scene of Typhoeus's torments, alluded to by Homer, in Cilicia, while others sought it in Lydia, and others in Campania. (3) A naval station on the coast of Lycia, about thirty stadia to the north of Olympus.

Corycus (*κώρυκος*). A large leathern sack, filled with flour, fig-grains, or sand, hung up in the gymnasium, for the athletes to swing to and fro by striking it, whence the exercise is called *κωρυκομαχία* or *κωρυκοβολία* (Hesych. s. v.). The game is alluded to by Plautus (*Rud.* iii. 4, 16). From this game came the proverbial expression, *πρὸς κώρυκον γυμνάζεσθαι* (Diog. vii. 54), of labour in vain.

Corycus. (From the Cista Ficoroniana.)

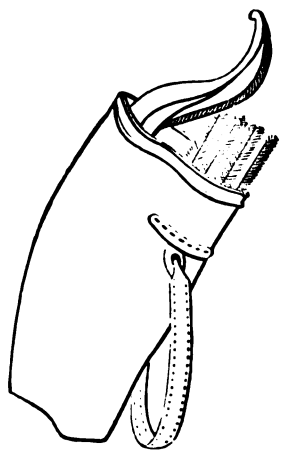
Corymbus (*κόρυμβος*). A particular mode of wearing the hair among the Greek women, which is explained in the article COMA. The following illustration, taken from Millingen, represents a woman whose hair is dressed in this manner. The name literally means a bunch of ivy-berries, and was first applied to a form of garland.

Corymbus. (Millingen, *Peintures Antiques*, pl. 40.)

Coryphasium (*Κορυφάσιον*). A promontory in Messenia, enclosing the harbour of Pylos on the north, with a town of the same name upon it.

Corythus (*Κόρυθος*). An Italian hero, son of Iupiter, husband of Electra, and father of Dardanus, is said to have founded Corythus, afterwards called Cortona (q. v.).

Corytus (*κωρυτός*, *γωρυτός*). A bow-case. It was worn suspended by a belt over the right shoulder, and frequently held the arrows as well as the bow (Sil. Ital. xv. 773). On this account, it is often confounded with the *pharetra* or quiver.



Corytus. (Museo Pio Clementino.)

It is generally carried by the armed Persians who are represented on the Persepolitan bas-reliefs; and in this, as in many other respects, we observe the agreement between them and the European nations situated to the north of the Euxine Sea.

Cos (Κῶς). An island of the Aegean, one of the Sporades, west of the promontory of Doris. Its more ancient names were Cea, Staphylus, Nymphaea, and Meropis, of which the last was the most common. The colonizing of this island must have taken place at a very early date, since Homer makes mention of it as a populous settlement (*Il.* ii. 184). The inhabitants were of Dorian origin, and closely connected with the Doric colonies on the mainland. Its chief city was Cos, an-

Coins of Cos.

ciently called Astypalaea. Strabo remarks that the city of Cos was not large, but very populous, and seen to great advantage by those who came thither by sea. Without the walls was a celebrated temple of Aesculapius, enriched with many admirable works of art, and among others, two famous paintings of Apelles, the Antigonus and Aphrodité Anadyomené. The latter painting was so much admired that Augustus removed it to Rome and consecrated it to Iulius Caesar; and in consideration of the loss thus inflicted on the Coans, he is said to have remitted a tribute of one hundred talents which had been laid on them. Besides the great painter just mentioned, Cos could boast of ranking among her sons the first physician of antiquity, Hippocrates. The soil of the island was very productive, especially in wine, which vied with those of Chios and Lesbos. It was also celebrated for its purple dye, and for its manufacture of a species of transparent silk stuff. See COA VESTIS.

Cos (ἀκόνη). A whetstone or grindstone, the latter being shown in the accompanying illustration from an engraved gem, representing Cupid sharpening his arrows.

Cos.

Cosa, Cossa, or **Cosae.** (1) Now Ansedonia; an ancient city of Etruria near the sea, with a good harbour, called Herculis Portus, and after the fall of Falerii one of the twelve Etruscan cities. The ancient towers and polygonal walls, 1600 yards in circumference, are still admirably preserved. (2) A town in Lucania near Thurii.

Cosmas (Κοσμᾶς). An Egyptian priest, often called Indopleustes (Ἰνδοπλευστής) from his voyages, who lived about A.D. 535. In his youth he was engaged in foreign trade and visited many countries, of which he wrote an account in twelve books, most of which are extant. The work was styled Τοπογραφία Χριστιανική. In it China is first undeniably mentioned, being styled *Tzinista*—the Persian *Chinistan*. Edition by Gallandi (1776).

Cosmētae (κοσμηταί). A class of slaves among the Romans, whose duty it was to dress and adorn ladies (Juv. vi. 476). Some writers on antiquities have supposed that the cosmetae were female slaves, but the passage of Juvenal is alone sufficient to refute this opinion; for it was not customary for female slaves to take off their tunics when a punishment was to be inflicted upon them. There was, indeed, a class of female slaves who were employed for the same purposes as the cosmetae; but they were called *cosmetriae*, a name which Naevius chose as the title for one of his comedies.

Cosmētes (κοσμητής). An officer in the Athenian gymnasia in the time of the Romans. See GYMNASIUM.

Cosmetics. See CERUSSA; FUCUS.

Cosmi (κόσμοι). The chief magistrates of Crete. See GERUSIA.

Cossaea (Κοσσαία). A district on the confines of Media and Persia, inhabited by a rude, warlike, predatory people, the Cossaei, whom the Persian kings never subdued. They were conquered by Alexander (B.C. 325–324), but after his death they soon regained their independence.

Cossus, AULUS CORNELIUS. A Roman consul (B.C. 428) who killed in single combat Lar Tolumnius, king of Veii, and dedicated his spoils to Jupiter Feretrius, this being the second of the three instances in which the *spolia opima* were won (Liv. iv. 19 and 20). See SPOLIA OPIMA.

Cossutius. A Roman architect who rebuilt, at the expense of Antiochus Epiphanes, the temple of the Olympian Zeus at Athens, about B.C. 16. See Reber, *Hist. of Ancient Art*, p. 249 (Eng. trans., N. Y. 1882).

Costume. See CLOTHING.

Cosȳra or **Cossyra.** Now Pantellaria; a small island in the Mediterranean near Malta.

Cothon (Κώθων). The artificial inner harbour of Carthage. See CARTHAGO.

Cothurnus, or more correctly COTURNUS (κόθορνος). The Greek name for a high shoe or buskin with several soles. It covered the whole foot, and rose as high as the middle of the leg. It was made so as to fit either foot, and was generally fastened in front with red straps. The cothurnus was properly a hunting-boot, but Aeschylus made it part of the costume of his tragic actors to give them a stature above the average. At the same time the hair was dressed high in order to maintain the proportion of the figure. The cothurnus was also used in the Roman tragedy. (See SOCCUS.) It must be remembered that though the name κόθορνος is Greek, the

Cothurnus. (Parem-Italy and Sicily.)

reeks do not use it of the tragic boot, which ey call ὀκρίβας, or more usually ἐμβάτης.

Cotĭso. A king of the Dacians, who was conered in the reign of Augustus by Lentulus.

Cotta, Aurelius. (1) Gaius, consul B.C. 75 with Octavius, was one of the most distinguished orors of his time, and is introduced by Cicero as e of the speakers in the treatises *De Oratore* and *e Natura Deorum.* (2) Lucius, praetor in B.C. 70, hen he carried the celebrated law (*lex Aurelia diciaria*), which intrusted the *iudicia* to the senors, equites, and tribuni aerarii.

Cotta, L. Aurunculēius. One of Caesar's legies in Gaul, who perished with Sabinus in the atck made upon them by Ambiorix, B.C. 54. See mbiorix.

Cottăbus (κότταβος). A Greek game very popuar at drinking-bouts. The player lay on a couch, nd in that position tried to throw a few drops of ine, in as high a curve as possible, at a mark, vithout spilling any of the wine. The mark was alled κοτταβεῖον, and was a bronze goblet or saucer πλάστιγξ) on the end of an upright rod (ῥάβδος); nd it was a point to make a noise when hitting t. On the κοτταβεῖον was fastened a little image or a bust of Hermes, which was called μάνης, and which the player had to hit first with the wine. The wine was supposed to make a sound (λάταξ) both in hitting the figure and in falling afterwards into the saucer. This, of course, greatly increased the difficulty of the game.

Cottabus. (Vase from Corneto.)

There was another form of the game, in which the point was to make the wine hit the saucer while floating in a large vessel of water and sink it. The game was played in a chamber made for the purpose. The form of the room was circular, to give every player an equal chance of hitting the mark, which was placed in the centre. The victor generally received a prize agreed upon beforehand. The players also used the game to discover their chances of success in love. They uttered the name of their beloved while throwing the wine. A successful throw gave a good omen, an unsuccessful one a bad omen. A good player leaned upon his left elbow, remained quite quiet, and used only his right hand to throw with. The game came originally from Sicily, but became popular through the whole of Greece, and especially at Athens, where to play well was a mark of good breeding. It did not go out of fashion until the fourth century after Christ.

Vase-paintings representing the first form of the game exist in considerable numbers, one of them being reproduced in the preceding illustration. An apparatus for playing the cottabus was found some years ago in an Etruscan tomb at Perugia, where it is now preserved in the local museum. See Helbig, in the *Mittheil. des Kaiserl. Deutsch. Archäol. Inst., Römische Abth.*, for 1886, i. pp. 222 foll. and 234 foll. Also Becker-Göll, *Charicles*, ii. p. 366, and the *Annali dell' Inst.*, for 1868, pp. 217 foll.

Cottiae Alpes. The modern Mont St. Genèvre, generally, though erroneously, supposed to be the place where Hannibal crossed into Italy. (See Alpes.) They took their name from Cottius, a king of several Ligurian tribes in the Cottian Alps, which also derived their name from him. He submitted to Augustus, who granted him the sovereignty over twelve of these tribes, with the title of praefectus. Cottius thereupon made roads over the Alps, and erected (B.C. 8) at Segusio (Susa) a triumphal arch in honour of Augustus, extant at the present day. It is 44 feet in height and 39 in width, with projecting Corinthian columns at the corners and sacrificial scenes on the friezes.

Cottius. See Cottiae Alpes.

Cotton. See Carbasus; Gossypium.

Cottus. A giant with 100 hands, son of Uranus (Heaven) and Gaea (Earth). See Gigantes.

Cotyaēum (Κοτυάειον). A town of Phrygia, south of Dorylaeum, on the Thymbris, a branch of the Sangarius. Suidas says that, according to some accounts, it was the birthplace of Aesop the fabulist. Alexander, a grammarian of great learning and a voluminous writer, was also a native of Cotyaeum. Late Byzantine writers term it the metropolis of Phrygia.

Cotŭla or **Cotŭlus** (κοτύλη, κότυλος). A kind of cup, with regard to whose shape and capacity little has been satisfactorily determined (Hom. *Od.* xv. 312).

Cotyōra (Κοτύωρα). A colony of Sinopé on the coast of Pontus Polemoniacus, celebrated as the place where the 10,000 Greeks embarked for Sinopé. See Xen. *Anab.* v. 5. 4.

Cotys (Κότυς). The name of several kings of Thrace. Ovid, during his exile at Tomi, addressed an epistle to one of them. (*Ex Pont.* ii. 9.)

Cotyttia or **Cottytes** (Κοτύττια, Κόττυτες). A festival which was originally celebrated by the Edonians of Thrace, in honour of a goddess called Cotys or Cotytto (Strab. x. 470). It was held at night, and, according to Strabo, resembled the festivals of the Cabeiri (q. v.) and the Phrygian Cybelé. But the worship of Cotys, together with the festival of the Cotyttia, was adopted by several Greek States, chiefly those which were induced by their commercial interest to maintain friendly relations with Thrace. The priests of the goddess were formerly supposed to have borne the name of *baptae;* but Buttmann has shown that this opinion is probably groundless. Her festivals were notorious among the ancients for the dissolute manner and the debaucheries with which they were celebrated (Suidas, s. v. Κότυς; Hor. *Epod.* xvii. 56; Theocr. vi. 40). Another festival of the same name was celebrated in Sicily (Plut. *Proverb.*),

where boughs hung with cakes and fruit were carried about, which any person had a right to pluck off if he chose; but we have no mention that this festival was polluted with any of the licentious practices which disgraced those of Thrace and Greece, unless we refer the allusion made by Theocritus to the Cotyttia, to the Sicilian festival. Cf. Buttmann's essay, "Ueber die Kotyttia und die Baptae," in his *Mythologus*, vol. ii. p. 159.

Cotytto or **Cotys** (Κοτυττώ or Κότυς). A goddess worshipped by the Thracians, and apparently identical with the Phrygian Cybelé. Her worship was introduced at Athens and Corinth, where it was celebrated, in private, with great indecency and licentiousness. See Juv. ii. 92; and the article COTYTTIA.

Couch. See LECTUS.

Covinarii. See COVINUS.

Covĭnus or **Covĭnnus** (Keltic, *kowain*). A kind of car, the spokes of which were armed with long sickles, and which was used as a scythe-chariot chiefly by the ancient Belgians and Britons. The Romans designated by the name of *covinus* a kind of travelling-carriage, which seems to have been covered on all sides with the exception of the front. It had no seat for a driver, but was conducted by the traveller himself, who sat inside (Mart. xii. 24). There must have been a great similarity between the Belgian scythe-chariot and the Roman travelling-carriage, as the name of the one was transferred to the other; and we may reasonably conclude that the Belgian car was likewise covered on all sides except the front, and that it was occupied by one man, the *covinarius* only, who was, by the structure of his car, sufficiently protected. The *covinarii* (the word occurs only in Tacitus) seem to have constituted a regular and distinct part of a British army (Tac. *Agric.* 35, 36). See ESSEDUM.

Cradle. See CUNAE.

Cragus (Κράγος). A mountain consisting of eight summits, being a continuation of Taurus to the west, and forming at its extremity the southwestern promontory of Lycia. At its foot was a town of the same name on the sea-shore, between Pydna and Patara. Parallel to it, north of the river Glaucus, was the chain of Anticragus.

Cranaē (Κρανάη). The island to which Paris first carried Helen from Peloponnesus. Its locality is uncertain, but some identify it with Cythera.

Cranăus (Κραναός). King of Attica, the son-in-law and successor of Cecrops.

Cranii (Κράνιοι). A town of Cephallenia on the south coast.

Cranon (Κρανών) or **Crannon** (Κραννών). A city of Thessaly on the river Onchestus, southeast of Pharsalus. Near it was a fountain, the water of which was fabled to warm wine when mixed with it, so that the heat remained for two or three days.

Crantor (Κράντωρ). A philosopher of Soli, among the pupils of Xenocrates, B.C. 300. He was the first who wrote commentaries on the works of Plato. Crantor was highly celebrated for the purity of his moral doctrine, as may be inferred from the praises bestowed by the ancients upon him. From one of his works, Περὶ Πένθους, Cicero drew largely in writing the third book of the *Tusculanae*, and the lost treatise *De Consolatione* on the death of his daughter Tullia. Cf. Cic. *Acad.* ii. 44.

Crassĭpes, FURIUS. Cicero's son-in-law, husband to Tullia, from whom he was divorced shortly after their marriage in B.C. 56.

Crassus. (1) LUCIUS LICINIUS, a Roman orator and man of consular rank. In B.C. 119, being only twenty-one years of age, he made his debut in the Forum, in a prosecution against C. Carbo. Cicero says that he was remarkable, even at this early period, for his candour and his great love of justice. Crassus was but twenty-seven years old when his eloquence obtained the acquittal of his relation, the Vestal Licinia. Being elevated to the consulship in 95, he was the author of a law by which numbers of the allies, who passed for Roman citizens, were sent back to their respective cities. This law alienated from him the affections of the principal Italians, so that he was regarded by some as the primary cause of the Social War, which broke out three years after. Having Hither Gaul for his province, Crassus freed the country from the robbers that infested it, and for this service had the weakness to claim a triumph. The Senate were favourable to his application; but Scaevola, the other consul, opposed it, on the ground that he had not conquered foes worthy of the Roman people. Crassus conducted himself, in other respects, with great wisdom in his government, and not only did not remove from around him the son of Carbo, who had come as a spy on his conduct, but even placed him by his side on the tribunal, and did nothing of which the other was not a witness. Being appointed censor in 92, he caused the school of the Latin rhetoricians to be closed, regarding them as dangerous innovators for the young. Crassus left hardly any orations behind him, and he died while Cicero was yet in his boyhood; but still that author, having collected the opinions of those who had heard him, speaks with a minute and apparently perfect intelligence of his style of oratory. He was what may be called the most ornamental speaker that had hitherto appeared in the Forum. Though not without force, gravity, and dignity, these were happily blended with the most insinuating politeness, urbanity, ease, and gayety. He was master of the most pure and accurate language and of perfect elegance of expression, without any affectation or unpleasant appearance of previous study. Great clearness of language distinguished all his harangues; and, while descanting on topics of law or equity, he possessed an inexhaustible fund of argument and illustration. Some persons considered Crassus as only equal to Antonius, his great contemporary; others preferred him as the more perfect and accomplished orator. The most splendid of all the efforts of Crassus was the immediate cause of his death, which happened in B.C. 91, a short while before the commencement of the civil wars of Marius and Sulla, and a few days after the time in which he is supposed to have borne his part in the dialogue *De Oratore*. The consul Philippus had declared, in one of the assemblies of the people, that some other advice must be resorted to, since, with such a Senate as then existed, he could no longer direct the affairs of the government. A full Senate being immediately summoned, Crassus arraigned, in terms of the most glowing eloquence, the conduct of the consul, who, instead of acting as the political parent and guardian of the Senate, sought to deprive its members of their ancient inheritance of respect and dignity. Being further

irritated by an attempt on the part of Philippus to force him into compliance with his designs, he exerted, on this occasion, the utmost effort of his genius and strength; but he returned home with a pleuritic fever, of which he died seven days after. This oration of Crassus, followed, as it was, by his almost immediate death, made a deep impression on his countrymen; who, long afterwards, were wont to repair to the Senate-house for the purpose of viewing the spot where he had last stood, and where he fell, as it may be said, in defence of the privileges of his order. (2) MARCUS, who was praetor B.C. 105. He was surnamed by his friends Agelastus (Ἀγέλαστος), because, according to Pliny (vii. 19), he never laughed during the whole course of his life; or because, according to Lucilius, he laughed but once (Cic. *De Fin.* v. 30). (3) MARCUS LICINIUS, called the Rich (*Dives*), the son of the preceding, and the most opulent Roman of his day, was of a patrician family, and the son of a man of consular rank. His father and brother perished in the proscriptions of Marius and Cinna while he was still quite young, and, to avoid a similar fate, he took refuge in Spain until the death of Cinna, when he returned to Italy and served under Sulla. Crassus proved very serviceable to this commander in the decisive battle (B.C. 83) that was fought near Rome; but afterwards, making the most unjust and rapacious use of Sulla's proscriptions, that leader, according to Plutarch, gave him up and never employed him again in any public affair. The glory which was then beginning to attend upon Pompey, though still young and only a simple member of the equestrian order, excited the jealousy of Crassus, and, despairing of rising to an equality with him in warlike operations, he betook himself to public affairs at home, and, by paying court to the people, defending the impeached, lending money, and aiding those who were candidates for office, he attained to an influence almost equal to that which Pompey had acquired by his military achievements. It was at the bar, in particular, that Crassus rendered himself extremely popular. He was not, it would seem, a very eloquent speaker, yet by care and application he eventually exceeded those whom nature had more highly favoured. When Pompey, or Caesar, or Cicero declined speaking in behalf of any individual, he often arose and advocated the cause of the accused. Besides this promptness to aid the unfortunate, his courteous and conciliating deportment acquired for him many friends, and made him very popular with the lower orders. There was not a Roman, however humble, whom he did not salute, or whose salutation he did not return by name.

The great defect, however, in the character of Crassus was his inordinate fondness for wealth; and, although he could not strictly be called an avaricious man, since he is said to have lent money to his friends without demanding interest, yet he allowed the love of riches to exercise a paramount sway over his actions, and it proved at last the cause of his unhappy end. Plutarch informs us that his estate at first did not exceed three hundred talents, but that afterwards it amounted to the enormous sum of seven thousand one hundred talents (nearly $8,500,000). The means by which he attained to this are enumerated by the same writer, and some of them are singular enough. Observing, says Plutarch, how liable the city was to fires, he made it his business to buy houses that were on fire and others that joined upon them; and he commonly got them at a low price, on account of the fear and distress of the owners about the result. A band of his slaves thereupon, regularly organized for the purpose, exerted themselves to extinguish the flames, and, after this was done, rebuilt what had been destroyed, and in this way Crassus gradually became the owner of a large portion of Rome. He gained large sums also by educating and then selling slaves. Plutarch, in fact, regards this as his principal source of revenue. With all this eager grasping after wealth, however, Crassus appears to have been no mean soldier, even though he displayed so few of the qualities of a commander in his Parthian campaign. Created praetor in B.C. 71, he was sent to terminate the war with Spartacus. He accordingly met, defeated him in several encounters, and at last, bringing him to a decisive action, ended the war by a single blow, Spartacus and forty thousand of his followers being left on the field. Not venturing to demand a triumph for a victory over gladiators and slaves, he contented himself with an ovation.

In 70, Crassus obtained the consulship, having Pompey for his colleague. At a subsequent period we find him implicated by an informer in the conspiracy of Catiline, but acquitted by acclamation the moment the charge was heard by the Senate. We now come to the closing scene in the career of Crassus. When Caesar, on returning from his government to solicit the consulship, found Pompey and Crassus at variance (which had been the case also during almost all the time that they were colleagues in the consular office), and perceived that, for the furtherance of his own ambitious views, the aid of these two individuals would be needed by him for opposing the influence of the Senate, as well as that of Cicero, Cato, and Catulus, he managed to reconcile them, and soon, in conjunction with both of them, formed the well-known league usually styled the First Triumvirate (B.C. 60), which proved so fatal to the liberties of the Roman people. By the terms of this compact Crassus obtained the government of Syria. In the law that was passed relative to this government of Crassus, no mention was indeed made of any war in its neighbourhood; still every one knew that he had connected with it an immediate invasion of Parthia (B.C. 55). Plutarch even states that he had fixed upon neither Syria nor Parthia as the limits of his expected good fortune, but intended to penetrate even to Bactria, India, and the shores of the Eastern Ocean. The only motive to this memorable and unfortunate undertaking was the rapacious love of wealth.

It was not, however, without considerable opposition from the people and the tribunes that Crassus was allowed to proceed on this expedition. All the influence of Pompey was necessary to prevent an expression of popular wrath, for no good was expected to result from hostilities against a people who had done the Romans no injury, and who were, in fact, their allies. When Crassus, moreover, had reached the gate of the city, the tribune Ateius attempted to stop him by force; but, failing in this, he immediately proceeded to perform a religious ceremony of the most appalling nature, by which he devoted the commander himself and all who should follow

him on that service to the wrath of the infernal gods and a speedy destruction. Undismayed, however, by either denunciations or omens (Cic. *Div.* ii. 40), Crassus, embarking at Brundisium, proceeded into Asia by Macedonia and the Hellespont. As the enemy were not prepared for this unprovoked invasion, the Romans met with no resistance. At first Crassus overran the greater part of Mesopotamia; and, had he taken advantage of the consternation into which his sudden appearance had thrown the Parthians, he might, with the greatest ease, have extended his conquest to Babylonia itself. But, the season being far advanced, he did not think it expedient to proceed. On the contrary, having left in the different towns and strongholds a detachment of 7000 foot and 1000 horse, he returned into Syria and took up his winter quarters in that province. This retrograde movement was a fatal error. His occupations, too, during the winter were highly censurable, having more of the trader in them than the general. Instead of improving the discipline of the soldiers, and keeping them in proper exercise, he spent his time in making inquiry relative to the revenues of the cities, and in weighing the treasures which he found in the temple of Hierapolis. In the spring the Roman commander took the field, on the frontiers of Syria, with seven legions, four thousand horse, and an equal number of light or irregular troops. With this force he again passed the Euphrates, when he was joined by an Arabian chief, whom Plutarch calls Ariamnes, but who is elsewhere named Acbarus or Abgarus; and in this barbarian, owing to his knowledge of the country and his warm and frequent expressions of attachment to the Romans, Crassus unfortunately placed the utmost confidence. The result may easily be foreseen. Crassus intended to have followed the course of the Euphrates till he should reach the point where it approaches nearest to Seleucia and Ctesiphon, the capital of the Parthian Empire; but being dissuaded from this by his crafty guide, and directing his march across the plains, he was led at last into a sandy desert, where his army was attacked by the Parthian forces under Surenas. An unequal conflict ensued. The son of Crassus, sent with a detachment of Gallic horse to repel the Parthian cavalry, lost his life after the most heroic exertions; and his loss was first made known to his father by the barbarians carrying his head on a spear. Crassus himself, not long after, being compelled by his own troops to meet Surenas in a conference, was treacherously slain by the barbarians, and his head and right hand sent to the Parthian king, Orodes, who is said to have poured molten gold down the dead man's throat, saying, in allusion to his avarice, "Sate thyself now with that of which in life thou wert so greedy!" The whole loss of the Romans in this disastrous campaign was 20,000 killed and 10,000 taken prisoners. See Plut. *Crass.;* Dio Cass. xl. 13 foll.; and the article PARTHIA.

Crater (κρατήρ; Ionic κρητήρ; Lat. *crater* or *cratera*, from κεράννυμι, "to mix"). A vessel in which the wine, according to the custom of the ancients, who very seldom drank it undiluted, was mixed with water, and from which the cups were filled. In the Homeric Age the mixture was always made in the dining-room by heralds or young men (κοῦροι). The use of the vessel is sufficiently clear from the expressions so frequent in the poems of Homer: κρητῆρα κεράσασθαι—i. e. οἶνον καὶ ὕδωρ ἐν κρητῆρι μίσγειν: πίνειν κρητῆρα, "to empty the crater"; κρητῆρα στήσασθαι (*cratera statuere*), "to place the filled crater near the table"; κρητῆρας ἐπιστέφεσθαι ποτοῖο, "to fill the craters to the brim." The crater, in the Homeric Age, was generally of silver, sometimes with a gold edge, and sometimes all gold or gilt. It stood upon a tripod, and its ordinary place in the μέγαρον was in the most honourable part of the room, at the farthest end from the entrance, and near the seat of the most distinguished among the guests. The size of the crater seems to have varied according to the number of guests, for where their number is increased a larger crater is asked for. It would seem, at least at a later period (for in the Homeric poems we find no traces of the custom), that three craters were filled at every feast after the tables were removed. According to Suidas, the first was dedicated to Hermes, the second to Charisius, and the third to Zeus Soter; but others called them by different names; thus the first, or, according to others, the last, was also designated the κρατὴρ ἀγαθοῦ δαίμονος, "the crater of the good genius," κρατὴρ ὑγιείας and μεταναιπτρίς or μετάνιπτρον, because it was the crater from which the cups were filled after the washing of the hands. There were special craters named from places, e.g. Lesbian, Laconian, Argive (Herod. iv. 152).

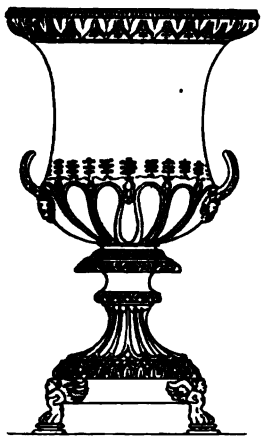
Crater. (Dennis, *Etruria*, i. p. cxi.)

Craters were among the first things on the embellishment of which the ancient artists exercised their skill. Homer mentions, among the prizes proposed by Achilles, a beautifully wrought silver crater, the work of the ingenious Sidonians, which, by the elegance of its workmanship, excelled all others on the whole earth. In the reign of Croesus, king of Lydia, the Lacedaemonians sent to that king a brazen crater, the border of which was all over ornamented with figures (ζώδια), and which was of such an enormous size that it contained 300 amphorae. Croesus himself dedicated to the Delphic god two huge craters, which the Delphians believed to be the work of Theodorus of Samos, and Herodotus was induced, by the beauty of their workmanship, to think the same. It was about Ol. 35 that the Samians dedicated six talents (the tenth of the profits made by Colaeus on his voyage to Tartessus) to Heré, in the shape of an immense brazen crater, the border of which

Crater. (Dennis, *Etruria*, i. p. cxii.)

was adorned with projecting heads of griffins. This crater, which Herodotus calls Argive (from which we must infer that the Argive artists were celebrated for their craters), was supported by three colossal brazen statues, seven yards high, with their knees closed together.

The number of craters dedicated in temples seems everywhere to have been very great. Livius Andronicus, in his *Equus Troianus*, represented Agamemnon returning from Troy with no less than 3000 craters, and Cicero says that Verres carried away from Syracuse the most beautiful brazen craters, which most probably belonged to the various temples of that city. But craters were not only dedicated to the gods as *anathemata*, but were used on various solemn occasions in their service. In sacrifices the libation was always taken from a crater; and sailors, before they set out on their journey, used to take the libation with cups from a crater and pour it into the sea. The name crater was also sometimes used as synonymous with *σιτλίον*, *situla*, a pail in which water was carried.



Bronze Crater from Pompeii. (Overbeck.)

The Romans used their *crater* or *cratera* for the same purposes for which it was used in Greece; but the most elegant specimens were, like most works of art, made by Greeks. See CAELATURA.

Cratĕrus (Κρατερός). (1) A distinguished general of Alexander the Great, on whose death (B.C. 323) he received, in common with Antipater, the government of Macedonia and Greece. He fell in a battle against Eumenes, in 321. (2) A Greek physician, who attended the family of Atticus.

Crates (Κράτης). (1) A celebrated Athenian poet of the Old Comedy, who began to flourish B.C. 449. (2) Of Thebes, a pupil of the Cynic Diogenes, and one of the most distinguished of the Cynic philosophers, flourished about B.C. 320. (See CYNICI.) (3) Of Mallus in Cilicia, a celebrated grammarian, who founded the school of grammar at Pergamus, and wrote a commentary on the Homeric poems (Διορθωτικά) in opposition to Aristarchus. In B.C. 157, he was sent by Attalus to Rome as an ambassador, where he was the first to introduce the study of grammar. Besides his Homeric studies, Crates wrote commentaries on Euripides and Aristophanes and a treatise on the Attic dialect (Περὶ Ἀττικῆς Διαλέκτου). See Wachsmuth, *De Cratete Mallota* (Leipzig, 1860); Susemihl, *Geschichte d. griech. Litt. in der Alexandr. Zeit*, ii. pp. 4–12 and 703; Conze, in the *Berl. Acad. Sitzungsber.* (1884); and Consbruch, in the *Comment. in Honorem Studemundi* (Strassburg, 1889). Also the articles GRAMMATICA; PHILOLOGY.

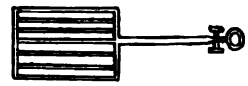
Crates (ταρσός, γέρρον). A hurdle, used by the ancients in many different ways—especially, as among ourselves, for agricultural purposes. Thus *textae crates* are the wattled hurdles of which sheep-folds are made (Hor. *Epod.* ii. 45); *vimineae crates* are bush-harrows (Verg. *Georg.* i. 95, 104). The name was also applied to any wooden frame composed of bars with interstices — our "crate," "grate"; and the interstices might be filled up with mats of straw, rushes, or fern (Colum. xii. 15). The following special senses may be noticed:

(1) *Crates* were used by the country people upon which to dry figs, grapes, etc., in the rays of the sun; or to screen growing fruit from the weather (Colum. xii. 16); or for spreading manure (Cat. *R. R.* 10). (2) A rack for provisions. (3) Among military terms we find *crates* used in forming the roadway of Caesar's bridge over the Rhine (Caes. *B. G.* iv. 17); for parapets or breastworks; as fascines for crossing ditches; and as mantlets or wooden screens for sheltering the advance of troops under cover (Ammian. Marcell. xxi. 12). From the *plutei*, which were employed in the same way, they differed only in being without the covering of raw hides. (4) By the besieged they were used joined together so as to form what Vegetius calls a *metella*, and filled with stones; these were then poised between two of the battlements, and as the storming-party approached upon the ladders, overturned on their heads (Veget. *Mil.* iv. 6). (5) In poetry, the wicker-work of shields is so called (Verg. *Aen.* vii. 633).

(6) A capital punishment was called by this name, whence the phrase *sub crate necari*. The criminal was either thrown into a pond or well and drowned under a hurdle (Tac. *Germ.* 12), or crushed by the weight of stones heaped upon it (Liv. iv. 50).

Crathis (Κρᾶθις). (1) A river in Achaia, falling into the sea near Aegae. (2) A river in Lower Italy, falling into the sea near Sybaris. Its waters were fabled to dye the hair blond (Eurip. *Troad.* 228).

Craticŭla (ταρρίον). A gridiron, several specimens of which have been found in Pompeii. In Petronius (31 and 70) the *craticula* is of silver and brought to the table by the slaves — an anticipation of the modern "silver grill."



Bronze Craticula from Paestum (Handle restored).

Craticŭlum (κρατευτήριον). An andiron. See Poll. vi. 89.

Cratĭnus (Κρατῖνος). (1) An Athenian comic poet, born in B.C. 519. It was not till late in life that he directed his attention to comic compositions. The first piece of his on record is the Ἀρχίλοχοι, which was represented about B.C. 448, at which time he was in his seventy-first year. In this play, according to Plutarch (*Cimon*), he makes mention of the celebrated Cimon, who had died the preceding year, B.C. 449; and from the language employed by the poet it may be inferred that he was on terms of close intimacy with the Athenian general. Soon after this, comedy became so licentious and virulent in its personalities that the magistracy were obliged to interfere. A decree was passed, B.C. 440, prohibiting the exhibitions of comedy; which law continued in force only during that year and the two following, being repealed in the archonship of Euthymenes. Three victories of Cratinus stand recorded after the recommencement of comic performances. With the Χειμαζόμενοι he was second, B.C. 425 (*Argum.*

Acharn.), when the Ἀχαρνεῖς of Aristophanes won the prize, and the third place was adjudged to the Νουμηνίαι of Eupolis. In the succeeding year he was again second with the Σάτυροι, and Aristophanes again first with the Ἱππεῖς (*Argum. Equit.*). In a parabasis of this play that young rival makes mention of Cratinus; where, having noticed his former successes, he insinuates, under the cloak of an equivocal piety, that the veteran was becoming doting and superannuated. The old man, now in his ninety-fifth year, indignant at this insidious attack, exerted his remaining vigour, and composed, against the contests of the approaching season, a comedy entitled Πυτίνη, or *The Flagon*, which turned upon the accusations brought against him by Aristophanes. The aged dramatist had a complete triumph (*Argum. Nub.*). He was first; while his humbled antagonist was vanquished also by Ameipsias with the Κόννος, though the play of Aristophanes was the favourite *Nubes*. Notwithstanding his notorious intemperance, Cratinus lived to an extreme old age, dying B.C. 422, in his ninety-seventh year. Aristophanes alludes to the excesses of Cratinus in a passage of the *Equites* (v. 526 foll.). In the *Pax*, he humorously ascribes the jovial old poet's death to a shock on seeing a cask of wine staved and lost. Cratinus himself made no scruple of acknowledging his failing (Schol. *in Pac.* 703). Horace, also, opens one of his Epistles (i. 19) with a maxim of the comedian's, in due accordance with his practice. The titles of thirty-eight of the comedies of Cratinus have been collected. His style was bold and animated (Pers. i. 123), and like his younger brethren, Eupolis and Aristophanes, he fearlessly and unsparingly directed his satire against the iniquitous public officer and the profligate of private life. The fragments of Cratinus may be found in Meineke, *Fragmenta Comicorum Graecorum* (Berlin, 1840). (2) There was also a younger Cratinus, a poet of the New Comedy and contemporary of Plato.

Cratippus (Κράτιππος). A Peripatetic philosopher of Mitylené, accompanied Pompey in his flight after the battle of Pharsalia, B.C. 48. He afterwards settled at Athens, where the young M. Cicero was his pupil in B.C. 44. By the elder Cicero's influence, Cratippus received the gift of Roman citizenship from Caesar.

Cratŷlus (Κρατύλος). A Greek philosopher, and disciple of Heraclitus. According to Aristotle (*Metaph.* i. 6), Plato attended his lectures in his youth. Cratylus is one of the interlocutors in the dialogue of Plato called after his name.

Cremĕra. A small river in Etruria, which falls into the Tiber a little above Rome; memorable for the death of the 300 Fabii in B.C. 477. Here also Constantine defeated Maxentius in A.D. 312. See FABII.

Cremna (Κρῆμνα). A strong place in the interior of Pisidia, lying, according to Ptolemy, on the declivity of Taurus, nearly six miles north of Selga. This fortress was considered by the Romans to be of so much consequence that they established a colony here.

Cremōna. A city of Cisalpine Gaul, northeast of Placentia and a little north of the Po. Cremona and Placentia were both settled by Roman colonies, B.C. 219 (Polyb. iii. 40). After the defeat on the Trebia, we find the consul P. Scipio retiring to Cremona (Liv. xxi. 56), and it appears that the Romans retained the place throughout the whole of the Second Punic War, though it suffered so much during its continuance, and afterwards from the attacks of the Gauls, that it was found necessary to recruit its population by a fresh supply of colonists. The colony, being thus renewed, continued to prosper for nearly a hundred and fifty years; when the Civil Wars, which ensued after the death of Caesar, materially affected its interests. Cremona, unfortunately, espoused the cause of Brutus, and thus incurred the vengeance of the victorious party. The loss of its territory, which was divided among the veteran soldiers of Augustus, is well known from the line of Vergil (*Eclog.* ix. 28), which is nearly repeated by Martial (viii. 55). The effect of this calamity would seem, however, to have been but temporary; and, in fact, we learn from Strabo that Cremona was accounted in his time one of the most considerable towns in the north of Italy. The civil wars which arose during the time of Otho and Vitellius were the source of much severer affliction to this city than any former evil, as the fate of the Empire was more than once decided between large contending armies in its immediate vicinity. After the defeat of Vitellius's party by the troops of Vespasian, it was entered by the latter (A.D. 69) and exposed to all the horrors that fire, the sword, and a licentious soldiery can inflict upon a city taken by storm. The conflagration of the place lasted four days. The indignation which this event excited throughout Italy seems to have been such that Vespasian, afraid of the odium it might attach to his party, used every effort to raise Cremona from its ruins by recalling the scattered inhabitants, reconstructing the public edifices, and granting the city fresh privileges.

Cremōnis Iugum. See ALPES.

Cremutius Cordus. See CORDUS.

Creon (Κρέων). (1) King of Corinth, and father of Creüsa or Glaucé, the wife of Iason. (See CREŪSA; MEDEA.) (2) The brother of Iocasté, mother and wife of Oedipus. (See OEDIPUS.) He ascended the throne of Thebes after Eteocles and Polynices had fallen in mutual combat, and gave orders that the body of the latter should be deprived of funeral rites, on which circumstance is founded the plot of the *Antigone* of Sophocles. See ANTIGONÉ; ETEOCLES; POLYNICES; SEVEN AGAINST THEBES.

Creophȳlus (Κρεώφυλος) of Chios. One of the earliest epic poets, and said to have been the friend or son-in-law of Homer (Plat. *Repub.* 600 C; Plut. *Lyc.*). An epic poem has been ascribed to him, entitled Οἰχαλίας ἅλωσις or Οἰχαλία, relating the contest of Heracles with Eurytus for the sake of Iolé, and the capture of Oechalia.

Crepĭda (κρηπίς), also called **Crepidŭla** (Plaut. *Pers.* iv. 2, 3). A kind of shoe of the nature of sandals, and to be considered as occupying a middle position between a closed boot and plain sandals. Originally it appears to have been worn by peasants, having a high and strong sole, often studded with nails (cf. Plin. *H. N.* xxxvi. § 127), sometimes fitted with leaden or brazen plates called Χῖαι κρηπῖδες (Hippocr. *ap.*

Crepida. (Foot of Hermes.)

Galen, xviii. A. p. 678, ed. Kuhn); and we are told that Hagnon, one of the followers of Alexander, had gold or silver nails in his *crepidae* (Athen. xii. 539 c). It sometimes had a low upper, with eyes (*ansae*) through which straps (*obstragula*, ἱμάντες), which were at times adorned with jewels or dyed with purple, were passed, fastening it over the instep; often it was closed at the back; but generally the upper consisted of a series of large loops (also called *ansae*), through which the fastening thong or thongs were passed. This kind of open network covering the instep explains the epithet πολυσχιδής (Lucian, *Rhet. Praecept.* 15). (See CALCEUS.) The name *crepida* is also given to a raised sidewalk or causeway for foot-passengers on the side of a street, as in the above illustration.

Crepida in Pompeian Street. (Rich.)

Crepitacŭlum. See SISTRUM.

Crepundia (τὰ σπάργανα). A generic term for children's playthings, such as rattles, dolls, toy hatchets, swords, etc. The name is also given to objects of a similar description tied about the necks of children, either as amulets or for purposes of identification (Plaut. *Mil. Glor.* v. 6; *Cist.* iv. 1, 13; *Rud.* iv. 4; Soph. *Oed. Tyr.* 1035). Specimens of these are represented as worn on the neck of a child in a statue of the Museo Pio-Clementino, copied in the accompanying engraving—viz., a half-moon (*lunula*) on the top of the right shoulder; then a double axe (*securicula ancipes*); next a bucket (*situla argenteola*); a sort of flower, not mentioned; a little sword (*ensiculus aureolus*); a little hand (*manicula*); then another half-moon; a dolphin (*delphin*), etc. See AMULETUM.

Child with Crepundia. (Museo Pio-Clementino.)

Cresphontes (Κρεσφόντης). A son of Aristomachus, who, with his brothers Temenus and Aristomedus, conquered the Peloponnesus. This was the famous conquest achieved by the Heraclidae. He and his two sons were subsequently slain by the Messenians. See ARISTODEMUS; HERACLIDAE.

Cressa. "The Cretan woman"; a term used by Ovid of Ariadné (*Am.* i. 7, 16) and of Aeropé (*A. A.* i. 327).

Crestonia (Κρηστωνία). A district in Macedonia between the Axius and the Strymon, near Mount Cerciné, inhabited by the Crestonaei, a Thracian people; their chief town was Creston or Crestoné, founded by the Pelasgians.

Creta (Κρήτη; in Italian, Candia; in Turkish, Kirit). One of the largest islands of the Mediterranean Sea, at the south of all the Cyclades. Its name is derived by some from the Curetes, who are said to have been its first inhabitants; by others, from the nymph Creté, daughter of Hesperus; and by others, from Cres, a son of Zeus and the nymph Idaea. It is also designated among the poets and mythological writers by the several appellations of Aeria, Doliché, Idaea, and Telchinia. According to Herodotus (bk. i.), this great island remained in the possession of various barbarous nations till the time of Minos (q. v.), son of Europa, who, having expelled his brother Sarpedon, became the sole sovereign of the country. These early inhabitants are generally supposed to be the Eteocretes of Homer (*Od.* xix. 172), who clearly distinguishes them from the Grecian colonists subsequently settled there.

Minos, according to the concurrent testimony of antiquity, first gave laws to the Cretans, and, having conquered the pirates who infested the Aegean Sea, established a powerful navy. In the Trojan War, Idomeneus, sovereign of Crete, led its forces to the war in eighty vessels, a number little inferior to that commanded by Agamemnon himself. According to the traditions which Vergil has followed, Idomeneus was afterwards driven from his throne by faction, and compelled to sail to Iapygia, where he founded the town of Salernum. At this period the island appears to have been inhabited by a mixed population of Greeks and barbarians. Homer enumerates the former under the names of Achaei, Dorians, surnamed Trichaïces, and Pelasgi. The latter, who were the most ancient, are said to have come from Thessaly, under the conduct of Teutamus, posterior to the great Pelasgic emigration into Italy. The Dorians are reported to have established themselves in Crete, under the command of Althemenes of Argos, after the death of Codrus and the foundation of Megara. In Crete was the famous labyrinth whose construction was ascribed to Daedalus, and about which so many legends cluster. See ARIADNÉ; DAEDALUS; ICARUS; LABYRINTHUS; MINOS; MINOTAURUS; PASIPHAÉ; THESEUS.

After the Trojan War and the expulsion of Idomeneus, the principal cities of Crete formed themselves into several republics, for the most part independent, while others were connected by federal ties. These, though not exempted from the dissensions which so universally distracted the Grecian States, maintained for a long time a considerable degree of prosperity, owing to the good system of laws and education which had been so early instituted throughout the island by the decrees of Minos. The Cretan code was supposed by many of the best-informed writers of antiquity to have furnished Lycurgus with the model of his most salutary regulations. It was founded, according to Ephorus, cited by Strabo, on the just basis of liberty and an equality of rights; and its great aim was to promote social harmony and peace by enforcing temperance and frugality. On this principle, the Cretan youths were divided into classes called Agelae, and all met at the Andreia, or public meals. Like the Spartans, they were early trained to the use of arms, and inured to sustain the extremes of heat and cold, and undergo the severest exercise; they were also compelled to learn their letters and certain pieces of music. The chief magistrates, called Cosmi (κόσμοι), were ten in number and elected annually. The Gerontes constituted the council of the nation, and were selected from those who were thought worthy of holding the office of Cosmus. There was also an equestrian order, who were bound to keep horses

at their own expense. But though the Cretan laws resembled the Spartan institutions in so many important points, there were some striking features which distinguished the legislative enactments of the two countries. One of these was that the Lacedaemonians were subject to a strict agrarian law, whereas the Cretans were under no restraint as to the accumulation of moneyed or landed property; another, that the Cretan republics were for the most part democratic, whereas the Spartan was decidedly aristocratic. Herodotus informs us that the Cretans were deterred by the unfavourable response of the Pythian oracle from contributing forces to the Grecian armament assembled to resist the Persians (vii. 169). In the Peloponnesian War incidental mention is made of some Cretan cities as allied with Athens or Sparta, but the island does not appear to have espoused collectively the cause of either of the belligerent parties. The Cretan soldiers were held in great estimation as light troops and archers, and readily offered their services for hire to such States, whether Greek or barbarian, as needed them. In the time of Polybius the Cretans had much degenerated from their ancient character, for he charges them repeatedly with the grossest immorality and the most hateful vices. We know also with what severity they are reproved by St. Paul, in the words of one of their own poets, Epimenides (Ep. Tit. i. 12), Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

The chief cities of Crete were Cnossus, Cydonia, Gortyna, and Lyctus, all of which see.

The Romans did not interfere with the affairs of Crete before the war with Antiochus, when Q. Fabius Labeo crossed over into the island from Asia Minor, under pretence of claiming certain Roman captives who were detained there. Several years after, the island was invaded by a Roman army commanded by M. Antonius, under the pretence that the Cretans had secretly favoured the cause of Mithridates; but Florus more candidly avows that the desire of conquest was the real motive which led to this attack. The enterprise, however, having failed, the subjugation of the island was not effected till some years later by Metellus, who, from his success, obtained the agnomen of Creticus. It was then (B.C. 67) annexed to the Roman Empire, and formed, together with Cyrenaïca, one of its numerous provinces, being governed by the same proconsul.

Crete forms an irregular parallelogram, of which the western side faces Sicily, while the eastern looks towards Cyprus; on the north it is washed by the Mare Creticum, and on the south by the Libyan Sea, which intervenes between the island and the opposite coast of Cyrené. Mount Ida, which surpasses all the other summits in elevation, rises in the centre of the island; its base occupies a circumference of nearly 600 stadia. To the west it is connected with another chain, called the White Mountains (Λευκὰ ὄρη), and to the east its prolongation forms the ridge anciently known by the name of Dicté. See Höck, *Kreta* (Göttingen, 1829); Pashley, *Travels in Crete* (London, 1837); Spratt, *Researches in Crete*, 2 vols. (London, 1865); Edwardes, *Letters from Crete* (London, 1887); and the article GORTYN.

Creta (sc. *terra*). Chalk or clay; so called from its abundance in the island of Crete (Creta), and so in Greek Κρητικὴ γῆ. The creta proper was simply chalk; *creta Eretria* was a species of earth found near Eretria in Euboea and used in medicine as an astringent; *creta Sarda* was fuller's earth, used in cleaning garments (see FULLO); *creta Cimolia* was a better kind of the same; and *creta Selinusia* (from Selinus in Sicily) furnished women with one of their numerous face-powders. (See CERUSSA; FUCUS.) Of some species of creta, vessels were made, on which see FICTILE. From the whiteness of chalk, it was spoken of tropically as denoting luck, contrasted with *carbo* (Pers. v. 108 with the commentators). The feet of slaves exposed for sale were chalked (Juv. i. 111), possibly to aid in tracking them if they escaped; hence *gypsati pedes* in Tibull. ii. 3, 60. The word *cretati* is sometimes applied to candidates for office, from the white robes they wore = *candidati*. See AMBITUS.

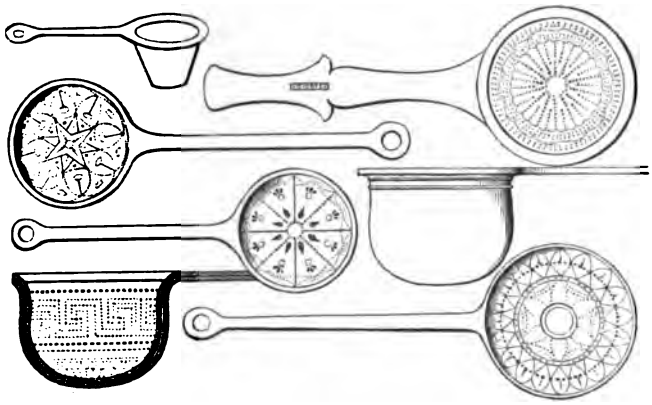
Creteus (Κρητεύς) or **Catreus** (Κατρεύς). The son of Minos by Pasiphaë or Creté, and father of Althemenes.

Cretheus (Κρηθεύς). Son of Aeolus and Enareté, husband of Tyro, and father of Aeson, Pheres, Amythaon, and Hippolyté. He was the founder of Iolcus.

Creūsa (Κρέουσα). (1) A daughter of Creon, king of Corinth, and wife of Iason. She received from Medea, as bridal presents, a diadem and a robe, both of which had been prepared with magic art and saturated with deadly poisons. On arraying herself in these, flames burst forth and destroyed her. Creon, the father of the princess, perished in a similar way, having thrown himself upon the body of his dying daughter, and being afterwards unable to extricate himself from the embrace of the corpse (Eurip. *Med.* 781 foll., 1156 foll.). According to the scholiast, she was also called Glaucé. (2) Daughter of Priam and Hecuba, and wife of Aeneas. When Troy was surprised by the Greeks, she fled in the night with her husband, but they were separated during the confusion, nor was her absence observed until the other fugitives arrived at the spot appointed for assembling. Aeneas a second time entered the burning city in quest of his wife; but while he was seeking for her through every quarter of Troy, Creüsa appeared to him as a deified personage, and appeased his alarm by informing him that she had been adopted by Cybelé among her own attendant nymphs; and she then urged him to pursue his course to Italy, with an intimation of the good fortune that awaited him in that land (Verg. *Aen.* ii. 562 foll.).

Cribrum (κόσκινον). A sieve; made of parchment perforated with holes, or of horse-hair, thread, papyrus, or rushes interwoven so as to leave interstices between each plat. The Romans sifted their flour through two kinds of sieves, called respectively *excussoria* and *pollinaria*, the latter of which gave the finest flour, termed *pollen*. Sieves of horse-hair were first made by the Gauls; those of linen by the Spaniards; and of papyrus and rushes by the Egyptians (Plin. *H. N.* xviii. 28; Cato, *R. R.* 76, 3; Pers. iii. 112). See p. 429.

Crimen. A legal term having two meanings in ordinary use: (*a*) a punishable offence; and (*b*) the accusation brought against the person by whom the offence is committed. In the first of these senses crimina were, in the oldest period of Roman history, regarded as wrongs against religion and the gods, and their punishment as an expiation offered to heaven (Serv. *ad* Verg. *Aen.* i. 632). In the Twelve Tables this implication of penal law



Bronze Cribra or Sieves from Pompeii. (Overbeck.)

with religion and religious sanctions has become less prominent, and we find a distinction between offences which are punished by a solemn legislative act of the State and offences atoned for by a fine paid to the injured person in satisfaction of his resentment, as to the amount of which the parties might come to terms (Fest. s. v. *talio*). From this distinction arose another, of more scientific value, between *delicta privata* and *crimina publica* (*Dig.* 21, 1, 17, 18), which is adhered to with tolerable consistency in the writings of the jurists and the later law. *Delicta privata*, or *delicta* simply, are civil offences, or what we call "torts"; *crimina publica* are what we call "crimes," offences against the State or community, the subject of prosecution before a criminal tribunal. But occasionally a delict is spoken of as a crimen (e. g. *extra furti crimen rideri*, Gaius, iii. 197; *Inst.* iv. 1, 7), and in other passages (e. g. *Dig.* 48, 19, 1) a person who commits a crime is said *delinquere*. Crimes punishable by death, loss of *libertas*, by *interdictio aquae et ignis*, or *deportatio* were called *capitalia*.

Crimĭsus (Κριμισός) or **Crimissus** (Κριμισσός). A river in the west of Sicily falling into the Hypsa; on its banks Timoleon defeated the Carthaginians, B.C. 339.

Crinagŏras (Κριναγόρας). A resident of Mitylené who flourished during the Augustan Age. He is the author of some fifty epigrams of the Greek Anthology. (Jacobs, *Anth. Graec.* pp. 876–878).

Crispus, FLAVIUS IULIUS. The eldest son of the emperor Constantine the Great, and named by him as Caesar in A.D. 317. He is thought to have aspired to the throne, for in 324 his father caused him to be put to death. See CONSTANTINUS, p. 404.

Crissaeus Sinus (Κρισσαῖος κόλπος). An arm of the Sinus Corinthiacus on the northern shore. It extends into the country of Phocis, and had at its head the town of CRISSA, whence it took its name. Its modern name is the Gulf of Salona, from the modern city of Salona, the ancient Amphissa, which was the chief town of the Locri Ozolae and lay to the northeast of Delphi.

Crista. See GALEA.

Critae (κριταί). Judges; a name applied by the Greeks to any person who did not judge of a thing as δικαστής—i. e. according to positive law—but rather according to his own personal sense of justice and equity (Herod. iii. 160). Specifically, the name was applied at Athens to a number of judges chosen by ballot from a body of selected candidates at the time of the Dionysia (q. v.). Their office was to judge of the merit of the different choruses and dramatic poems, and to award the prizes to the victors. It is supposed that there were in all ten κριταί—five for comedy and five for tragedy. See DRAMA.

Crithēis (Κριθηΐς). The reputed mother of Homer. See HOMERUS.

Critias (Κριτίας). An Athenian, a disciple of Socrates and Gorgias of Leontini. He was one of the most accomplished men of his time, and was distinguished as a poet and an orator. But he is best known as the chief of the Thirty Tyrants (q. v.), in defence of whose cause against the Liberators he fell in B.C. 403. He was the author of several tragedies. Some fragments of his poems have survived, the longest being from his political elegies. He seems to have had the gift of expression, but to have written in a harsh style.

Criton (Κρίτων). A rich citizen of Athens and a friend and disciple of Socrates. He made arrangements to enable Socrates to escape from prison just before his death, but the firmness of the philosopher, who refused to fly, foiled the plan. He was the author of seventeen philosophical dialogues, now lost; and a dialogue of Plato bears his name.

Crobŭlus (κρωβύλος). A fashion of wearing the hair drawn up into a knot (Thuc. i. 6), as shown in the accompanying illustration. See COMA.

Crobylus. (Rich.)

Crocodilopŏlis (Κροκοδείλων Πόλις). The name of several Egyptian cities, so named from the local worship of the crocodile. See Pliny, *H. N.* v. 9; and the second article ARSINOÉ.

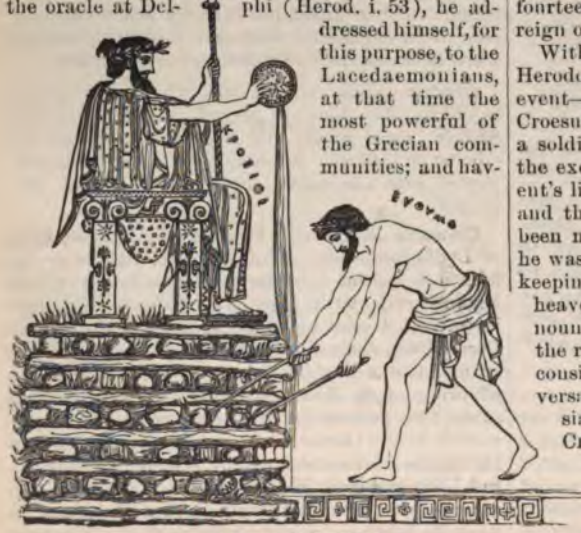
Crocōta, dim. **Crocotŭla** (sc. *vestis*). A light, showy garment named from its saffron (*crocus*) colour. It was affected chiefly by women and by men of an effeminate character, and was probably worn between the under and upper garments.

Crocus (Κρόκος). A youth who, being unable to obtain the object of his affections, the nymph Smilax, pined away, and was changed into the crocus, or saffron. Smilax herself was metamorphosed into the smilax, or bindweed (Ovid, *Met.* iv. 283).

Croesus (Κροῖσος). The son of Alyattes, king of Lydia, and born about B.C. 590. He was the fifth and last of the Mermnadae, a family which began to reign with Gyges, who dethroned Candaules (q. v.). According to the account of Herodotus, Croesus was the son of Alyattes by a Carian mother, and had a half-brother, named Pantaleon, the offspring of an Ionian woman. An attempt was made by a private foe of Croesus to hinder his accession to the throne and to place the kingdom in the hands of Pantaleon; but the plot failed (Herod. i. 92), although Stobaeus informs us that Croesus, on coming to the throne, divided the kingdom with his brother. Plutarch states that the second

wife of Alyattes, wishing to remove Croesus, gave one of the cooks in the royal household a dose of poison to put into the bread she made for Croesus. The woman informed Croesus, and gave the poisoned bread to the queen's children; and the prince, out of gratitude, consecrated at Delphi a golden image of this cook three cubits high. Croesus ascended the throne on the death of his father, B.C. 560, and immediately undertook the subjugation of the Greek communities of Asia Minor (the Aeolians, Ionians, and Dorians), whose disunited state and almost continual wars with one another rendered his task an easy one. He contented himself, however, after reducing them beneath his sway, with merely imposing an annual tribute, and left their forms of government unaltered. When this conquest was effected, he turned his thoughts to the construction of a fleet, intending to attack the islands, but was dissuaded from his purpose by Bias of Priené (Herod. i. 27). Turning his arms, upon this, against the nations of Asia Minor, he subjected all the country lying west of the river Halys, except Cilicia and Lycia; and then applied himself to the arts of peace, and to the patronage of the sciences and of literature. He became famed for his riches and munificence. Poets and philosophers were invited to his court, and, among others, Solon, the Athenian, is said to have visited his capital, Sardis. Herodotus relates the conversation which took place between the latter and Croesus on the subject of human felicity, in which the Athenian offended the Lydian monarch by the little value which he attached to riches as a means of happiness (Herod. i. 30), and by his saying that no man should be called happy until his death.

Not long after this, Croesus had the misfortune to lose his son Atys, who was accidentally killed by Adrastus (q. v.), leaving him with only a dumb child as his heir; but the deep affliction into which this loss plunged him was dispelled in some degree, after two years of mourning, by a feeling of disquiet relative to the movements of Cyrus and the increasing power of the Persians. Wishing to form an alliance with the Greeks of Europe against the danger which threatened him, a step which had been recommended by the oracle at Delphi (Herod. i. 53), he addressed himself, for this purpose, to the Lacedaemonians, at that time the most powerful of the Grecian communities; and having succeeded in his object, and made magnificent presents to the Delphic shrine, he resolved on open hostilities with the Persians. The art of the crafty priesthood who managed the machinery of the oracle at Delphi is nowhere more clearly shown than in the history of their royal dupe, the monarch of Lydia. He had lavished upon their temple the most splendid gifts—so splendid, in fact, that we should be tempted to suspect Herodotus of exaggeration if his account were not confirmed by other writers—and the recipients of this bounty, in their turn, put him off with an answer of the most studied ambiguity when he consulted their far-famed oracle on the subject of a war with the Persians. The response of Apollo was, that if Croesus made war upon this people "he would destroy a great Empire"; and the answer of Amphiaraüs (for his oracle, too, was consulted by the Lydian king) tended to the same effect (Herod. i. 53). The verse itself, containing the response of the oracle, is given by Diodorus (*Excerpt.* vii. § 28), and is as follows: Κροῖσος, Ἅλυν διαβὰς, μεγάλην ἀρχὴν καταλύσει, "Croesus, on having crossed the Halys, will destroy a great empire"—the river Halys being, as already remarked, the boundary of his dominions to the east. Croesus thought that the empire thus referred to was that of Cyrus; the issue, however, proved it to be his own.



Croesus on the Pyre.

Having assembled a numerous army, the Lydian monarch crossed the Halys, invaded the territory of Cyrus, and a battle took place in the district of Pteria, but without any decisive result. Croesus, upon this, thinking his forces not sufficiently numerous, marched back to Sardis, disbanded his army, consisting entirely of mercenaries, and sent for succour to Amasis of Egypt and also to the Lacedaemonians, determining to attack the Persians again in the beginning of the next spring. But Cyrus did not allow him time to effect this. Having discovered that it was the intention of the Lydian king to break up his present army, he marched with all speed into Lydia, before a new mercenary force could be assembled, defeated Croesus (who had no force at his command but his Lydian cavalry) in the battle of Thymbra, shut him up in Sardis, and took the city itself after a siege of fourteen days and in the fourteenth year of the reign of the son of Alyattes.

With Croesus fell the Empire of the Lydians. Herodotus relates two stories connected with this event—one having reference to the dumb son of Croesus, who spoke for the first time when he saw a soldier in the act of killing his father, and, by the exclamation which he uttered, saved his parent's life, the soldier being ignorant of his rank; and the other being as follows: Croesus having been made prisoner, a pile was erected, on which he was placed in order to be burned alive. After keeping silence for a long time, the royal captive heaved a deep sigh, and with a groan thrice pronounced the name of Solon. Cyrus sent to know the reason of this exclamation, and Croesus, after considerable delay, acquainted him with the conversation between himself and Solon. The Persian king, relenting upon this, gave orders for Croesus to be released. But the flames had already begun to ascend on every side of the pile, and all human aid proved ineffectual. In this emergency Croesus prayed earnestly to Apollo, the god on

whom he had lavished so many splendid offerings. That deity heard his prayer, and a sudden and heavy fall of rain extinguished the flames (Herod. i. 86 foll.). Croesus, after this, is said to have stood high in the favour of Cyrus, who profited by his advice on several important occasions; and Ctesias declares that the Persian monarch assigned him for his residence a city near Ecbatana, and that in his last moments he recommended Croesus to the care of his son and successor Cambyses; and entreated the Lydian, on the other hand, to be an adviser to his son. Croesus discharged this duty with so much fidelity as to give offence to the new monarch, who ordered him to be put to death. Happily for him, those who were charged with this order hesitated to carry it into execution; and Cambyses, soon after, having regretted his precipitation, Croesus was again brought into his presence and restored to his former favour. The rest of his history is unknown. As he was advanced in years, he could not have long survived Cambyses (Herod. iii. 36 foll.). The wealth of Croesus has passed into a proverb in all languages. See LYDIA.

Crommŷon (Κρομμυών) or **Cromŷon** (Κρομυών). A town in Megaris, on the Saronic Gulf, which afterwards belonged to Corinth. It is celebrated in mythology on account of its wild sow, which was slain by Theseus (q. v.).

Cronia (τὰ Κρόνια). A festival celebrated in Athens, and also at Rhodes, in honour of Cronus (q. v.). Greek writers apply the same name to the Roman Saturnalia (q. v.), which the Cronia seems to have resembled.

Cronius Mons (Κρόνιον ὄρος). A mountain in Elis near Olympia, with a temple of Cronus.

Cronus (Κρόνος). In Greek mythology, the youngest son of Uranus and Gaea, who mutilated and overthrew his father, and, with the assistance of the Titans, made himself sovereign of the world. He took his sister Rhea to wife, and became by her father of Hestia, Demeter, Heré, Hades, Poseidon, and Zeus. But his mother prophesied that one of his children would overthrow him. He accordingly swallowed them all except Zeus, whom Rhea saved by a stratagem. (See ZEUS.) Zeus, when grown up, obtained the assistance of the Ocean-nymph Thetis in making Cronus disgorge his children, and then, with the help of his kinsfolk, overpowered Cronus and the Titans. According to one version of the fable, Cronus was imprisoned in Tartarus with the Titans; according to another, he was reconciled with Zeus, and reigned with Rhadamanthus on the Islands of the Blessed. Cronus seems originally to have been a god of the harvest; whence it happens that in many parts of Greece the harvest month was called Cronion. His name being easily confused with that of Chronos (Χρόνος, "Time"), he was afterwards erroneously regarded as the god of time. In works of art he was represented as an old man, with a mantle drawn over the back of his head and holding a sickle in his hand. The Romans identified him with Saturnus, their god of sowing. See SATURNUS.

Cronus. (Pompeian Painting.)

Crophi (Κρῶφι). A mountain of Egypt, between Elephantiné and Syené. Between this mountain and another called Mophi were the sources of the Nile, according to a statement made to Herodotus by an Egyptian priest at Saïs (ii. 28).

Cropīa (Κρωπεία). An Attic deme belonging to the tribe Leontis.

Crotălum (κρόταλον). A kind of castanet or rattle used by dancers, and distinct from the *cymbalum* (q. v.) and the *sistrum* (q. v.). It was used by the Egyptians, and specimens of all these instruments have been found in the tombs or depicted on the monuments. The simplest form was a couple of shells or potsherds, pierced with holes and strung together; but brass and wood are also mentioned as materials (Eurip. *Cycl.* 204; Mart. xi. 16). Women who danced to the crotalum were called *crotalistriae* (Propert. v. 8, 39).

Crotalistria. (Spon.)

Crotōna or **Croton** (Κρότων). The modern Cotrone. A powerful city of Italy, in the Bruttiorum Ager, on the coast of the Sinus Tarentinus. Its foundation is ascribed to Myscellus, an Achaean leader, soon after Sybaris had been colonized by a party of the same nation, which was about B.C. 710. According to some traditions the origin of Crotona was much more ancient, and it is said to derive its name from the hero Croton. The residence of Pythagoras (q. v.) and his most distinguished followers in this city, together with the overthrow of Sybaris which it accomplished, and the exploits of Milo (q. v.) and of several other Crotonian victors in the Olympic Games, contributed in a high degree to raise its fame; and, in consequence, it was commonly said that the last athlete of Crotona was the first of the other Greeks. This city was also celebrated for its school of medicine, and was the birthplace of Democedes, who long enjoyed the reputation of being the first physician of Greece. About B.C. 510, Crotona sent an army of 100,000 men, commanded by the athlete Milo, against its powerful rival, Sybaris (q. v.), by which the latter city was destroyed. The removal of its rival, however, produced an enervating effect upon Crotona. As a proof of the remarkable change which took place in the warlike spirit of this people, it is said that, on their being subsequently engaged in

hostilities with the Locrians, an army of 130,000 Crotoniatae were routed by 10,000 of the enemy on the banks of the Sagras. Such was, indeed, the loss they experienced in this battle that, according to Strabo, their city henceforth rapidly declined, and could no longer maintain the rank it had long held among the Italian republics. Dionysius the Elder, who was then aiming at the subversion of all the States of Magna Graecia, having surprised the citadel, gained possession of the town, which, however, he did not long retain. Crotona was finally able to assert its independence against his designs, as well as the attacks of the Bruttii; and when Pyrrhus invaded Italy it was still a considerable city. But the consequences of the war which ensued with that king proved so ruinous to its prosperity that above one half of its extent became deserted. Crotona was then occupied by the Bruttii, with the exception of the citadel, in which the chief inhabitants had taken refuge; these, being unable to defend the place against a Carthaginian force, soon after surrendered, and were allowed to withdraw to Locri. Crotona eventually fell into the hands of the Romans, in B.C. 193, and a colony was established there.

Crucifixion. See CRUX.

Crucis Inventio. See HELENA.

Crumēna (*βαλάντιον* or *βαλλάντιον*). A leathern bag slung round the neck and used as a purse. It usually hung down behind; hence we find a master walking *behind* the slave who carries the purse, so that he may keep an eye on it (Plaut. *Pseud.* i. 2, 37).

Cruppellarii (Keltic). A word used by the Gauls to designate a class of gladiators who fought in complete armour (Lamprid. *Alex. Ser.* 56). See CATAPHRACTI.

Cruquius (JACQUES DE CRUSQUE). A Flemish scholar, born at Messines, near Ypres, about the middle of the sixteenth century, and for many years professor of the classical languages at Bruges. He is best remembered by his elaborate commentary on Horace, which first appeared at Antwerp in 1578. A second and improved edition was issued in 1611. The value of this edition lies chiefly in the fact that it gives readings from four MSS., known as the Codices Blandinii, that were then preserved in the Benedictine monastery of Blankenberg (Mons Blandinius), and that were subsequently destroyed, possibly in the sack of the monastery by a mob in 1566 (Palmer). The importance of one of these MSS., known to Cruquius as *vetustissimus*, and now styled V, is very great, and the same thing is true of the marginal comments which it contained written by some unknown scholar, who is usually cited (from Cruquius) as the Commentator Cruquianus. Besides this edition of Horace, Cruquius published an edition of Cicero's *Oratio pro Milone* (Antwerp, 1582), an *Encomium Urbis Brugensis*, and some miscellaneous Latin verse. See André, *Bibliotheca Belgica*, s. v. "Cruquius": Jordan, *De Commentatore Cruquiano* (Königsberg, 1883); and Palmer, *Satires of Horace* (Introduction), pp. xxix.–xxxi. (1883).

Crusta. A figure in low relief as distinguished from one in high relief, which was called *emblema* (Cic. *Verr.* ii. 4, 23). See CAELATURA; EMBLEMA.

Crustumerium or **Crustumium.** A town of the Sabines in the vicinity of Fidenae, and, like Fidenae, founded by a colony from Alba. Its great antiquity is attested by Vergil (*Aen.* vii. 629) and by Silius Italicus (viii. 367). From Pliny we learn that the Crustumini were vanquished by Romulus, and that a settlement was formed in their territory. Their city, however, was not finally conquered till the reign of the elder Tarquin (Liv. i. 38). The name of Crustumini Colles appears to have been given to the ridge of which the Mons Sacer formed a part. The tribe called Crustumina evidently derived its name from this ancient city (Liv. xlii. 34).

Crux (*σταῦρός*, *σκόλοψ*). The cross; an instrument of capital punishment used from a very early period in the East.

The words *σταυρόω* and *σκολοπίζω* (more usually *ἀνασταυρόω*, *ἀνασκολοπίζω*) are applied to modes of execution which were certainly common among the Persians; and it is probable that impalement, as well as actual crucifixion, was thus denoted. It has been doubted whether the later or Roman method of crucifixion was practised by the Persians; but the case of Artayctes (Herod. ix. 120) seems to prove that nailing to a tree or plank was not unknown to them. It was the usual punishment of rebels—at least of those who headed revolt. Darius in the Behistun inscription boasts that he had "crucified" the leader of every rebellion that he had put down, giving their names (Rawlinson's *Herodotus*, vol. ii. Appendix); and it was inflicted on Inaros, the champion of Egyptian liberty (Thuc. i. 110). For the sake of ignominy, the bodies of those who had been otherwise executed were sometimes exposed on a cross after death, not always from humanity. Oroetes, after putting Polycrates to death in some horrible way which Herodotus refuses to describe, crucified the corpse (Herod. iii. 125). We find Xerxes thus treating the body of Leonidas, no doubt as a rebel (Herod. vii. 238); and at a later period Ptolemy Philopator does the same to Cleomenes after his suicide (Plut. *Cleom.* 38). According to a strange story in Pliny, Tarquinius Priscus adopted this form of posthumous disgrace to check the frequency of suicide among the citizens, driven to despair by the forced labour with which his gigantic building operations were carried on (*H. N.* xxxvi. § 107).

Among ancient nations, the Carthaginians were conspicuous for their cruelty, and crucifixion was horribly frequent among them; it was probably through their example that it was subsequently introduced into Sicily and Italy. It was the usual punishment of rebels, and, as is well known, was commonly inflicted on unsuccessful generals (Polyb. i. 11, 24, 79, etc.). In the war with their mercenaries and African subjects which followed immediately upon the conclusion of the First Punic War, the atrocities on both sides, ghastly enough in the narrative of Polybius, have been sensationally exaggerated in Flaubert's novel *Salammbô*.

The GREEKS were honourably distinguished in the ancient world for their aversion to torture and mutilation in every shape; indeed, it is only in quite recent times that Christian Europe has attained the same standard of refinement. In some ways they could be cruel enough, and the frequency of capital punishments showed a singular disregard of human life. The rage of faction led to massacres like that of Corcyra, on which Thucydides moralizes in a well-known passage (iii. 81 foll.). Prisoners of war were put to death in cold blood – the Plataeans by the Spartans (Thuc.

iii. 68); the Athenian prisoners after Aegospotami to the number of 3000 (Plut. *Alcib.* 37; *Lysand.* 13). The Athenians ordered a massacre of all the adult males in Mitylené, probably as many as 6000 (Thuc. iii. 36).

With all this, however, the Greeks habitually abstained from aggravating their executions, whether of criminals or prisoners of war, by insult and torture; and they especially abhorred outrages on women and children. This side of the Greek character is well brought out in Mahaffy's *Social Life in Greece;* see especially pp. 238, 262 foll., 3d ed. It was so from the earliest historical times. The tyrants of the seventh and sixth centuries are not charged with any atrocities like those of the Visconti and other mediæval despots in Italy; even the bull of Phalaris (q. v.) is now explained as an instrument of Phœnician Moloch-worship. A few isolated acts of vengeance are recorded of this period, only however in the outlying parts of the Grecian world, and therefore probably due to the contagion of barbarian example. During the struggles at Miletus between the wealthy citizens and the commonalty, the latter (who were called Γέργιθες) when victorious collected the children of the rich upon threshing-floors and had them trampled to death by oxen; the rich, having in turn gained the upper hand, burnt in pitch (*κατεπίτρωσαν*: cf. the *tunica molesta* of Juvenal, viii. 235; Mart. x. 25) all whom they got into their power, along with their children (Heracl. Pont. *ap.* Ath. xii. 524 a). This story belongs probably to the "two generations" of civil strife at Miletus recorded by Herodotus; but no such horrors are mentioned in Greece proper, where even Helots and serfs ranked as Hellenes. Pisistratus and his sons governed according to the laws of Solon, and even the proceedings which arose out of the murder of Hipparchus fall short of the cruelties inflicted on regicides in quite recent times. There is, in fact, no evidence that crucifixion, impalement, and burning alive were regarded as Greek punishments, at least where, as in Hellas itself, there was no contact with less civilized races. It was the same with mutilations of all kinds, such as the blinding prescribed by the laws of Locri in Italy (Demosth. *c. Timocr.* p. 744, § 140) or the cutting off of hands and feet as practised by the Persians (Xen. *Anab.* i. 9, § 13). The cruelties alluded to in Aesch. *Eum.* 186–190, including impalement, are those not of Greeks, but of barbarians, and the distinction is pointedly drawn. The Greeks distinguished between reverence for the human body, for which they had a passionate admiration as shown in their athletic exercises and their works of art, and reverence for human life, which they held cheap enough. This feeling continued unimpaired as long as Greece retained her freedom.

In the Macedonian period Greece no longer enjoyed this happy immunity; as a mere province in a larger Hellenism, it was influenced by lower and less humane races. Alexander himself is not free from the stain of cruelty, as is shown by his treatment of real or supposed conspiracies against his person in the cases of Philotas and Hermolaüs. He is said to have either hanged or crucified 2000 Tyrians; he certainly crucified Musicanus, the Indian rajah who had rebelled after being reinstated in his dominions (Arrian, *Anab.* vi. 17). His successors improved upon his example: a year after his death Perdiccas and Eumenes crucified the aged Ariarathes of Cappadocia after other tortures (Diod. xviii. 16); Lysimachus threatened to crucify the Cyrenaic philosopher Theodorus, though an ambassador, but did not carry out his threat (Cic. *Tusc.* i. 43, § 102). Nicocreon of Cyprus, contemporary with Alexander, actually pounded the philosopher Anaxarchus to death in a mortar (Cic. *Tusc.* ii. 22, § 52). A similar story is told of an older philosopher, Zeno the Eleatic, and a tyrant of his native city (Cic. l. c.); but the accounts are contradictory. Nabis, the tyrant of Sparta, used as an engine of torture a figure studded with nails resembling the *Eiserne Jungfrau* of some German cities (Polyb. xiii. 7). It is not necessary to pursue the records of this period any further. The general aversion of the Greeks to degrading punishments was not understood by grammarians who lived under the law of the later Roman Empire, nor by scholars like Lipsius (*De Cruce*, 1592), in whose time even worse horrors were perpetrated.

The ROMANS were naturally a hard-hearted people, and Livy shows considerable audacity in saying that the dismembering of Mettius Fufetius was the only example in their history of a disregard of the laws of humanity; adding that they might boast that no nation had employed milder punishments (i. 28). From the language of Cicero (*Pro Rab. Perd.* 4, § 13) it has been inferred that crucifixion was in use in the regal period. But the words of the old law point rather to simple hanging (*infelici arbori reste suspendito*, Liv. i. 26), though the cross was no doubt called *arbor infelix* in later times. Cicero, who is arguing against the revival of the obsolete law of *perduellio* and the capital punishment of citizens in any shape, is speaking rhetorically throughout: he quotes the formula without the word *reste*, a misleading and doubtless intentional omission, and talks vaguely of the cross (§§ 10, 11, 16) and of the detested Tarquin (§ 13). No historical conclusions can be drawn from a speech so obviously designed to confuse the questions at issue. It is highly probable that the Romans derived this punishment from the Carthaginians; at least no mention of it appears to occur before the Second Punic War. First we find Hannibal crucifying a guide who had misled him (Liv. xxii. 13); then the Romans practise it on slaves and deserters (Liv. xxii. 33; xxx. 43, § 13; xxxiii. 36). This last passage describes a revolt among the slaves in Etruria, B.C. 196; the ringleaders are scourged and crucified, the rest given up to their masters to be dealt with at discretion. The enormous increase in the numbers of slaves under the later Republic heightened the dread of a rising among them, and the Roman system became more and more one of undisguised terrorism. Two desperate rebellions broke out in Sicily, and were only put down by regular armies—the first in B.C. 134–133, the second lasting four years, 102–99. After the pacification

Arbor Infelix. (Daremb. and Saglio.)

by the praetor M'. Aquillius in B.C. 99, a regulation was made, and strictly enforced by successive governors of the island, that no slave should be allowed to carry a weapon. A few years later, the praetor L. Domitius received a boar of remarkable size as a present; he inquired who had killed it, and finding that it was a slave employed as a shepherd, he summoned the man before him and asked him how he had contrived to destroy it. The shepherd, who expected a reward, replied that he had killed it with a boar-spear (*venabulo*); upon which Domitius at once ordered him to be crucified. Cicero tells this story with only faint disapproval, while he dwells complacently on the fact that there were no more revolts of the slaves in Sicily (Cic. *in Verr.* v. 3, 4, §§ 7, 8). When the servile war of Spartacus was at last put down by Crassus, the prisoners, to the number of 6000, were crucified all along the Appian Way, between Capua and Rome (App. *B. C.* i. 120). The power of masters over their slaves was at this period, and for some time later, absolute; even the good-natured Horace treats as a joke the possibility of their being crucified for slight offences (*Sat.* i. 3, 80 foll.). The first measure passed in their favour was the Lex Petronia (q. v.); Hadrian forbade them to be executed without the sentence of a magistrate; Antoninus Pius ordered that the murder of a slave by his master should be punished as homicide. Besides slaves, the provincials were liable to crucifixion for the greater crimes, such as murder, piracy (Suet. *Iul.* 4), brigandage, and especially for revolts and conspiracies. The obstinacy of the Jews was particularly exasperating to the Romans, and their repeated rebellions were followed by the wholesale infliction of this punishment; thus Varus (the same who perished in Germany) crucified 2000 at once (Joseph. *Ant.* xvii. 10, § 10); Gessius Florus several hundreds, including Roman citizens of Jewish birth (id. *B. I.* ii. 14, § 9); Titus so many that "room was wanting for the crosses, and crosses for the bodies" (id. ib. vi. 28); and Hadrian, after the final revolt, 500 a day for some time. Under the Empire the right of the *civis Romanus* was no longer respected; the first instance, probably, of the crucifixion of a citizen in Rome itself is that, under Galba, of a guardian who poisoned his ward (Suet. *Galb.* 9). Afterwards the odious distinction between the *honestiores* and *humiliores* was introduced, and this and other tortures were freely inflicted upon the latter, especially for *maiestas* or crimes against the State or the person of the emperor (Paul. *Sent.* v. 23, 1; *Dig.* 48, 19, tit. *de poenis*).

The mode of punishment is too well known to need much description. Scourging, as with Roman capital punishments in general, usually preceded it. Three kinds of crosses were in common use: the *crux commissa*, or T shape; the *crux immissa*, with a projection at the top, to which was affixed the *titulus*, setting forth the crime of the sufferer (this was the most common); and the *crux decussata*, in the shape of an X (St. Andrew's cross). The word *crux* is also applied to the single stake used in impalement; the latter process is alluded to by Seneca in two passages, but, as he is speaking of death by torture in general, it may be doubted, in the absence of direct evidence, whether this was a Roman custom (*Cons. ad Marciam*, 20, § 3, where crucifixion with the head downward is mentioned). The upright post is called *stipes*, the transverse beam *patibulum;* and it was this, rather than the entire instrument, which the criminal carried to the place of execution (Plaut. *Mostell.* i. 1, 53, and *ap.* Non. s. v. *patibulum*). It was impossible that the whole weight of the body should rest upon the nails; hence there was a piece of wood projecting from the *stipes* on which the sufferer sat, or rather rode (Tertull. *adv. Nat.* i. 12; cf. Iren. *adv. Haer.* i. 12). The expression *acuta si sedeam cruce*, in the famous lines of Maecenas *ap.* Sen. *Ep.* 101, probably refers to this support, and not, as Lipsius thought, to impalement. When it was wanting, the body was probably sustained by ropes; the combination of ropes with nails is mentioned by Pliny as charms (*H. N.* xxviii. § 46). See ECULEUS.

Patibulum. (Daremberg and Saglio.)

The martyrologies contain accounts of sufferers bound to the cross without the use of nails, and left to die of hunger and exhaustion; when it is added that in some instances they survived nine days, we must be allowed to disbelieve. The criminal was stripped of his clothes—the cloth around the loins, as to which the Christian tradition is constant, seems to have been exceptional—and usually hoisted on to the cross after it had been set up. Sometimes he was stretched upon it on the ground, and then lifted with it; but the former method was the commoner, and hence the phrases *cruci suffigere, in crucem agere* or *tollere*, occur oftener than *cruci affigere*. The well-known breaking of the legs to hasten death is alluded to by Plautus (*Poen.* iv. 2, 64) and Cicero (*Phil.* xiii. 12, § 27). The dead body was generally left hanging on the cross, to be devoured by birds and beasts; the feet were but little raised above the ground (not as in most pictures), and it was not out of the reach of the latter (Hor. *Ep.* i. 16, 48; Juv. xiv. 77). Sepulture was therefore forbidden, and a soldier set to watch the corpse (Petron. 111, 112). The place for these executions was always outside the walls of cities; at Rome it was the Campus Esquilinus, to the east of the city, part of which was afterwards occupied by the gardens of Maecenas.

With the establishment of Christianity the associations connected with the Cross led to its abolition, though not from humanity, as other cruel punishments were retained. Constantine at the beginning of his reign had sanctioned it in the case of slaves and freedmen, but later he abolished it.

See the article "Kreuz" in Kraus, *Realencyclopädie d. Christlichen Alterthums* (1886), where a list of the various forms of the cross is given; also Mortillet, *Le Signe de la Croix avant le Christianisme* (1866); Fulda, *Das Kreuz und die Kreuzigung* (Breslau, 1878); and Huschke, *Die Multa* (Leipzig, 1882).

Crypta (κρύπτη). Any long, narrow vault, either dark or dimly lighted. It is used in three specific senses: (1) A tunnel for draining purposes. (2) A dark vaulted passage in any building, as under

the *cavea* in the amphitheatre or behind the *scena* of a theatre. (3) A covered corridor above ground, dimly lighted in summer for the sake of coolness, and very commonly attached to the sides of an open colonnade (*porticus*). This was probably the species of crypta known as *cryptoporticus*. See PORTICUS.

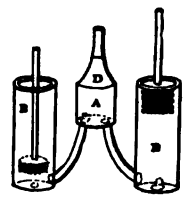
Cryptia (*κρυπτεία, κρυπτία*, or *κρυπτή*). A system of secret police adopted by the Spartans in order to maintain their control over the Helots; perhaps, as Grote thinks, over the Perioeci also. As to the main features of this system there is no doubt. We learn that a number of active young Spartans were despatched every year by the Ephors, immediately upon their entry into office, to the different parts of the country. They were to post themselves as secretly as possible in convenient places from which to explore the neighbourhood and to make observations. If they found anything suspicious, they were either to report it or to suppress it themselves on the spot (Schömann, *Antiq.* i. 195, Eng. trans.). The institution served not merely to break up organization and to check the possibility of an outbreak among their oppressed subjects, but as a useful military training in habits of endurance suited to a dominant race. On the latter ground it is proposed by Plato for his ideal Cretan colony in the *Laws*, and his way of expressing himself shows that he is referring to a Spartan custom really existing (i. 633 B; vi. 763 B; cf. Grote, ii. 144 n.). The *cryptia* may thus be considered as to a certain extent a species of armed police force, and the young men who were ordered to undertake it appear also to have formed a special corps in the army; at least we read of a commander of the *cryptia* in the battle of Sellasia (Plut. *Cleom.* 28). To these undoubted facts later authors added some curious statements, which have been much criticised in recent times. According to Plutarch, who quotes Aristotle as his authority, the Ephors every year declared war formally against the Helots, in order that they might be killed without scruple; and they further, not every year as sometimes stated, but at intervals (*διὰ χρόνου*), sent young Spartans armed with daggers to assassinate such of the Helots as were thought formidable (Plut. *Lycurg.* 28). The language of Plutarch is somewhat loose. In one sentence he states that the young men went out into the roads by night and slew all whom they caught (*τοὺς ἁλισκομένους*), implying that the Helots lived under a sort of "curfew" law, which confined them to their houses at night to prevent conspiracies; in the next sentence that they often ranged over the fields, and despatched the strongest and bravest of them. The latter phrase, however, agrees with the account of Heraclides Ponticus that they killed *ὅσους ἂν ἐπιτήδειον ᾖ* (*Fragm.* ii. 4 *ap.* C. Müller, ii. 210). Otfried Müller, whose criticism habitually tends to soften the harsher features of the Spartan institutions, combats the notion that the Helots were annually hunted down and destroyed (*Dorians*, iii. 3, § 4); and Schömann calls it "an exaggeration which is really too absurd to deserve serious confutation" (*Antiq.* l. c.). Grote, no friend to Sparta, rejects the annual or periodical massacre of the Helots and the formal declaration of war against them, which, he justly observes, "would provoke the reaction of despair rather than enforce tranquillity"; and even suggests a doubt as to the fact of Aristotle's having really made the statement ascribed to him by Plutarch, on the ground that he does not mention the subject in his *Politics*, where he speaks at some length both of the Spartan constitution and of the Helots. See HELOTAE.

Cryptoportĭcus. See CRYPTA.

Ctesias (*Κτησίας*). A Greek historian, born in Cnidus in Caria, and a contemporary of Xenophon. He belonged to the family of the Asclepiadae at Cnidus. In B.C. 416, he went to the Persian court, and became private physician to King Artaxerxes Mnemon. In this capacity he accompanied the king on his expedition against his brother Cyrus, and cured him of the wound which he received in the battle of Cunaxa, B.C. 401. In 399, he returned to his native city, and worked up the valuable material which he had collected during his residence in Persia, partly from his own observation and partly from his study of the royal archives, into a History of Persia (*Περσικά*), in twenty-three books. The work was written in the Ionic dialect. The first six books treated the history of Assyria, the remaining ones that of Persia from the earliest times to events within his own experience. Ctesias's work was much used by the ancient historians, though he was censured as untrustworthy and indifferent to truth—a charge which may be due to the fact that he followed Persian authorities, and thus often differed, to the disadvantage of the Greeks, from the version of facts current among his countrymen. Only fragments and extracts of the book survive, and part of an abridgment in Photius (*Cod.* 72). The same is true of his *Ἰνδικά*, or notices of the researches which he had made in Persia on the geography and productions of India. See Blum, *Herodot und Ctesias* (Heidelberg, 1836); and Gilmore, *The Fragments of the Persica of Ctesias* (1888).

Ctesibĭca Machĭna. An hydraulic engine named after its inventor, Ctesibius (q. v.) of Alexandria. In the language of modern hydraulics it is a double-action forcing pump. Vitruvius, in his description (x. 10 [7]), speaks of it as designed to raise water, while Ctesibius's pupil, Hero (*Pneumat.* p. 180), describes, under the name of *σίφων*, a machine identical in principle, but of improved construction, and says that it was used as a fire-engine (*εἰς τοὺς ἐμπρησμούς*). Indeed, the same principle has been employed in modern fire-engines. The remains of such a *σίφων* were discovered at Castrum Novum, near Cività Vecchia, in 1795, having probably served to supply the public baths with water.

The following cut illustrates the construction of Ctesibius's invention as described by Vitruvius. Two cylinders (*modioli*), B B, are connected by pipes with a receiver (*catinus*), A, which is closed by a cowl (*paenula*), D. In each cylinder a piston (*embolus masculus*), C, is worked by means of its rod (*regula*). In the bottom of each cylinder, and at the opening of each pipe into the receiver, is a movable lid or valve (*assis*), which only opens upwards. The bottoms of the cylinders are inserted into a reservoir, or connected with it by pipes. When one of the pistons is raised, a vacuum is produced in the cylinder, and the atmospheric pressure forces a stream



Ctesibica Machina. (Rich.)

of water past the raised valve into the cylinder. When this stream ceases, the valve falls; and if the piston is forced down, the water is driven out of the cylinder into the pipe, and past the valve into the receiver, and retained there by the closing of the valve. If the two pistons are worked alternately, so that one descends as the other rises, a continuous stream of water is forced out of the top of the *paenula*.

Ctesibĭus (Κτησίβιος). A native of Ascra and contemporary of Archimedes, who flourished during the reigns of Ptolemy II. and Ptolemy III., or between B.C. 260 and 240. He was the son of a barber, and for some time exercised at Alexandria the calling of his parent. His mechanical genius, however, soon caused him to emerge from obscurity, and he became known as the inventor of several very ingenious contrivances for raising water, etc. The invention of *clepsydrae*, or water clocks, is also ascribed to him. (Cf. Vitruvius, ix. 9.) He wrote a book on hydraulic machines, which is now lost. See CLEPSYDRA; CTESIBICA MACHINA; HOROLOGIUM.

Ctesĭphon (Κτησιφῶν). (1) A city of Assyria on the east bank of the Tigris, three Roman miles from Seleucia on the west bank. It first became an important place under the Parthians, whose kings used it for some time as a winter residence. (2) See AESCHINES; DEMOSTHENES.

Cuba, Cunīna, and Rumīna. Three Roman divinities worshipped as the protectors of children in the cradle (*cunae*). Libations of milk were made in their honour. See August. *De Civ. Dei*, iv. 10; Lactant. i. 20, 36.

Cubicularii. Slaves who had charge of the sleeping and dwelling rooms. They were commonly divided into watches (*stationes*) for day and night, and also into decuries (Orelli, 4663; Suet. *Domit.* 17). Under the later emperors the cubicularii of the palace were called *praepositi sacro cubiculo*, and were persons of high rank.

Cubicŭlum usually means a sleeping and dwelling room in a Roman house, but is also applied to the pavilion or box in which the Roman emperors were accustomed to witness the public games (Suet. *Ner.* 12; Plin. *Paneg.* 51). See CIRCUS.

Cubĭtus (πῆχυς). A measure of length used by the Greeks, Romans, and other nations, was originally the length of the human arm from the elbow to the wrist, or to the tip of the middle finger; the latter was its signification among the Greeks and Romans. It was equal to a foot and a half; and therefore the Roman cubit was a little less, and the Greek cubit a little more, than a foot and a half English—the respective lengths of the foot being, in millimetres, Greek 308.3, English 304.7, Roman 295.7. The Greek cubit was, millimetres 462.4, the Roman 443.6. The cubit was divided by the Greeks into 2 spans (σπιθαμαί), 6 handbreadths (παλαισταί), and 24 finger-breadths (δάκτυλοι); and by the Romans into 1½ feet, 6 breadths (*palmi*), and 24 thumb-breadths (*pollices*). See Hultsch, *Metrol.* pp. 29, 62, and tables.

Cubus (κύβος). A die, cube. (See TESSERA.) A cubic foot of water was the *amphora* or *quadrantal*, the principal liquid measure. See QUADRANTAL.

Cucullus. (1) A funnel-shaped roll of paper used by the Roman shop-keepers to wrap powders, drugs, etc.—the English "screw" (Mart. iii. 2). Hence (2) a cowl, intended to be used in the open air, and to be drawn over the head to protect it from the injuries of the weather, instead of a hat or cap. It was worn by travellers, shepherds, husbandmen, and hunters; and by soldiers on service in cold climates, as is seen on Trajan's Column; and also in city life, even by persons of distinction who wished to go abroad without being recognized (Juv. vi. 330). The cowl was sometimes a separate garment (Mart. xiv. 132). Occasionally it formed part of the *lacerna* or *paenula* or other cloak, which was then said to be *cucullatus* (Isid. *Orig.* xix. 24, 17). This is shown in the figure annexed, from a relief representing a traveller leaving his inn (*Bullet. Napol.* 1848, 1). In either case the hood might be worn over the head or thrown back on the shoulder. The use of the cowl and also of the cape, which served the same purpose, was allowed to slaves by a law in the Codex Theodosianus. Cowls were imported into Italy from Saintonge in France (*Santonico cucullo*, Juv. viii. 145), and from the country of the Bardaei in Illyria. Those from the latter locality were probably of a peculiar fashion, which gave origin to the term *bardocucullus*.


Cucullus. (Figure from Aesernia.)

Cudo or **Cudon.** A helmet of very simple form, fitting close like a skull-cap, made of leather or the skins of wild animals (Sil. Ital. viii. 493). It is probably to be identified with the Homeric καταῖτυξ or helmet of Diomedes (*Il.* x. 258), described as ἄφαλον, "without knobs or projections," and ἄλοφον, "without plume or horse-hair crest"; known also by Greek representations of that hero, from one of which in bronze the annexed example is taken.


Cudo. (Rich.)

Cuirass. See LORICA; THORAX.

Cujacius (JACQUES DE CUJAS). A distinguished expounder of the Roman law. He was born at Toulouse in 1522, the son of a tanner, and after being educated in the law, lectured at Cahors in 1554, becoming in the following year professor in the University of Bourges. From this seat of learning he was called to Valence in 1557, returning to Bourges in 1576. He died October 4th, 1590. Cujacius won a remarkable reputation by his study of the MSS. of the Roman juristic writings, and by his brilliant emendations that served to remove much of the obscurity that had enveloped the nicer questions of Roman law. These emendations were published in part in the work entitled *Observationum et Emendationum Libri XVIII*—a treatise that contemporary writers styled *opus incomparabile*. He also published editions of the Institutes, Pandects, etc., of Justinian, a part of the Theodosian Code, a Greek version of the Justinian laws, besides commentaries on the *Consuetudines Feudorum*, and on several books of the Decretals. His *Observationes* included a wide range of classical reading and criticism, so that he is frequently cited by philologists and students of the ancient literatures as well as by jurists.

The first complete collection of the writings of Cujacius was the edition of Fabrot, 10 vols. (Paris, 1658), reprinted at Naples (1757); and at Venice and Modena in 11 vols. (1758–82). See Spangen-

berg, *Cujacius und seine Zeitgenossen* (Leipzig, 1822).

Culcĭta. See LECTUS.

Culex. "The Gnat." A poem often ascribed to Vergil, who is, in fact, known to have composed in his youth a poem with that title (Stat. *Silvae*, ii. 7, 73; Suet. *Vit. Lucani.* p. 50, Reiff.). The internal evidence is, however, against the view that the one now extant is the original, though some scholars (as Heyne and Hildebrandt) have supposed it to be the same with later interpolations. The *Culex* is a short epic of 414 hexameter lines, whose subject may be considered as partly pastoral and partly mock-heroic. A goatherd leads out his flocks to feed upon the pastures near Mount Cithaeron. Having fallen asleep, he is suddenly roused from his slumbers by the bite of a gnat; and, while awakening, he crushes to death the insect which had inflicted the wound. He then perceives a huge serpent approaching, which, if his sleep had not been broken, would inevitably have destroyed him. The shade of the gnat appears to the goatherd on the following night, and reproaches him with having occasioned its death at the moment when it had saved his life. The insect describes all that it had seen in the infernal regions during its wanderings, having as yet obtained no fixed habitation. Next day the goatherd prepares a tomb, in order to procure repose for the ghost of his benefactor, and celebrates in due form its obsequies. See Birt, *Hist. Hexam. Lat.* (Bonn, 1876); R. Ellis, in the *Jour. of Philology*, vol. xvi. p. 153; and Hildebrandt, *Studien auf d. Geb. d. röm. Poesie und Metrik* (Leipzig, 1887). The text is included in Ribbeck's edition of the works of Vergil, and edited by Leo (Berlin, 1891).

Culīna (*ὀπτάνιον*). A kitchen. The illustration represents a kitchen stove in the house of Pansa at Pompeii, with some cooking utensils upon it, as discovered when first excavated—viz., a strainer (*colum*), a kitchen knife (*culter coquinaris*), and an implement for dressing eggs (supposed *apalare*). See DOMUS, p. 546.

Kitchen Stove. (House of Pansa, Pompeii.)

Culpa. See article in the Appendix.

Culter, dim. CULTELLUS (*μάχαιρα, κοπίς, σφαγίς*). A knife with only one edge, which formed a straight line, the blade being pointed and its back curved. It was used chiefly for killing animals, either in hunting, in the slaughter-house, or at the altar. The *minister*, or attendant on the priest, is called *cultrarius*, since he and not the priest did the actual killing. The accompanying illustration is taken from Gruter (*Inscript.* vol. ii. p. 640, no. 11). The name *culter* was also applied to razors, pruning-knives, and kitchen knives. That in these cases the *culter* was different from those above represented, and most probably smaller, is certain; since, whenever it was

Cultri. (From Tombstone of a Cultrarius.)

Cultrarius. (Bas-relief from Pompeii.)

Kitchen Utensils from Pompeii. (Overbeck.)

used for shaving or domestic purposes, it was always distinguished from the common culter by some epithet, as *culter tonsorius, culter coquinaris.*

Cultrarius. See CULTER.

Culullus. A *calix* or cup of earthenware used by the *pontifices* for sacrificial purposes.

Cumae. See article in the Appendix.

Cunae, Cunabŭla (λίκνον, σκάφη). A cradle. It has been thought that cradles were little used by the Greeks, at least in early times; since Plato, in a passage on the putting of infants to sleep, mentions only singing the lullaby and rocking in the arms (*Leg.* vii. 790 D). But various substitutes are mentioned. Heracles, according to tradition, was cradled in his father's shield (Theocr. xxiv. 4); Dionysus in a winnowing-fan (λίκνον, *vannus*), which accordingly was borne in his processions; other deities in the same manner. The ark or cradle in which children were exposed is *alveus*, σκάφη; but it is only in quite late authors that we find σκάφην διασείειν, "to rock the cradle" (Ael. *H. A.* xi. 14).

Cradle. (Museum at Beaune.)

In the Roman period cradles were regularly used (Plaut. *Truc.* v. 13 and elsewhere), and were made to rock. We find a female slave called *cunaria* (Grut. *Inscript.* 311, 7); and a male slave, who perhaps in time became the child's *paedagogus* (*cunarum motor*, Mart. xi. 39, 1).

Cunaxa (Κούναξα). A small town in Babylonia, on the Euphrates, famous for the battle fought here between the younger Cyrus and his brother Artaxerxes Mnemon, in which the former was killed (B.C. 401). See ANABASIS; ARTAXERXES; CYRUS; XENOPHON.

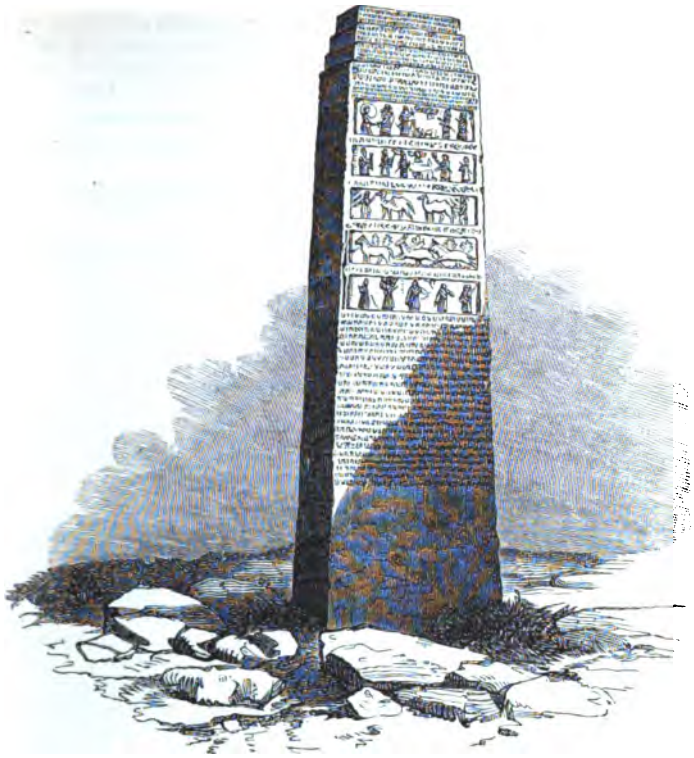
Cunctātor. "The delayer." A nickname given to Q. Fabius Maximus (q. v.) because of his policy of delay in the Second Punic War.

Cuneiform. A name given to the form of writing whose characters resemble a wedge (*cuneus*). The French equivalent is *tête-à-clou;* the German, *keilformig;* and in English, the terms "cuneatic" and "arrow-headed" are sometimes used as synonyms. This species of writing was employed by the ancient Akkadians, Babylonians, Assyrians, Armenians, Elamites, and Persians, who have left us specimens of it upon clay, stone, metal, and glass, either moulded (as in the clay) or cut and chiselled (as upon the other substances). The use of the cuneiform characters dates from a period not later than B.C. 3800, and was continued until a century or so after the beginning of the Christian era. The oldest specimen now known to exist is an inscription upon a bit of porphyry assigned to the time of Sargon of Agadé. The latest example is preserved at Munich, and is as late as A.D. 80.

It is only in the present century that scholars have been able to decipher the cuneatic characters, and to interpret satisfactorily the inscriptions that contain them. It was, in fact, many years before any one conceived the notion that the curious arrow-headed marks on the vast ruins of Persepolis and other parts of Persia had anything to do with language at all. It was in 1618 that an inkling of the truth first entered the mind of Garcia de Silva Figuëroa, an ambassador of Philip III. of Spain. In that year he visited Persepolis, and, becoming imbued with a belief that the arrow-heads were some form of writing, had a portion of one inscription copied. This he carried back to Europe, where it attracted the attention of other savants. In 1674, the French traveller Chardin, after visiting Persepolis, published copies of three sets of inscriptions, with an account of the curious characters as observed by him, pronouncing them to be writing and not hieroglyphs, but expressing his conviction that no one would ever be able to decipher them. More than a century later (in 1782), a French botanist named Michaux sent to Paris a stone which he had found at Bagdad covered with cuneiforms. By this time the curiosity of the learned had become awakened, and the mystery surrounding these inscriptions excited the interest of the ablest scholars of Europe, who gradually accumulated a large number of specimens of the cuneiform, as other travellers brought back from the East valuable materials for study. It was long, however, before anything beyond mere conjecture was attained; and many varied and conflicting theories were put forward. The characters were said to be only fanciful designs of the Oriental architects and devoid of meaning. Again they were explained (by Witte of Rostock) as due to the work of many generations of worms. Others explained them as the writing of the Guebres. Still others viewed them as charms, cabalistic signs, astrological formulæ. Lichtenstein thought that he had found in them certain passages from the Korân written in Kufic. Kaempfer hesitated whether to explain them as Chinese or as modifications of the Hebrew. Other scholars pronounced them Runes, Oghams, Old Greek, or Samaritan.

The first light on this apparently insoluble problem was due to the acute researches of Karsten Niebuhr, who, without professing to read or interpret the inscriptions, proved the existence in them of three distinct varieties of cuneiform alphabet, instead of the single one that had been assumed before his time. The threefold inscriptions at Persepolis he then rightly explained as transcriptions of the same matter in the three alphabets. This brilliant discovery was developed by Tychsen of Rostock (1798) and Münter of Copenhagen (1800), whose labours cleared the way for the magnificent success of Georg Friedrich Grotefend (q. v.), who, on September 7th, 1802, presented to the Academy of Göttingen the first cuneiform alphabet with its phonetic equivalents. It may be observed that this date and meeting are doubly important in the history of language-study, for then was also presented the first reading of the Egyptian hieroglyphs by Heyne. Twenty years later, St. Martin demonstrated a part of the flexional system; and Burnouf, Lassen, Westergaard, Beer, Jacques, and finally Sir Henry Rawlinson followed, each with his contributions towards a more perfect understanding of the characters and of the language which they embodied. Rawlinson, it may be remarked, was the first to read and publish the 1000 or more lines of the great Behistun inscription. (See the *Journal of the Asiatic Society* for 1846.)

Inscriptions in the Persian cuneiform are usually in three parallel columns, being the same text translated into three languages and alphabets: Persian, Median (also called Scythic and New Susian), and Babylonian — these being the three great peoples under the dominion of the Achae-



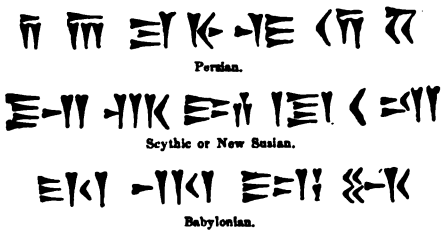
Black Obelisk with Cuneiform Inscriptions. (British Museum.)

menian kings, who thus promulgated their decrees in three languages.

(1) Babylonian. This is the most ancient and most important of the three varieties of cuneiform. With it are inscribed tablets and cylinders, giving a vast amount of information on history, archæology, law, government, and mythology.

(2) Scythic. The Scythic cuneiform is never found alone (with one exception), and represents an alphabet of some 100 characters. The language which they embody is an Ugro-Finnic dialect, of which little as yet is known.

(3) Persian. The Persian cuneiform, which always stands first in the trilingual inscriptions, is the most recent of the three, and consists of some 44 characters. It is characterized by an oblique stroke which divides its words, and the wedges of which it is composed never cross one another. The language of the Persian cuneiform is cognate with the Avestan, and is the parent tongue of the modern Persian. This character was used in the period from B.C. 570–370. In it is written the great inscription of Darius Hystaspis at Behistun, containing a genealogical record, a description of the extent of his dominions, a list of the great events of his reign, with prayers to Ormuzd and the spirits. Most of these inscriptions have been found at Persepolis (q. v.), Behistun, Naksh-i-Rustam, and Hamadan.



Persian.

Scythic or New Susian.

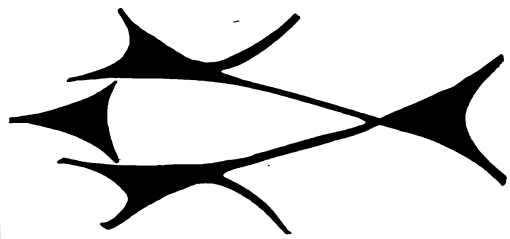
Babylonian.

The Name Darius (Dâryavas) in Cuneiform Characters.

The cuneiform characters were originally pictures of the objects which they stood for (ideographs), like the Egyptian hieroglyphics and the earlier characters in Chinese; but as time went on the forms were modified and simplified so as to lose their pictorial character, though a few still suggest the primitive design.

At first they were drawn in outline on a vegetable substance (*likhusi*), but a little later on clay, to the difficulties of which are due the first modification in the original shapes of the letters. The subsequent use of stone and metal carried this modification still further. An archaic revival, however, set in during the age of Assurbani-pal, when it became customary to use once more the most ancient characters. The signs, originally ideographic, became subsequently phonetic, denoting each a syllable. The cuneiform syllabary contains in all some 2000 signs—ideographic, syllabic, or purely phonetic—being sometimes used in one way and sometimes in another.

The characters were inscribed upon stone, glass, and metal with a chisel; and upon clay with a sharp-pointed stylus having three unequal faces—the largest for the outer and thickest wedges of the letters, the medium-sized for the medium



Archaic Cuneiform Character for "Fish."

strokes, and the smallest for the finer lines. The Babylonian clay tablets or "bricks" are in size from one inch upward, pillow-shaped, and covered with characters often so minute as to be difficult to read without a magnifying glass. (See illustration on page 179.) After the inscriptions had been made, the tablet was dried in the sun and then enclosed in a case on which the inscription was duplicated. These are styled "case-tablets." Tablets were also used by the Assyrians, especially by the literary classes; but the records of this people were very often carved upon the stone panels of their palaces and on colossal human-headed bulls. Cuneiforms have been found, likewise, on amethyst, jasper, and onyx.

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Cuneus (σφήν). A wedge. For its metaphorical uses, see EXERCITUS; THEATRUM.

Cunicŭlus (ὑπόνομος, ὑπόρυγμα). A mine or subterranean passage, so called from its resemblance to the burrowing of a rabbit.

The word is applied to natural passages underground; to sulphur mines; to the flues of furnaces; to sewers; and to the underground channels of aqueducts. But it is most commonly used as a military technical term, denoting either the "mines" of besiegers or the "countermines" of defenders. The earliest military writer, Aeneas Tacticus, gives full details as to the art of mining, including that of countermines; and most of the later writers have copied or abridged his account. Among the curious particulars given by him are the introduction of wasps, bees, and smoke into the mine, and the sounding for mines by laying the ear to the ground with a bronze shield between (*Poliorc.* 37). Another remarkable stratagem in countermining is described by Livy (xxxviii. 7) at the siege of Ambracia by the Romans, when the Ambraciots introduced into the besiegers' mine a "stink-pot" of burning feathers.

Cup. See CALATHUS; CALIX; CARCHESIUM; CULULLUS; CYATHUS; CYMBIUM; PATERA; PHIALA; POCULUM; SCAPHIUM; SCYPHUS.

Cupa. (1) A wooden cask, butt, or barrel, used like the largest earthen vessel, the *dolium*, to receive the fresh must from the wine-press (*torcular*) and to contain it during the process of fermentation. The cupa was always of wood; the *dolium*, like the *amphora*, always of earthenware. Hence of the derivatives, Fr. *cuve, cuvier*, Eng. *cooper*, follow the original meaning; while in It. *coppa*, Fr. *coupe*, Eng. *cup*, it is modified. The inferior wines were drawn for drinking from the cupa, without being bottled in *amphorae;* whence *vinum de cupa* is equivalent to our expression "from the wood." (2) Part of an olive-press. See TRAPETUM.

Cupēdo or **Cuppēdo.** A dainty, tid-bit, or delicacy of any kind. The Roman dealers in choice food were called *cupedinarii* and had their stalls in the Forum Cupedinis (Varr. *L. L.* v. 146).

Cupīdo. The god of love. See EROS.

Cura. The personification of care. See Hyginus, *Fab.* 220.

Cura, Curatēla, Curatio. See CURATOR; CURATORES.

Curātor. Curators were persons appointed either by law or by the magistrate to look after the property of certain classes of people, and to prevent its being squandered, because they were unfit or unable to properly take charge of it themselves. Those classes are mainly four: minors or *adulescentes* (i. e. persons who were *sui iuris* and between the age of puberty—twelve or fourteen [Gaius, i. 196; *Inst.* i. 22, pr.]—and twenty-five years); lunatics; interdicted prodigals; and a miscellaneous class, the *cura* of which was considerably later in origin.

The *cura* of minors is to be attributed to the fact that when a young person who was *sui iuris* reached puberty, and escaped from the supervision of his guardian (see TUTELA), he was regarded as having attained his full stature, intellectual no less than physical; he might marry and become a paterfamilias; he was liable to military service, entitled to vote in the comitia, and competent to hold public office; and he had the complete management of his own affairs. But it was felt to be a matter of necessity to give him some legal protection against designing and unscrupulous persons, for it became clear that his indiscretion and ignorance of business would frequently lead to his being overreached; and this was done, without interfering with the principle that full legal capacity was attained with puberty, by the Lex Plaetoria, passed certainly before B.C. 183, for it is mentioned by Plautus (*Pseud.* i. 3, 69), who died in that year. This statute (which appears to have first established the distinction between minority and full age) protected minors by subjecting any one who fraudulently overreached them to a *iudicium publicum* or prosecution (Cic. *de Off.* iii. 15, § 61), entailing a pecuniary fine and infamia on conviction; and after the introduction of *exceptiones* by the praetor, a minor who was fraudulently induced to enter into a contract could protect himself against action brought thereon by pleading the *exceptio legis Plaetoriae.* It being unlikely that in the face of this stringent procedure any one would have any dealings with minors whatever, the statute (Capitol. *Macr.* 10) apparently went on to provide that minors who wished to contract or deal with other persons, especially in the way of stipulation (Priscian, viii. 4; xviii. 9) and loan, should be compellable to receive a curator on their application, by whose assent to the transaction the penal consequences of the law should be avoided.

The principle of the Lex Plaetoria was carried still further by the praetor, who by means of *in integrum restitutio* protected minors generally against indiscretion causing them proprietary loss (*laesio*); he would set aside transactions into which they had entered, not only on the ground of fraud, but on a consideration of all the circumstances of the case, provided application were made to him within a year after the attainment of majority.

The Emperor Marcus Aurelius (Gaius, *Epit.* 1, 8) seems to have extended the scope of the *cura* of minors by providing that a minor might, on application to the proper magistrate, obtain a permanent curator to look generally after his property and aid him with advice. The principle was that he could not be compelled to have a general curator unless he pleased, except where he was involved in litigation; when a person who owed him money wished to discharge his debt and obtain a release (*Dig.* iv. 4, 7, 2); and possibly where he had disregarded the advice given to him by his guardian, on reaching puberty, to get one appointed for him. But apparently most minors were induced by the convenience of the system to have general curators to assist and advise them (Ulpian, *Reg.* 12, 4; Dio Cass. lii. 20).

The curators of minors were always appointed by the magistrate; a testamentary appointment in itself was void, though the magistrate would usually confirm it by nominating the same person (*Inst.* i. 23, 1; cf. Dio Cassius, xliv. 35); and, according to rule, the minor had to apply for a curator himself. The *munus* was a public one, and could not be declined except on specific grounds, carefully enumerated in the authorities (*Inst.* i. tit. 25); many curators had to give security that they would diligently look after the interests intrusted to them; and if suspected of malversation or negligence, they could be removed by the magistrate, and in cases of fraud were liable to the *suspecti crimen*, a quasi-criminal prosecution (*Inst.* i. tit. 26).

A minor was fully competent to perform legal acts, such as the conveyance of property or the making of contracts; but whether such legal acts had their full usual effect or not depended on whether they were sanctioned by the curator. Both alienations and contracts were *primâ facie* binding on him; but against both, if they were seriously prejudicial, or the curator's consensus had not been given, he could get himself *in integrum restitutus* by the magistrate (*Cod.* ii. 22, 3); and if the curator had not assented to a contract, he could not be compelled to disburse anything from the minor's property in discharge of it, or to pay costs or damages of actions brought in respect thereof by the other party. But a series of imperial enactments (*Cod.* v. 71, 16; v. 37, 22) placed him under very stringent regulations in respect of alienation of the ward's property, which as a general rule was not allowed without permission from a magistrate. If a minor wished to give himself in adrogation the curator's consent was necessary.

The cura of *furiosi* (lunatics and idiots) and interdicted prodigals or spendthrifts originated with the Twelve Tables, which placed *furiosi* under the cura of their nearest agnates, or, if there were no agnates, of their gentiles. Similarly the near relations of a *prodigus* might petition the magistrate for his interdiction from the management of his own affairs, and his subjection to the cura of his nearest agnates, though only if his property had come to him by the intestacy of his own father. In default of these *legitimi curatores*, one would be appointed for such persons by the magistrate (*Inst.* i. 23, 3).

In the time of Justinian other classes of persons were able to get a general curator by application to the magistrate, especially those suffering from weak health, impaired mental faculties, or bodily infirmity—e. g. the deaf and dumb (*Inst.* i. 23, 4). Similarly it would sometimes happen that an *impubes* would have a curator as well as a guardian—e. g. if there was litigation between himself and the latter (*Inst.* i. 21, 3), or if the latter was unfit or temporarily unable to discharge his duties (ib. 23, 5).

It will appear from what has been said that between a guardian and a curator an essential distinction lies in this, that the latter was especially intended to look after the ward's proprietary interests, whereas the former was *personae, non rei datus*.

The word *cura* has also other legal applications: (1) *cura bonorum*, as in the case of the goods of an insolvent debtor, which are secured for the benefit of his creditors; (2) *cura bonorum et ventris*, in the case of a woman being pregnant at the death of her husband; (3) *cura hereditatis*, where there is a dispute as to who is the *heres* of a person, and his supposed child is under puberty; (4) *cura hereditatis iacentis*, the charge of an inheritance of which the apparent heir has not yet declared his acceptance; (5) *cura bonorum absentis*, in the case of property of an absent person who had appointed no manager of it.

Curatōres. Public officers of various kinds under the Roman Empire, several of whom were first established by Augustus (Suet. *Aug.* 37). The most important of them were as follows:

(1) CURATŌRES ALVEI ET RIPARUM ET CLOACĀRUM, who had the charge of the navigation of the Tiber.

(2) CURATŌRES ANNŌNAE, who purchased corn and oil for the State, and sold it again at a small price among the poorer citizens. They were also called *curatores emendi frumenti et olei*, and σιτῶναι and ἐλαιῶναι. Their office belonged to the *personalia munera;* that is, it did not require any expenditure of a person's private property, but the curatores received from the State a sufficient sum of money to purchase the required amount (*Dig.* 50, tit. 8, s. 9, § 5).

(3) CURATŌRES AQUARUM. (See AQUAE DUCTUS.)

(4) CURATŌRES CALENDARII, who had the care in municipal towns of the *calendaria;* that is, the books which contained the names of the persons to whom public money, which was not wanted for the ordinary expenses of the town, was lent on interest. The office belonged to the *personalia munera*.

(5) CURATORES LUDŌRUM, who had the care of the public games as special commissioners. Persons of rank appear to have been usually appointed to this office (Tac. *Ann.* xi. 35; xiii. 22; Suet. *Calig.* 27).

(6) CURATORES OPĒRUM PUBLICORUM, who had the care of all public buildings, such as the theatres, baths, aqueducts, etc., and agreed with the contractors for all necessary repairs to them. Their duties under the Republic were discharged by the aediles and the censors.

(7) CURATŌRES REGIONUM, who had the care of the fourteen districts into which Rome was divided, and whose duty it was to prevent all disorder and extortion in their respective districts. This office was first instituted by Augustus (Suet. *Aug.* 30). There were usually two officers of this kind for each district. Alexander Severus, however, appears to have appointed only one for each; but these were persons of consular rank, who were to

have jurisdiction in conjunction with the *praefectus urbi* (Lamprid. *Alex. Sev.* 33).

(8) CURATŌRES REIPUBLĪCAE (with the name of the community added), also called *logistae*, who administered the landed property of municipia. These were appointed by the emperors. Ulpian wrote a separate work, *De Officio Curatoris Reipublicae.*

(9) CURATŌRES TABULĀRUM PUBLICĀRUM, three magistrates appointed by Tiberius in A.D. 16, to assist in keeping the public records.

(10) CURATŌRES VIĀRUM. See VIAE.

Curculio. "The Guzzler"; a comedy of Plautus with a slender plot, and written to ridicule the ways of parasites. It was composed later than B.C. 193. It is noticeable as having a sort of parabasis (q. v.) in the fourth act (sc. i.). An edition in Latin and German is that of Geppert (Berlin, 1845).

Cures. An ancient town of the Sabines, celebrated as the birthplace of T. Tatius and Numa Pompilius; from this town the Romans are said to have derived the name of Quirites (q. v.).

Curētes (Κουρῆτες). In Cretan mythology the Curetes were demigods armed with weapons of brass, to whom the new-born child Zeus was committed by his mother Rhea for protection against his father Cronus. They drowned the cries of the child by striking their spears against their shields. They gave their name to the priests of the Cretan goddess Rhea and of the Idaean Zeus, who performed noisy war-dances at the festivals of those deities. See CORYBANTES; RHEA; ZEUS.

Curētis. (1) A name given to Crete, as being the residence of the Curetes (Ovid, *Met.* viii. 136). See CURETES. (2) The earlier name of Aetolia.

Curia. A word which signifies both a division of the Roman people and the place of assembly for such a division.

(1) Each of the three ancient Romulian tribes, the Ramnes, Tities, and Luceres, was subdivided into ten curiae, so that the whole body of the populus was divided into thirty curiae (Liv. i. 13). It has commonly been asserted that the plebeians had no connection whatever with the curiae, and that the clients of the patricians were members of the curiae only in a passive sense. But Mommsen has adduced strong reasons for denying the purely patrician character of the curiae (*Röm. Forsch.* i. 140–150), and accepting the view of Dionysius (iv. 12, 20) that plebeians were admitted. In B.C. 209, we find a plebeian elected as Curio Maximus, and, according to all analogy, plebeians must have been admitted to the curiae long before one of them could be found holding the highest post of dignity. Plebeians also are represented as existing and voting side by side with patricians before the institution of any other than the Comitia Curiata. The extinction of the functions of the curiae is nowhere mentioned as a result of the decay of the patriciate. Again, the thirty lictors who represented the curiae, and therefore must have had the right of voting there, were plebeians. There is no reason whatever to believe that the right of making wills and adoptions before the curiae was limited to patricians, and we have one positive instance of a plebeian adopting before the curiae in the case of Clodius. Hence the common theory of the purely patrician character of the curiae must be abandoned. There is no historical evidence to show when the plebeians became members of them, but it is a reasonable conjecture that they were admitted at the time of the expulsion of the kings, when the Comitia Curiata lost their political power by the development of the Comitia Centuriata (Mommsen, *Hist.* i. 264). All the members of the different gentes belonging to one curia were called, in respect of one another, *curiales*. Each curia as a corporation had its peculiar *sacra* (Fest. pp. 17–245), and besides the gods of the State they worshipped other divinities and with peculiar rites and ceremonies. For such religious purposes each curia had its own place of worship, called *curia*, which at first may have contained nothing but an altar, afterwards a *sacellum*, and finally a building in which the curiales assembled for the purpose of discussing political, financial, religious, and other matters (Paul. Diac. pp. 62, 64; Dionys. ii. 50). The religious affairs of each curia were taken care of by a priest, *curio*, who was assisted by another called Flamen Curialis. (See CURIO.) The thirty curiae had their own distinct names, which are said to have been derived from the names of the Sabine women who had been carried off by the Romans, though it is evident that some derived their names from certain districts or from ancient eponymous heroes. Few of these names only are known, such as curia Titia, Faucia, Calabra, Foriensis, Rapta, Veliensis, Tifata (Paul. Diac. pp. 49, 366; Fest. p. 174; Liv. i. 13). O. Gilbert has lately (*Gesch. und Topogr. der Stadt Rom im Alterthum*, 2 vols. 1883, 1885) advocated, with much ingenuity and learning, a theory that the curiae were based originally upon the gradual occupation of the seven hills of the Septimontium by tribes of different origin, and their ultimate federation.

(2) CURIA (βουλευτήριον) is also used to designate the place in which the Senate held its meetings. From this there gradually arose the custom of calling the Senate itself *curia* in the coloniae and municipia, but never the Senate of Rome. (See DECURIO). The official residence of the Salii, which was dedicated to Mars, was likewise styled *curia* (Cic. *De Div.* i. 17; Dionys. xiv. 5; Plut. *Camill.* 32).

The history and site of the Senate-house at Rome have been much discussed. Built by Tullus Hostilius (Varr. *L. L.* v. 155–156), the Curia Hostilia was burned at the funeral of Clodius (B.C. 52). Successive restorations by a son of Sulla and by Augustus are recorded in the names C. Cornelia and C. Iulia. Under Domitian the C. Iulia was again rebuilt. A still later building, ascribed to Diocletian, has been identified with the present church of S. Adriano on the northeast of the Forum. It is of brick, ornamented with stucco and marble. See Middleton, *Ancient Rome in 1888*; id. *Remains of Ancient Rome*, i. pp. 237, 385; ii. 139.

Curiāles. See CURIA.

Curiāta Comitia. See COMITIA.

Curiatii. A celebrated Alban family. Three brothers of this family fought with three Roman brothers, the Horatii, and were conquered by the latter. In consequence of their defeat Alba became subject to Rome. See HORATIUS, p. 843.

Curio. The person who stood at the head of a *curia* and had to manage its affairs, especially those of a religious nature. In their administration he was assisted by another priest, called Flamen Curialis. As there were thirty *curiae*, the number

of curiones was likewise thirty, and they formed a college of priests, which was headed by one of them bearing the title of *curio maximus*. In later times he was elected by the people, but originally probably by co-optation.

Curio. (1) GAIUS, praetor B.C. 121, but did not attain to the consulship. Cicero speaks with praise of his oratory, an opinion founded, not on personal knowledge, but on the speeches he had left. (2) C. SCRIBONIUS, consul with Gnaeus Octavius, B.C. 76. On returning from the province of Macedonia, he triumphed over the Dardani, as proconsul, B.C. 72. Cicero often mentions him, and in his *Brutus* (cap. 49) enumerates him among the Roman orators, along with Cotta and others. (3) C. SCRIBONIUS, son of the preceding, a turbulent and unprincipled man, and an active partisan of Iulius Caesar's. Being deeply involved in debt when tribune of the plebs, Caesar gained him over by paying for him what he owed (Plut. *Pomp.* 58), and Curio immediately exerted himself with great vigour in his behalf. Caesar, it seems, was under obligations to him before this, since Curio is said to have saved his life when he was leaving the Senate-house after the debate about Catiline's accomplices, his personal safety being endangered by the young men who stood in arms around the building (Plut. *Caes.* 8). Plutarch ascribes Antony's early initiation into licentious habits to his acquaintance with Curio. On the breaking out of the Civil War, Caesar, after having possessed himself of Rome, sent Curio to take charge of Sicily. The latter subsequently crossed over from this island into Africa, with an armed force, against Iuba and the followers of Pompey, but was defeated and slain.

Curiosolĭtes. A people of Gaul, forming part of the Armoric tribes. Their territory lay to the northeast of the Veneti, and answers to what is now the territory of St. Malo, between Dinant and Lamballe, in the department Côtes-du-Nord.

Curĭtis. A name given to Iuno and said to be derived from the Sabine *curis*, "a spear" (Macrob. *Saturn.* i. 9). See QUIRITES.

Curium (Κούριον). A city of Cyprus, on the southern coast, or rather, according to the ancients, at the commencement of the western shore, at a small distance from which, to the southeast, there is a cape which bears the name of Curias. Curium is said to have been founded by an Argive colony, and it was one of the nine royal cities of Cyprus. See CYPRUS.

Curius Dentātus, MANIUS. A Roman, celebrated for his warlike achievements, and also for the primitive simplicity of his manners. In his first consulship (B.C. 290) he triumphed twice, once over the Samnites and then over the Sabines, and in this same year also he obtained an ovation for his successes against the Lucanians. He afterwards (B.C. 275), in his third consulship, triumphed over Pyrrhus and the Samnites. It was on this occasion that the Roman people first saw elephants led along in triumph (Flor. i. 18; Plin. *H. N.* viii. 6; Eutrop. ii. 14), and it was this victory that drove Pyrrhus from Italy. The simple manners of this distinguished man are often referred to by the Roman writers. When the ambassadors of the Samnites visited his cottage, they found him, according to one account, sitting on a bench by the fireside, and eating out of a wooden bowl (Val. Max. iv. 3, 5), and, according to Plutarch, boiling turnips. On their attempting to bribe him with a large sum of gold, he at once rejected their offer, exclaiming that a man who could be content to live as they saw him living had no need whatever of gold, and that he thought it more glorious to conquer the possessors of it than to possess it himself. His scanty farm and humble cottage, moreover, were in full accordance with the idea which Curius had formed of private wealth; for, after so many achievements and honours, he declared that citizen a pernicious one who did not find seven acres (*iugera*) sufficient for his subsistence (Plin. xviii. 3). According to Pliny, Dentatus was so named because born with teeth (*cum dentibus*) (*H. N.* vii. 15).

Curotrŏphos (κουροτρόφος). "Nurse of children." The title of several Greek goddesses—for instance, Gaea—who were regarded as protectresses of youth. Cf. Hesiod, *Theog.* 450; Macrob. *Saturn.* i. 10, 19, 20.

Currus, dim. **Curriculum** (ἅρμα). A chariot, a car. These terms appear to have denoted those two-wheeled vehicles for the carriage of persons which were open overhead, thus differing from the *carpentum* (q. v.), and closed in front, in which they differed from the *cisium* (q. v.). One of the most essential parts in the construction of the currus was the ἄντυξ, or rim; and it is accordingly seen in all the chariots which are represented in this article. Another indispensable part was the axle, made of oak (φήγινος ἄξων), and sometimes also of ilex, ash, or elm. The cars of Heré and Poseidon have metallic axles. One method of making a chariot less liable to be overturned was to lengthen its axle, and thus to widen the base on which it stood. The axle was firmly fixed under the body of the chariot, which, in reference to this circumstance, was called ὑπερτερία, and which was often made of wicker-work, enclosed by the ἄντυξ. Fat (λίπος) and pressed olives (*amurca*) were used to grease the axle.

The wheels (κύκλα, τροχοί, *rotae*) revolved upon the axle, as in modern carriages; and they were prevented from coming off by the insertion of pins (ἔμβολοι) into the extremities of the axle (ἀκραξονία). Pelops obtained his celebrated victory over Oenomaüs through the artifice of Hippodamia, who, wishing to marry Pelops, persuaded Myrtilus, the charioteer of his adversary, to omit inserting one of the linchpins in the axle of his car, or to insert one of wax. She thus caused the overthrow and death of her father, Oenomaüs, and then married the conqueror in the race.

Sir W. Gell describes, in the following terms, the wheels of three cars which were found at Pompeii: "The wheels light, and dished much like the modern, 4 feet 3 inches diameter, 10 spokes, a little thicker at each end." These cars were probably intended for the purposes of common life. From Xenophon we learn that the wheels were made stronger when they were intended for the field of battle. After each excursion the wheels were taken off the chariot, which was laid on a shelf or reared against a wall, and they were put on again whenever it was wanted for use.

The parts of the wheel were as follows:

(*a*) The nave or hub, called πλήμνη, χοινικίς, *modiolus*. The last two terms are founded on the resemblance of the nave to a modius or bushel.

The nave was strengthened by being bound with an iron ring, called πλημνόδετον.

(*b*) The spokes, κνῆμαι (literally, "the legs"), *radii*. We have seen that the spokes were sometimes ten in number. In other instances they were eight (κύκλα ὀκτάκνημα), six, or four. Instead of being of wood, the spokes of the chariot of the Sun, constructed by Hephaestus, were of silver (*radiorum argenteus ordo*).

(*c*) The felly, ἴτυς. This was commonly made of some flexible and elastic wood, such as poplar or the wild fig, which was also used for the rim of the chariot; heat was applied to assist in producing the requisite curvature. The felly was, however, composed of separate pieces, called arcs (ἀψῖδες). Hence the observation of Plutarch that, as a "wheel revolves, first one *apsis* is at the highest point, and then another." Hesiod evidently intended to recommend that a wheel should consist of four pieces.

(*d*) The tire, ἐπίσωτρον, *canthus*. Homer describes the chariot of Heré as having a tire of bronze upon a golden felly, thus placing the harder metal in a position to resist friction and to protect the softer. The tire was commonly of iron.

All the parts now enumerated are seen in an ancient chariot preserved in the Vatican, a representation of which is given in the following illustration.

Currus. (Vatican.)

This chariot, which is in some parts restored, also shows the pole (ῥυμός, *temo*). It was firmly fixed at its lower extremity to the axle, whence the destruction of Phaëthon's chariot is represented by the circumstance of the pole and axle being torn asunder (*temone revulsus axis*). At the other end (ἀκρορρύμιον) the pole was attached to the yoke, either by a pin (ἔμβολος), as shown in the chariot above engraved, or by the use of ropes and bands. See IUGUM.

Carriages with two, or even three, poles were used by the Lydians. The Greeks and Romans, on the other hand, appear never to have used more than one pole and one yoke, and the currus thus constructed was commonly drawn by two horses, which were attached to it by their necks, and therefore called δίζυγες ἵπποι, συνωρίς, *gemini iugales, equi biiuges*.

If a third horse was added, as was not unfrequently the case, it was fastened by traces. It may have been intended to take the place of either of the yoke-horses (ζύγιοι ἵπποι) which might happen to be disabled. The horse so attached was called παρήορος. When Patroclus returned to battle in the chariot of Achilles, two immortal horses, Xanthus and Balius, were placed under the yoke; a third, called Pedasus, and mortal, was added on the right hand; and, having been slain, caused confusion, until the driver cut the harness by which this third horse was fastened to the chariot.

Currus with Three Horses. (Ginzrot.)

Ginzrot has published two drawings of chariots with three horses from Etruscan vases in the collection at Vienna. The ἵππος παρήορος is placed on the right of the two yoke-horses. We also observe traces passing between the two ἄντυγες, and proceeding from the front of the chariot on each side of the middle horse. These probably assisted in attaching the third or extra horse.

The Latin name for a chariot and pair was *biga*. (See BIGA.) When a third horse was added, it was called *triga;* and, by the same analogy, a chariot and four was called *quadriga;* in Greek, τετραωρία or τέθριππος.

The horses were commonly harnessed in a quadriga after the manner already represented, the two strongest horses being placed under the yoke, and the two others fastened on each side by means of ropes. This is implied in the use of the epithets σειραῖος or σειραφόρος, and *funalis* or *funarius*, for a horse so attached. The two exterior horses were further distinguished from one another as the right and the left trace-horse. In a chariot-race described by Sophocles, the driver, aiming to pass the goal, which is on his left hand, restrains the nearest horse, and gives the reins to that which was farthest from it—viz., the horse in traces on the right hand (δεξιὸν δ' ἀνεὶς σειραῖον ἵππον). In the splendid triumph of Augustus after the battle of Actium, the trace-horses of his car were ridden by two of his young relations. Tiberius rode, as Suetonius relates, *sinisteriore funali equo*, and Marcellus *dexteriore funali equo*. As the works of ancient art, especially fictile vases, abound in representations of quadrigae, numerous instances may be observed in which the two middle horses (ὁ μέσος δεξιὸς καὶ ὁ μέσος ἀριστερός) are yoked together as in a biga; and, as the two lateral ones have collars (λέπαδνα) equally with the yoke-horses, we may presume that from the top of these proceeded the ropes which were tied to the rim of the car, and by which the trace-horses assisted to draw it. The first figure in the following illustration is the chariot of Aurora, as painted on a vase found at Canosa. The reins of the two middle horses pass through rings at the extremities of the yoke. All the particulars which have been mentioned are still more distinctly seen in the second figure, taken from a terra-cotta at Vienna. It represents a chariot overthrown in passing the goal at the circus.

The charioteer having fallen backwards, the pole and yoke are thrown upwards into the air; the two trace-horses have fallen on their knees, and the two yoke-horses are prancing on their hind-legs.

If we may rely on the evidence of numerous works of art, the currus was sometimes drawn by four horses without either yoke or pole; for we

Currus with Four Horses.

see two of them diverging to the right hand and two to the left, as in the beautiful cameo given below, which represents Apollo surrounded by the signs of the zodiac. If the ancients really drove the quadriga thus harnessed, we can only suppose the charioteer to have checked its speed by pulling up the horses and leaning with his whole body backwards, so as to make the bottom of the car at its hindermost border scrape the ground—an act and an attitude which seem not unfrequently to be intended in antique representations.

The currus, like the *cisium*, was adapted to carry two persons, and on this account was called in Greek *δίφρος*. One of the two was, of course, the driver. He was called *ἡνίοχος*, because he held the reins, and his companion *παραιβάτης*, from going by his side or near him. Though in all respects superior, the *παραιβάτης* was often obliged to place himself *behind* the *ἡνίοχος*. He is so represented in the *biga* at page 92, and in the *Iliad* Achilles himself stands behind his charioteer Automedon.

Four-horse Chariots on Gems. (Berlin Museum.)

On the other hand, a personage of the highest rank may drive his own carriage, and then an inferior may be his *παραιβάτης*, as when Nestor conveys Machaon (*πάρ' δὲ Μαχάων βαῖνε*), and Heré, holding the reins and whip, conveys Athené, who is in full armour. In such cases a kindness, or even a compliment, was conferred by the driver upon him whom he conveyed, as when Dionysius, tyrant of Sicily, "himself holding the reins, made Plato his *παραιβάτης*." In the contest which has been already referred to, and which was so celebrated in Greek mythology, Oenomaüs intrusts the reins to the unfaithful Myrtilus, and assumes the place of his *παραιβάτης*, while Pelops himself drives with Hippodamia as his *παραιβάτις*, thus honouring her in return for the service she had bestowed.

The Persepolitan sculptures, and the innumerable paintings discovered in Egyptian tombs, concur with the historical writings of the Old Testament, and with the testimony of other ancient authors, in showing how commonly chariots were employed on the field of battle by the Egyptians, the Persians, and other Asiatic nations. The Greek poetry of the Heroic Ages proves with equal certainty the early prevalence of the same custom in Greece. The *ἀριστῆες*—i. e. the nobility, or men of rank—who wore complete suits of armour, all took their chariots with them, and in an engagement placed themselves in front. Such were the *ἱππεῖς*, or cavalry of the Homeric period—the precursors of those who, after some centuries, adopted the less expensive and ostentatious practice of riding on horseback, but who, nevertheless, in consideration of their wealth and station, still maintained their own horses, rather to aid and exhibit themselves individually on the field than to act as members of a compact body. In Homer's battles we find that the horseman—who, for the purpose of using his weapons and in consequence of the weight of his armour, is under the necessity of taking the place of *παραιβάτης*—often assails or challenges a distant foe from the chariot; but that, when he encounters his adversary in close combat, they both dismount, "springing from their chariots to the ground," and leaving them to the care of the *ἡνίοχοι*. So likewise Turnus is described by Vergil, *Desiluit Turnus biiugis; pedes apparat ire Comminus*. As soon as the hero had finished the trial of his strength with his opponent, he returned to his chariot, one of the chief uses of which was to rescue him from danger. When Automedon prepares to encounter both Hector and Aeneas, justly fearing the result, he directs his charioteer, Alcimedon, instead of driving the horses to any distance, to keep them "breathing on his back," and thus to enable him to effect his escape in case of need.

These chariots, as represented on bas-reliefs and fictile vases, were exceedingly light, the body often consisting of little besides a rim fastened to the bottom and to the axle. Unless such had been really their construction, it would be difficult to imagine how so great a multitude of chariots could have been transported across the Aegean Sea. The light and simple construction of war-chariots is also supposed by Vergil, when he represents them as suspended with all kinds of armour on the entrance to the temple of the Laurentian Picus.

We have already seen that it was not unusual in the Homeric battles to drive three horses, one being a *παρήορος*; in a single instance, that of Hector, four are driven together. In the games, the use of this number of horses was, perhaps, even more common than the use of two. The form of the chariot was the same, except that it was more elegantly decorated. But the highest style of ornament was reserved to be displayed in the quad-

rigae in which the Roman generals and emperors rode when they triumphed. The body of the triumphal car was cylindrical, as we often see it represented on medals. It was enriched with gold (*aureus currus*) and ivory. The utmost skill of the painter and the sculptor was employed to enhance its beauty and splendour. More particularly the extremities of the axle, of the pole, and of the yoke were highly wrought in the form of animals' heads. Wreaths of laurel were sometimes hung round it (*currus lauriger*), and were also fixed to the heads of the four snow-white horses. The car was elevated so that he who triumphed might be the most conspicuous person in the procession, and, for the same reason, he was obliged to stand erect (*in curru stantis eburno*). A friend, more especially a son, was sometimes carried in the same chariot by his side. When Germanicus celebrated his triumph, the car was "loaded" with five of his children in addition to himself. The triumphal car had, in general, no pole, the horses being led by men who were stationed at their heads.

The chariot was an attribute not only of the gods, but of various imaginary beings, such as Victory, often so represented on coins, vases, and sculptures; Night; and Aurora, whom Vergil represents as driving either two horses or four, in this agreeing with the figure in the illustrations on p. 445. In general, the poets are more specific as to the number of horses in the chariots of the deities, and it rarely exceeded two. Jupiter, as the father of the gods, drives four white horses when he goes armed with his thunderbolt to resist the giants; Pluto is drawn by four black horses.

The chariots of Jupiter and of the Sun are, moreover, painted on ancient vases with wings proceeding from the extremities of the axle (*πτηνὸν ἅρμα*; *volucrem currum*).

These supernatural chariots were drawn not only by horses, but by a great variety of brute or imaginary beings. Thus Medea received from the Sun a car with winged dragons. Juno is drawn by peacocks, Diana by stags, Venus by doves or swans, Minerva by owls, Mercury by rams, and Apollo by griffins. To the car of Bacchus, and consequently of Ariadné, are yoked centaurs, tigers, and lynxes.

Chariots executed in terra-cotta (*quadrigae fictiles*), in bronze, or in marble, an example of which last is shown in the annexed illustration from an

Biga. (Sala della Biga, Vatican.)

ancient chariot in the Vatican, were among the most beautiful ornaments of temples and other public edifices.

No pains were spared in their decoration, and Pliny informs us that some of the most eminent artists were employed upon them. In numerous instances they were designed to perpetuate the fame of those who had conquered in the chariot-race. As the emblem of victory, the *quadriga* was sometimes adopted by the Romans to grace the triumphal arch by being placed on its summit; and even in the private houses of great families, chariots were displayed as the indications of rank or the memorials of conquest and of triumph.

Cursive Writing. See ALPHABET; PALAEOGRAPHY.

Cursor, L. PAPIRIUS. See PAPIRIUS.

Cursōres. (1) Slaves whose duty it was to run before the carriages of their masters, for the same purpose as modern outriders. They were not used during the times of the Republic, but appear to have first come into fashion in the middle of the first century of the Christian era. The word *cursores* was also applied to all slaves whom their masters employed in carrying letters, messages, etc. (See CURSUS PUBLICUS.) (2) Runners in the foot-race, or competitors in the chariot race. See CURSUS.

Cursus (*δρόμος, τρόχος*). Foot-racing. In historic times, at the national festivals of Greece, several species of it had come into vogue. We may distinguish four sorts: (*a*) the *στάδιον* (or simply *δρόμος*); (*b*) the *δίαυλος*; (*c*) the *ἐφίππιος* or *ἵππιος δρόμος*; (*d*) the *δολιχὸς δρόμος* (or *δόλιχος*, proparox). A strange feature in these races was that they were not run on hard and firm ground (Lucian, *Anachars.* 27), but over a deeply sanded surface.

(*a*) The *στάδιον* was a race in which the runners (*σταδιοδρόμοι*) traversed the arena in a direct line (whence it was called *εὐθύς, ἄκαμπτος*) from one extremity to the other. This distance, as measured by the Olympic stadium, which became the general standard, was about 600 feet. The *στάδιον* corresponds to our "sprint," in which the runner does the whole run at his highest speed.

(*b*) The *δίαυλος*, or double course (properly = double pipe), required that the runners (*διαυλοδρόμοι*) should, after traversing the arena as in the *στάδιον*, turn round a post (*καμπτήρ*) and run back to their starting-point. Hence it was called *δρόμος κάμπειος* (from *καμπή* = *flexus*).

(*c*) The *ἐφίππιος* or *ἵππιος* did not, as might seem from its name, signify a horse-race, but a race of sufficient length to try the power of a horse. (See Hermann-Blümner, *Privatalt.* p. 346.) It was a test therefore of endurance as well as speed, being four stadia in length; that is, twice the *δίαυλος*.

(*d*) The true test of staying power, however, was the *δόλιχος* or long race, added to the Olympic Games (according to Philostratus, *Gymn.* 12) in Olymp. 15. The length of this race has been variously described as seven, twelve, twenty, or twenty-four stadia. We may suppose that it differed on different occasions.

Competition in foot-racing was open to runners of all ages, whether boys (*παῖδες*), striplings (*ἀγένειοι*), or grown men (*ἄνδρες*). Only those who belonged to the same class, as regards age (*ἡλικιῶται*), were permitted to compete with one another; seniors, of course, not being allowed to enter against their juniors. In Sparta even girls ran.

The competitors, being too numerous to contend all together, were entered in successive groups (*τάξεις*); those who should form each group, as

well as the order in which the groups should run, being determined by lot (*συνταχθῆναι ὑπὸ τοῦ κλήρου*). When all the *τάξεις* in turn had run, the victors in each were formed into one group, which ran a final heat for the prize.

It is doubtless owing to their want of instruments for accurately measuring small portions of time that the Greeks have left us scarcely any means of computing the speed which foot-racers attained in the various kinds of running.

For some special forms of the foot-race, see LAMPADEDROMIA and STAPHYLODROMIA.

We have very meagre information regarding foot-racing as practised by the Romans. According to Dionysius of Halicarnassus (vii. 71, 73), it formed part of the Ludi Magni from the time of their institution. He, too, tells us that the runners wore the *subligaculum* round their loins. In the Capitoline Games (Dio Cass. lxvii. 8) young women, after the Spartan fashion, took part in the competition. Beyond these scanty notices and vague references to running for healthful exercise in the Campus Martius, very little has been handed down to us. This running in the Campus was not always competitive. That it was sometimes so, however, is plain from Martial, iv. 19. For chariot-racing, see CIRCUS and HIPPODROMUS.

Cursus Publicus. The postal-service of the Roman Empire.

Persia under Darius, son of Hystaspes, affords the earliest instance of a national postal-service. Mention is indeed made (*Liberat. Brev.* 23) of a class called *symmaci* as existing in the most ancient times among the Egyptians for the conveyance of letters by land, but we have no grounds for thinking that a postal-system was established in Egypt as a branch of the administration. In the Persian dominions, however, as we learn from Herodotus (iii. 28; vi. 105; viii. 98), horsemen, stationed at intervals and relieving one another, conveyed the imperial will in all directions from Susa, Ecbatana, or Babylon. The service was called *ἀγγαρήϊον*, and the couriers, *ἄγγαροι*. Messages of lesser urgency were carried by *ἡμεροδρόμοι*. In Greece there are no evidences of any such service, at least upon a similar scale, for the *hemerodromi* mentioned by Corn. Nepos (*Milt.* iv. 3) can scarcely have been a permanent institution. This was probably due to the geographical smallness of Greece; still more, however, to the utter absence of political unity among the Greeks, and the want of facilities for land traffic, in contrast with the easy communications by sea. But the vast extent of the Roman dominions, and the centralization of imperial functions in a single hand, again furnished the conditions of a postal-service, which accordingly arose and became a most important instrument of State administration. The practical wisdom of the Romans had from the beginning of their conquests taught them to make roads throughout the territories which they subdued, whence resulted a system of highways connecting the remotest parts of the Empire with Rome. These not only facilitated the marching of troops, but served the general purposes of transport and the conveyance of intelligence, forming, as they did, the material *condicio sine qua non* of the future *cursus publicus*. Within the last century of the Republic, also, certain practices had already been established, by which the development of the postal-service was largely conditioned. We now proceed to give some account of these.

Under the Republic, after the conquest of Italy, government officials despatched from Rome on public business were empowered to impose arbitrary requisitions on the subject Italians (*deditícii*) to supply them with necessaries for travelling. Among the Italian allies such functionaries usually obtained food, lodging, and means of transport from their guest-friends or from the principal personages in the friendly States which they visited. But when the Roman dominions included extra-Italian provinces, the fine distinction made in Italy between subjects and allies (*socii*) was in the provinces neglected, and the provincial allies were as summarily requisitioned by a *legatus* as were the provincial subjects. Senators or citizens employed on a public mission abroad received from the Senate a mandate (*diploma*) requiring subjects and allies alike to supply them with means of transport and other necessaries at all the successive stages of their journey. This in the natural course of things led to grave hardships, and complaints frequently arose. Restrictive enactments became necessary; and we read that Cato the Elder, when praetor in Sardinia, diminished or removed the expenses entailed upon the people of that island by the entertainment of the praetors officiating among them (Liv. xxxii. 27). It is doubtful, however, whether Cato issued a formal edict, or whether his good example alone operated towards the relief of the sufferers.

Among the various embassies which thus became grounds of hardship to the provincials there was one which deserves especial notice. This was called *libera legatio*, being a sort of mission from which all State employment was absent, granted as a favour sometimes to distinguished men, lasting for several years, and carrying with it all the previously mentioned liabilities on the part of the provincials. The *libera legatio*, owing to the indefiniteness of the privileges it conveyed, became a fearful cause of oppression. A law was carried in B.C. 63 by Cicero (Cic. *De Leg.* iii. 8, 18) restricting abuses of the *libera legatio* and limiting its duration to one year; but the reform thus effected was short-lived, for Iulius Caesar (Cic. *Ad Att.* xv. 11) again extended the term of a *libera legatio* to a possible five years.

During the last period of the Republic the Senate had frequent occasions for communicating in despatches with their generals or provincial governors, as well as with allied kings and States. For the conveyance of such despatches the authorities employed freedmen, slaves, or a certain class of couriers called *stratores* (*sternere*, "to saddle"). A class of messengers also existed called *tabellarii*. For pressing messages a general usually employed mounted men detached from his own staff. The *publicani*, as especially interested in transmitting and receiving intelligence to and from Rome, had a special class of *tabellarii*, whose services, however, were often borrowed by the magistrates, or by the *negotiatores*, speculators in corn or money, who were in constant relations with the provincial governors and with the *publicani*. The ships of the allies also were employed for the use of magistrates engaged abroad on public business. Thus for the purposes of transport and the conveyance of intelligence the dealings of the home government with the provincials were regulated

mainly by the principle that the incidental labour and expenses should be borne as far as possible by the latter, while the interests to be served were those of the government alone.

It only remained for the Empire to organize and develop the system which had been established under the republican *régime*. The immense advantages of such an organization as a portion of the imperial administration were sufficiently obvious. Augustus accordingly appointed mounted couriers (*stratores* or *speculatores*) to be employed along the principal roads (Suet. *Aug.* 49). This implies the institution of stations (*mutationes*), at which they should relieve one another. But as this arrangement provided only for the conveyance of intelligence, it required to be supplemented by a transport system for the conveyance of money or other valuables of considerable weight. The necessity of constructing postal-stations ensued. The stations were called *mansiones*, which, being intended for lodgings, as their name indicates, were furnished not only with a supply for the immediate wants of man and beast, but also with the accommodation suitable for travellers. The *mansiones* were not so numerous along a road as the *mutationes*, or changing-stages. In accordance with republican precedent the expenses of the transport and postal system generally continued to fall upon the communities through whose territories the lines of stations lay. They accordingly had to provide conductors, guards, drivers, together with beasts of burden and rolling-stock, on receipt of the emperor's order (*diploma*), or that of the head of the postal system (a functionary designated in Trajan's time as *ab vehiculis*), who was generally a freedman of the emperor. Such warrants for the use of the post were issued occasionally by the consul, by the praefect of the praetorians, or by the governor of a province, but in all cases only with the emperor's special authority. While the document entitling to the use of the *cursus*, by virtue of being stamped with the emperor's seal, was called *diploma* (and other names which will hereafter be referred to), the right of issuing postal-warrants was, at least until a late period, called *evectio*. The expenses, moreover, of constructing stations and stocking them with necessaries had to be borne by the neighbouring communities. Along the line of one day's journey there were six or eight sets of stables, each of which had to maintain a total of forty beasts, including horses, mules, asses, etc. The communities also were bound to furnish and maintain the teams and to keep the stables in repair; they had further to secure the services of muleteers (*muliones*), mule-doctors (*mulomedici*), wheelwrights (*carpentarii*), grooms (*hippocomi*), and conductors or guards (*vehicularii*). From these heavy burdens Nerva relieved the people of Italy, and to commemorate his act a medal was struck bearing the inscription *vehiculatione Italiae remissa* (where *vehiculatio* = *cursus publicus*). Trajan, however, re-authorized (Plin. *Ep.* x. 121) the issue of postal-warrants in Italy, but restricted them to cases in which he had been personally consulted. We read (Spart. *Hadr.* 7) that Hadrian *statum cursum fiscalem instituit, ne magistratus hoc onere gravarentur*. According to Hirschfeld, in his note to these words, *cursus fiscalis* is in Spartianus equivalent to *cursus vehicularius*, and the emphasis lies upon the word *statum*. According to his view, therefore, the meaning of the whole sentence is that Hadrian made the postal-service throughout the Empire a department of the State administration, and appointed fixed stations, superintended by government officials, in order to relieve the *municipal* magistrates of all responsibility for them. Despite, however, these and other efforts in this direction, it was not until the time of Septimius Severus (Spart. *Sever.* 14) that the expenses of the post generally were made chargeable to the imperial treasury. But, even when this had been done, the subjects still continued to suffer, nor did any subsequent legislation materially alleviate the burden with which the *cursus* pressed upon them. Differences of opinion exist as to the exact nature of the reforms or changes attributed respectively to Nerva, Trajan, and the others above mentioned. Humbert says we must at least suppose, as Hudemann does, that Nerva entirely remitted, though only to Italy, the expenses of the service, so that the salaries of officials engaged in it, as well as the material cost, became alike chargeable to the treasury; that Trajan contented himself with merely checking the abuse of *evectio*; while Hadrian, besides extending the organization of the post through the whole Empire, must apparently have imposed the charges of it upon the *fiscus*; that Antoninus Pius again, like Trajan, making a step backwards, confined the contemplated reform to a mere restriction of expenses and of the right of issuing post-warrants; that Septimius Severus completely reorganized the *vehicularium munus*, and imposed the charges of it, in Italy and the rest of the Empire alike, upon the *fiscus* alone; but that the last and radical reform was incapable of maintaining itself, owing to the burdens it entailed upon the treasury. Diocletian, Constantine, and their successors all strove to perfect the organization of the post, and to define exactly what the liabilities of the cities in regard to it should be, together with determining the question who should have the *evectio*, or right of granting postal permits, and under what circumstances they might be justly granted.

In the later times of the Roman Empire the post became an ever-increasing burden to the cities; and as it injured them, in the same degree it prepared the way for its own ruin. Nevertheless a treaty ratified between Rome and Persia in A.D. 565 (Menander, *Prot.* p. 360, ed. Bonn) assured to the natives of the frontier provinces of the two empires the uses of the postal-service to and fro between them. See A. de Rothschild, *Hist. de la Poste aux Lettres depuis ses Origines* (Paris, 1873).

Curtius, GEORG. One of the most distinguished classicists and philologists of the present century, born at Lübeck, April 16th, 1820. He pursued his studies at Bonn and Berlin, teaching for a time at the latter place and at Dresden. In 1849, he was made Professor Extraordinarius of Classical Philology at Prague, becoming in 1851 Professor Ordinarius. From Prague he was called in 1854 to a like chair at Kiel, and in 1862 to Leipzig. He died August 12th, 1885.

Curtius was the last and one of the greatest of the "old school" of classical philologists, and formulated in their final expression their etymological views. He was also profoundly learned in Greek, and in this department wrote a number of standard works: the *Griechische Schulgrammatik* (1852), which reached its fifteenth (German) edition in 1882, and

has been translated into English in Dr. W. Smith's series in England, and forms the basis of Prof. Hadley's *Greek Grammar* in this country; also his *Erläuterungen* to the foregoing (1863, 3d ed. 1875) Eng. trans. (1870); the *Grundzüge der Griechischen Etymologie* (1858; 5th ed. in collaboration with Windisch, 1879), translated into English by Wilkins and England (1875–76); and *Das Verbum der Griechischen Sprache* (1873–76)—a very elaborate piece of work—translated by Wilkins and England (1880). Besides these important publications, he also put forth a treatise *De Nominum Graecorum Formatione* (1842); *Die Sprachvergleichung in ihrem Verhältniss zur klassischen Philologie* (1845); *Sprachvergleichende Beiträge zur griechischen und lateinischen Grammatik* (1846); *Philologie und Sprachwissenschaft* (1862); *Zur Chronologie der indo-germanischen Sprachforschung* (1867; 2d ed. 1873); *Zur Kritik der neuesten Sprachforschung* (1885); and in conjunction with Brugmann, G. Meyer, Fick, Windisch, and others, *Studien zur griech. und lat. Grammatik*, 10 vols. (1868–77). The ninth volume of this series contains Brugmann's famous paper on the nasal sonant, with which began the aggressive propaganda of the new school against the theories of Curtius and his predecessors. The new theories form the subject of a vigorous attack by Curtius himself in the *Kritik* mentioned above, in which he maintains the principle of "sporadic change" in addition to invariable phonetic law and the influence of analogy. (See PHILOLOGY.) In 1878, Prof. Curtius founded with Lange, Ribbeck, and Lipsius the *Leipziger Studien zur klassischen Philologie*.

Curtius, METTUS. A Roman youth, who devoted himself, for his country, to the Manes, B.C. 362. According to the account given by Livy (vii. 6), the ground near the middle of the Forum, in consequence either of an earthquake or some other violent cause, sank down to an immense depth, forming a vast aperture; nor could the gulf be filled up by all the earth which could be thrown into it. At last the soothsayers declared that, if the Romans wished the commonwealth to be everlasting, they must devote to this chasm what constituted the principal strength of the Roman people. Curtius, on hearing the answer, demanded of his countrymen whether they possessed anything so valuable as their arms and courage. They yielded a silent assent to the question put them; whereupon, having arrayed himself in full armour and mounted his horse, Curtius plunged into the chasm, and the people threw after him their offerings and quantities of the fruits of the earth. Valerius Maximus (v. 6, 2) states that the earth closed immediately over him. Livy, however, speaks of a lake occupying the spot, called Lacus Curtius. In another part of his history (i. 13), he mentions this same lake as existing in the time of Romulus, and as having derived its name from Mettus Curtius, a Sabine in the army of Titus Tatius. In all probability it was of volcanic origin, since the early accounts speak of its great depth, and was not produced merely by the inundations of the Tiber. Tarquinius Priscus is said to have filled up this lake at the time that he drained the whole of this district and constructed the Cloaca Maxima. Possibly he may have been aided in this by a natural tunnel gradually formed through the basin of the lake itself.

Curtius Rufus, QUINTUS. A Roman historian who flourished in the first century of the Christian era. No particulars of his life are known, and no mention is to be found in the Roman writers that can be positively referred to him, though Suetonius mentions a Q. Curtius Rufus in his list of rhetoricians, and a Curtius Rufus is named by Tacitus (*Ann.* xi. 21) and by the younger Pliny (*Epist.* vii. 27). The ten books (*Historiarum Alexandri Magni Libri Decem*) that he wrote are believed to have been composed during the reign of Claudius on the strength of a passage in the work itself (x. 9, 3–6), which seems to refer to the outbreak at Rome on the death of Caligula, to which the accession of Claudius put an end. (See Schultess, *De Senecae Quaestt. Nat.* [Bonn, 1872]; and Berger, *De Curtii Aetate* [Heidelberg, 1860]).

The history of Alexander the Great is treated in a rhetorical fashion with little historical insight, introducing a number of picturesque details which are grouped effectively; and the career of the great Macedonian is regarded as a series of brilliant and romantic adventures. There are a number of carefully finished speeches worked into the narrative and much sententious reflection. The style is evidently formed on that of Livy. The chief source of the *Historiae* is Clitarchus (q. v.). Of the original ten books, the first two are lost, and there are lacunae in the others. The work was read during the Middle Ages, and there are numerous MSS., the oldest being of the ninth century. The *Historiae* was edited by Erasmus (1518), and the first complete edition is that of Snakenburg (Delft, 1724). Later editions, with notes, are those of Schmieder (Göttingen, 1803), Mützell (Berlin, 1841), Zumpt (Brunswick, 1849), Vogel (3d ed. Leipzig, 1885), Schmidt (Prague, 1886), Dosson (Paris, 1887); bks. viii. and ix., with English notes, by Heitland and Raven (Cambridge, 1879). There is a lexicon to Curtius by Eichert (2d ed. Hanover, 1880). On the style, see the dissertations by Krah (Insterb. 1886), Eger (Giessen, 1885), Rauch (Meiningen, 1889); and for a general account, Dosson, *Étude sur Q. Curce, sa Vie, et son Œuvre* (Paris, 1887).

Curūlis Magistrātus. The name given to a class of magistracies which conferred the privilege of using the *sella curulis*, or chair of state. This was anciently made of ivory, or, at least, adorned with it. The magistrates who enjoyed this privilege were the dictator, consuls, praetor, censors, and curule aediles. They sat on this chair in their tribunals on all solemn occasions. Those commanders who triumphed had it with them in their chariots. Persons whose ancestors, or themselves, had borne any curule office, were called *nobiles* and had the *ius imaginum*. They who were the first of the family that had raised themselves to any curule office were called *homines novi*, "new men." As regards the origin of the term *curulis*, Festus deduces it from *currus*, "a chariot," and says that "curule magistrates" were so called because borne along in chariots; but see QUIRITES.

Custōdes, Custodiae. The soldiers who guarded the gates of a camp. See CASTRA; VIGILIAE.

Custodia. A watching, guard, or care of anything; hence the word comes to mean (1) custody, confinement, or restraint of a person; (2) persons set as a guard or watch; (3) the place where a guard is kept; (4) a prison, or place where a person is guarded; (5) persons in confinement or subject to any restraint.

Custodia rei is a technical term for the charge which a person undertakes of a thing intrusted to him by another, on account of which he is liable for any loss due to his *dolus* or *culpa*. See CULPA.

Customs Duties. See PORTORIUM.

Custos Urbis. See PRAEFECTUS URBIS.

Cutiliae Aquae. See AQUAE (1).

Cyănē (Κυανή). A Sicilian nymph and playmate of Persephoné, changed into a fountain through grief at the loss of the goddess.

Cyaneae (Κυάνεαι, sc. νῆσοι). Two small rugged islands at the entrance of the Euxine Sea, and forty stadia from the mouth of the Thracian Bosporus. According to Strabo, one was near the European the other near the Asiatic side, and the space between them was about twenty stadia. There was an ancient fable relative to these islands, that they floated about, and united to crush to pieces vessels which attempted to pass through the straits (Pomp. Mela, ii. 7). Pliny gives the same fable, but assigns, at the same time, the true cause of the legend. It arose from their appearing, like all other objects, to move towards or from each other when seen from a vessel in motion itself. The Argo, we are told by Apollonius Rhodius (ii. 601), had a narrow escape in passing through, and lost the extremity of her stern. Pindar says that they were alive and moved to and fro more swiftly than the blasts, until the expedition of the Argonauts brought death upon them (Pyth. iv. 371 foll.). On which passage the scholiast remarks in explanation that it was decreed by the Fates they should become "rooted to the deep" whenever a vessel succeeded in passing through them—a prediction accomplished by the Argo. Phineus had directed Iason and his companions to let fly a pigeon when they were near these islands, telling them that if the bird came safely through the Argo might venture to follow her. They obeyed the directions of the prophet-prince; the pigeon passed through safely with the loss of its tail; and then the Argonauts, watching the recession of the rocks and aided by Heré and Athené, rowed vigorously on and passed through with the loss of a part of the rudder of their vessel. See ARGONAUTAE.

The term "Cyaneae" (Κυάνεαι), i. e. "dark blue" or "azure," is referred by the scholiasts on Euripides (*Med.* 2) to the colour of these rocks. In the description of Homer, however, as will be seen presently, a more poetic turn is given to the appellation. To the name Cyaneae is frequently joined that of "Symplegades" (Συμπληγάδες), i. e. "the Dashers," in allusion to their supposed collision when vessels attempted to pass through. Homer (*Od.* xii. 61) calls them Πλαγκταί, "Wanderers."

Cyanĕē (Κυανέη). Daughter of Maeander, mother of Caunus and of Byblis.

Cyănus (κύανος). A dark-blue substance supposed to be blue steel, mentioned by Homer and Hesiod as forming a part of works of metal—e. g. on Agamemnon's breastplate (*Il.* xi. 24) and on the shield of Heracles (*Sc. Her.* 143). The house of Alcinoüs had a cornice or frieze of κύανος (*Od.* vii. 87). In Theophrastus it is lapis lazuli (*Lapid.* 31). See Merriam's note on *Od.* vii. 87, in his *Phaeacians of Homer* (N. Y. 1880).

Cyăthus (κύαθος). A Greek and Roman liquid measure, containing one twelfth of the sextarius or .0825 of a pint English. It was, in later times at least, the measure of the common drinking-glass among the Romans, who borrowed it from the Greeks. The form of the cyathus used at banquets was that of a small ladle, by means of which the wine was conveyed into the drinking-cups from the large vessel (κρατήρ) in which it was mixed.

Cyathi. (*Museo Borbonico.*)

The cyathus was the *uncia*, considered with reference to the sextarius as the unit; hence we have *sextans* used for a vessel containing the sixth of the sextarius, or two cyathi, *quadrans* for one containing three cyathi, *triens* for four cyathi, *quincunx* for five cyathi, and so on.

Cyaxăres (Κυαξάρης). (1) A king of the Medes, grandson of Deioces, son of Phraortes, and father of Astyages. He was a prince of violent character, and this trait displayed itself in his treatment of the Scythians, a body of whom had taken refuge in his territories in consequence of a sedition. He received them kindly, allowed them settlements, and even went so far as to intrust some children to their care, in order to have them taught the Scythian language and a knowledge of archery. After some time had elapsed, the Scythians, accustomed to go forth to the chase, and to bring back to the king some of the game obtained by the hunt, returned one day with empty hands. Cyaxares gave vent to his temper by punishing them severely. The Scythians, indignant at this treatment, which they knew to be unmerited, resolved to slay one of the children confided to their care, and, after preparing the flesh like the game they had been accustomed to bring, to serve it up before Cyaxares, and betake themselves immediately to Alyattes at Sardis (Herod. i. 73, 74). This cruel revenge succeeded but too well. Cyaxares demanded the fugitives from King Alyattes, and on his refusal a war ensued. This war lasted for five years; in the sixth, an eclipse of the sun, which had been predicted by Thales, separated the contending armies (B.C. 610). Peace was soon restored through the mediation of Labynetus, king of Babylon, and Syennesis, king of Cilicia (Herod. i. 73 foll.). Herodotus also informs us (i. 103) that Cyaxares was the first who regularly trained the Asiatics to military service; dividing the troops, which had been imbodied promiscuously before his time, into distinct companies of lancers, archers, and cavalry. The historian then adds parenthetically, "this was he who waged war with the Lydians; when, during a battle, the day became night." This parenthetical remark evidently refers to the foregoing account of the eclipse. We are next informed that, having subdued all Asia above the river Halys, he marched with all that were under his command against Nineveh, resolving to avenge the death of his father by the destruction of that city. After he had defeated the Assyrians he laid siege to the city, but was forced to raise it by a sudden invasion of his territories. For a numerous army of Scythians, headed by Madyas, made an irruption into Media, defeated him in a pitched battle, and brought both him and all Upper Asia under

subjection to them for eight-and-twenty years (Herod. i. 103 foll.). Then, in revenge for their galling impositions and exactions, he slew their chieftains, when intoxicated, at a banquet to which he had invited them; and, expelling the rest, recovered his former power and possessions. After this, the Medes took Nineveh and subdued the Assyrian provinces, all except the Babylonians, their confederates in the war. Cyaxares died after having reigned forty years (B.C. 634–594), including twenty-eight years of the Scythian dominion. (2) Son of Astyages, succeeding his father at the age of forty-nine years. Being naturally of an easy, indolent disposition and fond of his amusements, he left the burden of military affairs and the care of the government to Cyrus, his nephew and son-in-law, who married his only daughter, and was, therefore, doubly entitled to succeed him.

Cybaea. A merchant-ship or transport, mentioned only in Cicero's orations against Verres (iv. 8, § 17). It is properly an adjective, as Cicero speaks of *naris cybaea*, and describes it as most beautiful and richly adorned like a trireme (v. 17, § 44). The word perhaps comes from the Greek κύπη, a kind of ship mentioned by Hesychius.

Cybēbé (Κυβήβη). A name of Cybelé, used by the poets when a long penult is required. The form Cybellé is sometimes, though with less propriety, employed for a similar purpose. See RHEA.

Cybĕlé (Κυβέλη). See RHEA.

Cybistra (τὰ Κύβιστρα). An ancient city of Asia Minor, lying at the foot of Mount Taurus, in the part of Cappadocia bordering on Cilicia.

Cycläades (Κυκλάδες). A name applied by the ancient Greeks to that cluster (κύκλος) of islands which encircled Delos. Strabo says that the Cyclades were at first only twelve in number, but were afterwards increased to fifteen. These, as we learn from Artemidorus, were Ceos, Cythnos, Seriphos, Melos, Siphnos, Cimolos, Prepesinthos, Olearos, Paros, Naxos, Syros, Myconos, Tenos, Andros, and Gyaros, which last, however, Strabo himself was desirous of excluding, from its being a mere rock, as also Prepesinthos and Olearos.

It appears from the Greek historians that the Cyclades were first inhabited by the Phœnicians, Carians, and Leleges, whose piratical habits rendered them formidable to the cities on the continent till they were conquered and finally extirpated by Minos (Thuc. i. 4; Herod. i. 171). These islands were subsequently occupied for a short time by Polycrates, tyrant of Samos, and the Persians; but after the battle of Mycalé (B.C. 479) they became dependent on the Athenians.

Cyclas (κυκλάς). A luxurious robe, of a circular form, worn by Roman women, to the bottom of which a border was affixed, inlaid with gold (Propert. iv. [v.] 7, 40). It was made of some thin material, perhaps muslin. Alexander Severus, in his various attempts to restrain the luxury of his age, enacted that women should possess only one cyclas each, and that it should not be adorned with more than six *unciae* of gold (Lamprid. *Alex. Sev.* 41). It continued to be a dress of ceremony in the fifth century, and was not used exclusively by women. It is related, among other instances of Caligula's effeminacy, that he sometimes appeared in public in a garment of this description (*cycladatus*, Suet. *Calig.* 52).

Cyclic Poets (CYCLĬCI POĒTAE). A name given by the ancient grammarians to a class of minor poets, who selected, for the subjects of their productions, events occurring as well during the Trojan War as before and after, and who, in treating of these subjects, confined themselves within a certain round or cycle (κύκλος, *circulus*) of fable. In order to understand the subject more fully, we must observe that there was both a Mythic and a Trojan cycle. The former of these embraced the whole series of fable, from the genealogies of the gods down to the time of the Trojan War; the latter comprised the fables that had reference to, or were in any way connected with, the Trojan War. Of the first class were Theogonies, Cosmogonies, Titanomachies, and the like; of the second, the poems of Arctinus, Lesches, Agias, Eugammon, Stasinus, and others. (See HOMERIC QUESTION.) At a later period the term *cyclic* was applied, as a mark of contempt, to two species of poems—one, where the poet confined himself to a trite and hackneyed *round* (κύκλος) of particulars (cf. Horace, *Ars Poet.* 132); the other, where, from an ignorance of the true nature of epic poetry, he indulged in an inordinate and tiresome amount of detail, going back to the remotest beginnings of a subject. The most celebrated of the Cyclic poems were the *Cypria* (q. v.), the *Aethiopis* (q. v.) of Arctinus, the *Little Iliad* (Ἰλιὰς Μικρά) of Pausanias, the *Nostoi* (q. v.) of Agias, the *Telegonia* of Eugammon, the *Batrachomyomachia* (q. v.), and the *Margites* (q. v.) of Pigres. See HOMERUS.

All that remains of the Cyclic poets is some sixty lines, which can be found in the appendix to Welcker's *Epischer Cyclus* (Bonn, 1835), and Düntzer, *Frag. d. Ep. Poësie* (Cologne, 1840). The chief ancient authority is the *Chrestomatheia* of Proclus (q. v.). See Mahaffy, *Hist. of Class. Gk. Lit.* vol. i. ch. vi. (1880), and the article EPOS in this Dictionary. On the meaning of the word κυκλικός, see D. B. Munro in the *Journal of Hellenic Studies* for 1883.

Cyclopean Walls. See CYCLOPES.

Cyclōpes (Κύκλωπες). A fabulous race, of gigantic size, having but one eye, large and round, placed in the centre of their forehead, whence, according to the common account, their name was derived—from κύκλος, "a circular opening," and ὤψ, "an eye." Homer makes Odysseus, after having left the country of the Lotus-eaters (Lotophagi), to have sailed on westward, and to have come to that of the Cyclopes, who are described by him as a rude and lawless race, who neither planted nor sowed, but whose land was so fertile as to produce of itself wheat, barley, and vines. They had no social institutions, neither assemblies nor laws, but dwelt separately, each in his cave, on the tops of lofty mountains, and each, without regard to others, governed his own wife and children. The adventure of Odysseus with Polyphemus, one of this race, will be found under the latter title. Nothing is said by Homer respecting the size of the Cyclopes in general, but every effort is made to give an exaggerated idea of that of Polyphemus. Hence some have imagined that, according to the Homeric idea, the Cyclopes were not in general of such huge dimensions or cannibal habits as the poet assigns to Polyphemus himself; for the latter does not appear to have been of the ordinary Cyclops-race, but the son of Poseidon and a sea-nymph; and he is also said to have been the

Section of the Treasury of Atreus at Mycenae.

strongest of the Cyclopes (*Od.* i. 70). Later poets, however, lost no time in supplying whatever the fable wanted in this respect, and hence Vergil describes the whole race as of gigantic stature and compares them to so many tall forest-trees (*Aen.* iii. 680). It is not a little remarkable that neither in the description of the Cyclopes in general, nor of Polyphemus in particular, is there any notice taken of their being one-eyed; yet in the account of the blinding of the latter, it seems to be assumed as a thing well known. We may hence, perhaps, infer that Homer followed the usual derivation.

Such is the Homeric account of the Cyclopes. In Hesiod, on the other hand (*Theog.* 139 foll.), we have what appears to be the earlier legend respecting these fabled beings, a circumstance which may tend to show that the *Odyssey* was composed by a poet later than Hesiod, and not by the author of the *Iliad*. In the *Theogony* of Hesiod the Cyclopes are only three in number—Brontes, Steropes, and Arges. They are the sons of Uranus and Gaea (Caelus and Terra), and their employment is to forge the thunderbolts for Zeus. They are said to be in every other respect like gods, excepting the one single eye in the middle of their foreheads, a circumstance from which Hesiod also, like Homer, deduces their general name (*Theog.* 144 foll.). In the individual names given by Hesiod we have evidently the germ of the whole fable. The Cyclopes are the energies of the sky—the thunder, the lightning, and the rapid march of the latter (Brontes, from βροντή, "thunder"; Steropes, from στεροπή, "the lightning"; Arges, from ἀργής, "rapid"). In accordance with this idea the term Κύκλωψ (*Cyclops*) itself may be regarded as a simple, not a compound term, of the same class with μώλωψ, Κέρκωψ, Κέκροψ, Πέλοψ; and the word κύκλος being the root, we may make the Cyclopes to be "the Whirlers," or, to designate them by a Latin name, *Volvuli*.

When the thunder, the lightning, and the flame had been converted by poetry into one-eyed giants, and localized in the neighbourhood of volcanoes, it was an easy process to convert them into smiths, the assistants of Hephaestus (Callim. *H. in Artem.* 46 foll.; Verg. *Georg.* iv. 173; *Aen.* viii. 416 foll.). As they were now artists in one line, it gave no surprise to find them engaged in a task adapted to their huge strength—namely, that of rearing the massive walls of Tiryns, for which purpose they were brought by Proetus from Lycia (Schol. *ad* Eurip. *Orest.* 955). Hence, too, the name "Cyclopean" is applied to this species of architecture, just as in Germany the remains of ancient Roman walls are popularly called "Riesenmauer" and "Teufelsmauer." One theory refers the name Cyclops to the circular buildings constructed by the Pelasgi, of which we have so remarkable a specimen in what is called the Treasury of Atreus, at Mycenae. From the form of these buildings, resembling within a hollow cone or beehive, and the round opening at the top, the individuals who constructed them are thought to have derived their appellation. (Cf. Gell's *Argolis*, p. 34.) Those who make them to have dwelt in Sicily blend an old tradition with one of more recent date. This last probably took its rise when Aetna and the Lipari Islands were assigned to Hephaestus, by the popular belief of the day, as his workshops; which could only have happened when Aetna had become better known, and Mount Moschylus, in the isle of Lemnos, had ceased to be volcanic.

A few remarks may fittingly be added here on the subject of the Cyclopean architecture. This style of building is frequently alluded to by the ancient writers. In fact, every architectural work of extraordinary magnitude, to the execution of which human labour appeared inadequate, was ascribed to the Cyclopes (Eurip. *Iph. in Aul.* 534; id. *Herc. Fur.* 15; id. *Troad.* 108; Strab. 373; Sen. *Herc. Fur.* 996; Stat. *Theb.* iv. 151; Pausan. ii. 25). The general character of the Cyclopean style is immense blocks of stone, without cement, placed

Cyclopean Pyramid at Cenchreae.

upon each other, sometimes irregularly and with smaller stones filling up the interstices, sometimes in regular and horizontal rows. The Cyclopean style is commonly divided into four eras. The first, or oldest, is that employed at Tiryns and Mycenae, consisting of blocks of various sizes, some of them very large, the interstices of which are, or were once, filled up with small stones. The second era is marked by polygonal stones, which nevertheless fit into each other with great nicety. Specimens exist at Delphi, Iulis, and at Cosa in Etruria. In this style there are no courses. The third era appears in the Phocian cities, and in some of Boeotia and Argolis. It is distinguished by the work being made in courses, and by the stones, though of unequal size, being of the same height. The fourth and youngest style presents horizontal courses of masonry, not always of the same height, but formed of stones which are all rectangular. This style is chiefly confined to Attica. The most reasonable opinion relative to the Cyclopean walls of antiquity is that which ascribes their erection to the ancient Pelasgi (q. v.). See Reber, *History of Ancient Art*, pp. 178–194 (Eng. trans. N. Y. 1882); and W. Gell, *Walls of Ancient Greece*.

Cyclops (Κύκλωψ). The title of a play of Euripides, which is remarkable as being the only undoubted specimen left to us of a Satyric drama (q. v.). The prologue is spoken by Silenus. He and his Satyrs are in search of Dionysus, who has been carried into the western seas by pirates. Odysseus appears, and his well-known adventure with the Cyclopes forms the rest of the plot, the story given in the *Odyssey* being closely followed. The play is little read, and has been seldom edited apart from the other works of Euripides, though there is a good recent edition with English notes by W. Long (Oxford, 1891). Shelley has rendered the *Cyclops* into English with a few omissions. There are no imitations. See Mahaffy, *Hist. of Class. Gk. Lit.* vol. i. pp. 377–379 (American ed.).

Cycnus (Κύκνος, "Swan"). (1) The son of Ares and Pelopia, who threw himself in the way of Heracles in Trachis, when the hero was on his way to Ceyx. According to another story, Heracles was sent against Cycnus by Apollo, because he lay in wait for the processions on their road to Delphi. In the contest between them, as described by Hesiod in his *Shield of Heracles*, Ares stood by the side of his son, while Heracles was supported by Athené and his faithful Iolaüs. Heracles slew Cycnus and even wounded Ares, when the latter attempted to avenge the fall of his son. Cycnus was buried with all due honours by his father-in-law Ceyx, but Apollo destroyed the tomb by an inundation of the river Anaurus. There was a son of Ares and Pyrené who bore the same name, and he too was said to have fallen in combat against Heracles. Ares attempted to avenge his son, when Zeus, by a flash of lightning, separated his angry children. After his death, so ran the story, Cycnus was changed by his father into a swan.

(2) The son of Poseidon and Calycé. He was exposed by his mother on the sea-shore and found by some fishermen, who named him Cycnus because they saw a swan flying round him. He was invulnerable and of gigantic strength and stature; his head (or, according to another account, his whole body) was as white as snow. He became king of Colonae in the Troad, and was twice married. A slanderous utterance of his second wife stung him to fury against the children of his first wife, so that he threw them into the sea in a chest. They were cast up alive on the island of Tenedos, where Tenes was king. At a later time Cycnus repented of his deed, sought for his son, and marched with him to the aid of the Trojans against the Greeks. They prevented the Greeks from landing; but both were at last slain by Achilles, who strangled the invulnerable Cycnus with his own helmet-strap. He was changed by Poseidon into a swan.

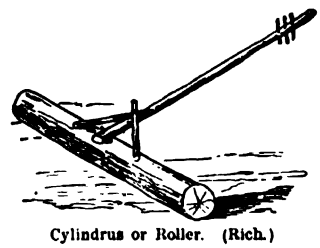
Cydias (Κυδίας). A painter, born in the island of Cythnus, one of the Cyclades, and who flourished B.C. 360. Hortensius, the orator, purchased his painting of the Argonauts for 144,000 sesterces (nearly $5800). This same work was afterwards transferred by Agrippa to the portico of Neptune (Plin. *H. N.* xxxv. 40).

Cydippé (Κυδίππη). The heroine of a very popular Greek love-story, which was treated by Callimachus in a poem now unfortunately lost. The later Greek prose romances were founded upon this version. Cydippé was the daughter of a well-born Athenian. It happened that she and Acontius, a youth from the island of Ceos, who was in love with her, had come at the same time to a festival of Artemis at Delos. Cydippé was sitting in the temple of Artemis when Acontius threw at her feet an apple on which was written, "I swear by the sanctuary of Artemis that I will wed Acontius." Cydippé took up the apple and read the words aloud, then threw it from her and took no notice of Acontius and his addresses. After this her father wished on several occasions to give her in marriage, but she always fell ill before the wedding. The father consulted the Delphic oracle, which revealed to him that the illness of his daughter was due to the wrath of Artemis, by whose shrine she had sworn and broken her oath. He accordingly gave her to Acontius in marriage.

Cydnus (Κύδνος). A river of Cilicia Campestris, rising in the Taurus and flowing through the midst of the city of Tarsus. It was celebrated for the coldness of its waters, in bathing in which Alexander the Great nearly lost his life (Plut. *Alex.* 19).

Cydonia (Κυδωνία). One of the chief cities of Crete, situated on the northwest coast, derived its name from the Cydones, a Cretan race, placed by Homer in the western part of the island. Cydonia was the place from which quinces (*Cydonia mala*) were first brought to Italy; and its inhabitants were among the best Cretan archers.

Cylindrus (κύλινδρος). (1) A roller for levelling the ground in agricultural and other operations (Verg. *Georg.* i. 178; Vitruv. x. 6). Unlike those of modern times, it did not revolve but was simply dragged upon the ground. (2) A precious stone cut or ground in a cylindrical form (Juv. ii. 61).



Cylindrus or Roller. (Rich.)

Cylix. See CALIX.

Cyllărus (Κύλλαρος). A beautiful Centaur, killed at the wedding-feast of Pirithoüs (q. v.). The horse of Castor was likewise called Cyllarus.

Cyllēné (Κυλλήνη). (1) The highest mountain in the Peloponnesus, on the frontiers of Arcadia and Achaia, sacred to Hermes, who had a temple on the summit, was said to have been born there, and was hence called Cyllenius. (2) A seaport town of Elis.

Cyllenius (Κυλλήνιος). An epithet applied to Hermes, from his having been born on Mount Cyllené.

Cylon (Κύλων). An Athenian of noble family who formed the plan of making himself tyrant of Athens (B.C. 612). At the time of the Olympic Games, he seized the Acropolis, where he was soon after closely besieged by the archons. Being at last destitute of food, he and his followers capitulated, after receiving a promise from the archon Megacles, one of the Alcmaeonidae, that their lives would be spared. In violation of this promise, however, they were all put to death, some being even murdered at the altar of the Eumenides. For this sacrilege, the Alcmaeonidae were tried by the nobles and banished (B.C. 596 or 595), at the instigation of Solon. The family retired to Phocis and remained exiles from Athens until the time of Lycurgus (B.C. 560). See ALCMAEONIDAE.

Cyma (κῦμα). In architecture, an *ogee*, a wave-shaped moulding, consisting of two curves, the one concave and the other convex. There were two forms—the *cyma recta*, which was concave above and convex below, and the *cyma reversa*, which was convex above and concave below. The diminutive *cymatium* or *cumatium* (κυμάτιον) is the more common name. The original form of the *cymatium* was, however, a simple hollow, the *cavetto*.

Cymba (κύμβη). Literally "a hollow," was a small boat, probably made originally from the hollow of a tree, used on rivers and lakes, etc., especially by fishermen. Pliny ascribes its invention to the Phœnicians (Plin. *H. N.* vii. 208). The poets give the name of *cymba* to Charon's boat (Verg. *Aen.* vi. 303). See CHARON.

Cymbălum (κύμβαλον). A musical instrument in the shape of two half globes, which were held one in each hand by the performer and played by being struck against each other. The word is originally Greek, being derived from κύμβος, "a hollow." In Greek it has several other significations, as the cone of a helmet; it is also used for ἀρδανία, the vessel of purification placed at the door of a house where there had been a death. Besides this, it is often employed metaphorically for an empty, noisy person, as Tiberius called Apion the grammarian *cymbalum mundi*. In the mediæval Latin it is used for a church or convent bell and sometimes for the dome of a church.

Cymbalistria. (Pompeii.)

The cymbal was usually made in the form of two half globes, either running off towards a point, so as to be grasped by the whole hand, or with a handle. It was commonly of bronze, but sometimes of baser material, to which Aristophanes alludes. As with the *crotalum*, the performers were usually women and were known as *cymbalistriae*. See CROTALUM; SISTRUM.

Cymbium (κυμβίον, κύμβος, κύμβη). A small cup, not round, but long and without handles. They were used as drinking-cups, and also as ladles for dipping out wine from the mixer. Various materials were employed in their construction, such as silver, clay, and chrysoprase. The name is derived from κύμβη, "a boat," with which compare our "butter-boat," "sauce-boat," etc.

Cymé (Κύμη). The largest of the Aeolian cities of Asia Minor, upon the coast of Aeolis, on a bay named after it Cumaeus (also Elaïticus) Sinus. It was the mother-city of Cumae in Campania.

Cymothoë (Κυμοθόη). One of the Nereides, represented by Vergil as assisting the Trojans, with Triton, after the storm with which Aeolus, at the request of Iuno, had afflicted the fleet (*Aen.* i. 148).

Cynaegīrus (Κυναίγειρος). An Athenian, celebrated for his courage. He was brother to the poet Aeschylus. After the battle of Marathon (B.C. 490) he pursued the flying Persians to their ships, and seized one of their vessels with his right hand, which was immediately severed by the enemy. Upon this he seized the vessel with his left hand, and when he had lost that also he still kept his hold with his teeth. Herodotus (vi. 114) merely relates that he seized one of the Persian vessels by the stern, and had his hand cut off with an axe. The more detailed account is given by Justin (ii. 9).

Cynaetha (Κύναιθα). A town of Arcadia, on the river Crathis, near the northern borders, and some distance to the northwest of Cyllené. It had been united to the Achaean League, but was betrayed to the Aetolians in the Social War. This was effected by some exiles, who, on their return to their native city, formed a plot for admitting the enemy within its walls. The Aetolians, accordingly, having crossed into Achaia with a considerable force, advanced to Cynaetha and easily scaled the walls; they then sacked the town and destroyed many of the inhabitants, not sparing even those to whose treachery they were indebted for their success. Polybius observes that the calamity which thus overwhelmed the Cynaethians was considered by many as a just punishment for their unusually depraved and immoral life.

Cynāné (Κυνάνη), **Cyna** (Κύνα), or **Cynna** (Κύννα). The half-sister of Alexander the Great, daughter of Philip by Audata, an Illyrian woman. She married her cousin, Amyntas, and on Alexander's death went to Asia, intending to marry her daughter Eurydicé to Arrhidaeus; but Perdiccas, who controlled Arrhidaeus, fearing this project, had her put to death (Diod. Sic. xix. 15).

Cynegetĭca. A poem on the chase, written in Latin by Grattius (q. v.) towards the end of the Augustan Age, and existing in an imperfect state. It traces the development of the chase from the earliest ages, and goes on to describe the chase itself, giving also an account of the different breeds of dogs and horses, with digressions on various themes. The technical details are carefully given, but the poem has no very great merit. The part of the poem still existing consists of 536 hexameter lines and five fragments of lines. The same title was chosen by the later poet Nemesianus (about A.D. 275), of which we have the first 425 lines (hexameters), partly in imitation of Calpurnius (q. v.). The poems of both Grattius and Nemesia-

nus were edited together by Stern (Halle, 1832), by Haupt (Leipzig, 1838), and by Schenkl (Prague, 1885). See Birt, *Hist. Heram. Lat.* p. 57. A treatise of Xenophon, in prose, on the chase is entitled Κυνηγετικός. See OPPIANUS.

Cynesii (Κυνήσιοι) or **Cynētes.** A people, according to Herodotus, dwelling in the extreme west of Europe, beyond the Kelts, apparently in Spain.

Cynĭci (Κυνικοί). A name given to the followers of Antisthenes who founded a distinct school of philosophy at Athens about B.C. 380. Antisthenes had been a pupil of Socrates, and, like that philosopher, he taught that speculative philosophy was unprofitable, and should be supplanted by the practical ethical teaching whose end is a moral and tranquil life. In this respect the Cynic School was like the Stoic, but differed in defining virtue to be extreme simplicity in living. This simplicity the followers of Antisthenes pushed so far as to violate the most elementary notions of cleanliness and even decency, and to plunge into the most frantic excesses of austerity, wearing filthy clothing, eating raw meat, and treating all who approached them with insulting rudeness. Hence the name Κυνικοί, "dog-like," was applied to them in its literal meaning, from their snarling insolence, though the name probably originated from the Gymnasium Cynosarges (q. v.), in which Antisthenes first taught. The most famous of the Cynics, Diogenes of Sinopé, accepted the name Κύων with a sort of pride, and was pleased to be styled "Diogenes the Dog," saying, however, that he did not, like other dogs, bite his enemies, but only his friends and for their own good. Besides Antisthenes and Diogenes, the best known Cynics were Crates of Thebes (Diog. Laërt. vi. 86), Hipparchia and her brother Metrocles, Monimus of Syracuse, Menippus of Sinopé, whom Lucian describes as "one of the ancient dogs who barks a great deal" (*Bis Accus.* 33); and at Rome, Demetrius, the friend of Seneca, Oenomaüs of Gadara, and Demonax of Cyprus. Cynicism became ultimately merged in Stoicism.

See Ueberweg, *Hist. of Philos.* vol. i. pp. 92–94 (Eng. trans. N. Y. 1872); Mullach, *Frag. Philosophorum Graecorum*, vol. ii. pp. 261–395; Diog. Laërt. vi.; and the articles ANTISTHENES; DEMONAX; DIOGENES; MENIPPUS.

Cynisca (Κυνίσκα). A daughter of Archidamus, king of Sparta, who was the first woman that ever turned her attention to the training of steeds, and the first that obtained a prize at the Olympic Games (Pausan. iii. 8).

Cyno (Κυνώ). The wife of a herdsman, and the one who nurtured and brought up Cyrus the Great, when exposed in infancy (Herod. i. 110). Her name in the Median language was Spaco, according to Herodotus, who makes Cyno the Greek translation of it, from κύων, "a dog," and adds that it signified in the Median tongue a female dog.

Cynocephăli (Κυνοκέφαλοι). A nation of India, who were said to have the heads of dogs, whence their name (Ctesias, *Ind.* 23; Aul. Gell. ix. 4). Diodorus Siculus speaks of them as resembling human beings of deformed visage and as sending forth human mutterings. It has been generally supposed that the Cynocephali of antiquity were nothing more than a species of large ape or baboon. Heeren, however (*Ideen*, i. 2, p. 689), thinks that Ctesias refers, in fact, to the Pariahs, or lowest caste of Hindoos; and that the appellation of Cynocephali is a figurative allusion to their degraded state. The name is also applied to the baboons revered by the ancient Egyptians. Thoth, the god of science, is often represented as dog-headed, and so Anubis (q. v.).

Cynosarges (Κυνόσαργες). A place in the suburbs of Athens, where the school of the Cynics was held. (See CYNICI.) It derived its name from a white dog (κύων ἀργός), which, when Diomus was sacrificing to Heracles, snatched away part of the victim. It was adorned with several temples. The most remarkable thing in it, however, was the Gymnasium, where all strangers, who had but one parent an Athenian, had to perform their exercises, because Heracles, to whom it was consecrated, had a mortal for his mother and was not properly one of the immortals. Cynosarges is supposed to have been situated at the foot of Mount Anchesmus.

Cynoscephălae (Κυνὸς Κεφαλαί, i. e. "Dogs' Heads)." Two hills near Scotussa in Thessaly, where the Thebans defeated the Pheraeans (B.C. 364) and where Flamininus gained his celebrated victory over Philip of Macedonia, B.C. 197.

Cynossēma (Κυνὸς Σῆμα, i. e. "Dog's Tomb"). A promontory in the Thracian Chersonesus near Madytus, so called because it was supposed to be the tomb of Hecuba, who had been previously changed into a dog. See HECUBA.

Cynosūra (Κυνοσουρά). (1) A nymph of Ida in Crete, one of the nurses of Zeus, and afterwards changed into a constellation. (2) A promontory of Attica, formed by the range of Pentelicus. (3) A promontory of Attica, facing the northeastern extremity of Salamis. It is mentioned in the oracle delivered to the Athenians prior to the battle of Salamis (Herod. viii. 76).

Cynthia (Κυνθία). A surname of Artemis, from Mount Cynthus, in the island of Delos, where she was born.

Cynthus (Κύνθος). A mountain of Delos, celebrated as the birthplace of Apollo and Artemis, who were hence called Cynthius and Cynthia respectively.

Cynuria (Κυνουρία). A district on the frontiers of Argolis and Laconia, for the possession of which the Argives and Spartans carried on frequent wars, and which the Spartans at length obtained about B.C. 550.

Cynus (Κῦνος). The chief seaport in the territory of the Locri Opuntii. According to some ancient traditions, it had long been the residence of Deucalion and Pyrrha; the latter was even said to have been interred here (Strab. ix. p. 425).

Cyparissia (Κυπαρισσία). A town in Messenia, on the western coast, on a promontory and bay of the same name.

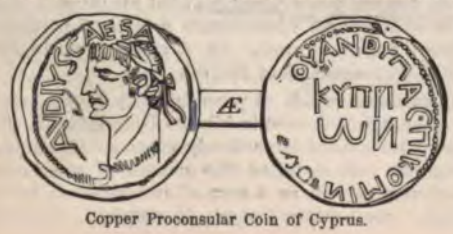
Cyparissus (Κυπάρισσος). (1) Son of Telephus, who, having inadvertently killed his favorite stag, was seized with immoderate grief and metamorphosed into a cypress. (2) A small town in Phocis on Parnassus, near Delphi.

Cypria (Κυπρία). A poem in early days ascribed to Homer, but denied to him by Herodotus (ii. 117). Later, its author is variously given as Stasinus or Hegesias. It detailed the causes of the Trojan War, and served as a sort of introduction to the *Iliad*. See CYCLIC POETS; HOMERUS.

Cyprus (Κύπρος). A large island of the Mediterranean, south of Cilicia and west of Syria, identical, at least in part, with the Hebrew *Kittim*, which seems to be its oldest known name; but it appears to be sometimes included in the name Caphtor, a title that properly belongs to Crete with other islands and coast lands settled by the Caphtorim. Other ancient names of Cyprus, most of them poetical, are Aeria, Aerosa, Acamantis, Amathusia, Aphrodisia, Aphelia, Collinia, Cerastis, Cryptos, Meïnis, Ophiusa, Macaria, Paphos, Sphekeia. The derivation of the name is uncertain, but the principal authorities, ancient and modern, refer it to the Hebrew *kopher* or *gopher*, the name of a tree; sometimes, without adequate reason, connecting it with *cupressus*. Another derivation is from *cuprum*, "copper," formerly found in the island; but the χάλκος κύπριος or *aes cyprium* probably took its name from the island, not the island from the metal.

Cyprus is reckoned by Strabo (or Timaeus, whom he follows) to be the third in extent of the Mediterranean isles. Its shape was aptly compared by the ancients to the outspread skin of an ox, or to the fleece of a sheep. Its extreme length, from Cape Acamas (now Cape Arnaouti or Epiphanio) on the west to the promontory Dinaretum (now St. Andrea) on the east, is about 140 miles; its greatest breadth, from Crommyon (now Cormaciti) on the north to Cape Curias (now Cape Gatto), on the south, about 60; its width varying greatly, the long strip that ends at Dinaretum being very narrow and scarcely more than 10 miles across at any point. Off Dinaretum are several small islands called Kleides (Keys). The coast is provided with numerous bays; but the harbors are now mere roadsteads, though the remains of ancient artificial harbor moles are to be seen at several places (as New Paphos, Soli, etc.).

From Crommyon to Dinaretum, along and quite near the coast, extends a mountainous chain, of which the highest peaks are Buffavento (3240 ft.), Pentedactylon (2480 ft.), and Elias (2810 ft.). The principal ranges, however, are in the west and southwest, the highest point being Mount Olympus (Trodos or Troödos, 6590 ft.), nearly midway between Curium on the south coast and Soli on the north, from the top of which a view of the whole island can be obtained. Next in height is Mount Adelphi (Maschera, 5380 ft.), a few miles to the east; still farther east, a hill (4370 ft.) whose ancient name is unknown; and still farther east again, Mount Santa Croce (Stavros, 2300 ft.). The chain extends nearly to Famagousta (Ammochostos, Constantia-Salamis), with frequent spurs to the shore; and spurs also extend from Olympus radially to the north, west, and south. Between the two ranges is a vast plain, now called the Messouria, whose principal river is the Pidias (Pidaeas), emptying into the sea near Salamis. The Messouria to-day is one vast grain-field, interspersed with insignificant villages. The island formerly abounded in trees and timber, of which it is now mostly denuded, though the kharub, olive, fig, orange, date-palm, lemon, nectarines, apricots, etc., and others suited to the climate flourish. Wild grape-vines still grow to an immense size. Wine, of various sorts, is abundant; the best and most famous being the Commanderia wine, so named from its original producers, the Knights of St. John, at Colossi. Formerly Cyprus yielded to no region in fertility, producing an abundance of grain, wine, oil, and fruits. At the proper season the hills and uncultivated plains are carpeted with anemones, ranunculuses, crocuses, hyacinths, squills, and a great variety of other flowers, especially those with bulbous roots. One ancient epithet of Cyprus is εὐώδης. But agriculture, along with irrigation and drainage, is much neglected. Salt lakes, or "Salines," exist near Larnaca, the ancient Citium, furnishing now, as in the times of Pliny, vast supplies of salt for home consumption and exportation, the salt coating the surface as the summer heat evaporates the water. The climate is still that of the ancient *nimio calore*.



Copper Proconsular Coin of Cyprus.

Although the names of special historians have come down to us, we possess no ancient special treatise or history of the island, but are dependent for information anciently current upon the frequent mention in the Greek and Roman classics, with brief notices in the later historians. These are best collected in Engel's monograph *Kypros* (Berlin, 1841).

The earliest inhabitants have generally been supposed to be Phœnicians, and it is true that the Phœnician language retained its hold in certain parts of Cyprus as late as anywhere, contemporarily, of course, with the Greek, the Lycian (locally), and later with the Latin. The Cypriotes, however, spoke a language peculiar to themselves, as was long ago evident from the scattered glosses preserved by the grammarians and lexicographers, and as has lately been further and most conclusively shown by the recent discovery and decipherment of inscriptions in the peculiar Cypriote character. This language was essentially Greek; and the Greek of Cyprus to-day embraces many peculiarities of its own. The legendary hero of Cyprus was Cinyras, who is said to have come to the island at the time of the beginning of the Trojan War. Without going into the matter of the legend, it may be said that Greek inscriptions of the "Cinyradae" (the priestly caste of Old Paphos, etc.) have been found in the island within the last twenty years.

The chief religion of the island was notoriously the worship of Venus; but with few exceptions (as e. g. Zeus Labranios, introduced near Amathus from Caria) the religion and deities were introduced from Phœnicia, and thus indirectly from the farther East—with, however, some Greek modification. Aphrodité, Apollo, Hercules, and other deities usually called Greek or Roman were thus introduced, the Greek and Phœnician names of some of them appearing now and then on the same bilingual inscription. Aphrodité had her epithet of "Paphian" not only at Paphos, where her rites included all the extravagancies of Mylitta at Babylon, but at the other seats of her worship—Golgos, Dali, Cerynia, etc. Apollo Hylates, who had a temple at Curium, is called by that name and also by his Phœnician name of Resheph Mical on a

bilingual inscription found at Dali. A temple to Eshmunmelqarth (=Aesculapius-Hercules), a Phœnician deity much like the Greek Palaemon and the Roman Portumnus, near the Salines at Larnaca, has furnished a number of Phœnician inscriptions of the fourth century B.C.; while a temple to Artemis Paralia, close at hand, has furnished a few Greek inscriptions and an immense number of valuable terra-cotta remains.

Colossal Male Head from Cyprus. (Di Cesnola.)

Aside from the mythical reign of Cinyras over the whole island, the territory, so far as we know, was broken up into a number of kingdoms, whose detailed history has well-nigh perished. A dynasty of Phœnician kings ruled over Citium, Idalium, and Tamassus in the fifth and fourth centuries B.C. Salamis, said to have been founded by Teucer, and by him named after his native city, had its own Greek kings at the same period. Paphos had its dynasty of the Cinyradae, who seem also to have extended their power over Amathus and certain other parts. Soli and Cythrea traced their origin to the Athenians; Lapethus and Cerynia to a Lacedaemonian colony under Praxander and an Achaean one under Cepheus; Curium to the Argives. A town Asiné, whose site is not known, is said to have been colonized by the Dryopians; Neo-Paphos by Agapenor. The promontory Acamas is said to have its name from the hero of the Trojan War. Old Paphos, Amathus, and Citium were founded by the Phœnicians; and of these, Citium (with Dali and Tamassus) seems to have retained its Phœnician character with less modification than the others. Carpassia seems also to have had a Phœnician origin. Articles of Phœnician manufacture—bronze, gold, silver, pottery, etc.—have been found in abundance all over the island.

Terra-cotta Vase from Citium, inscribed *Khthac*. (Di Cesnola.)

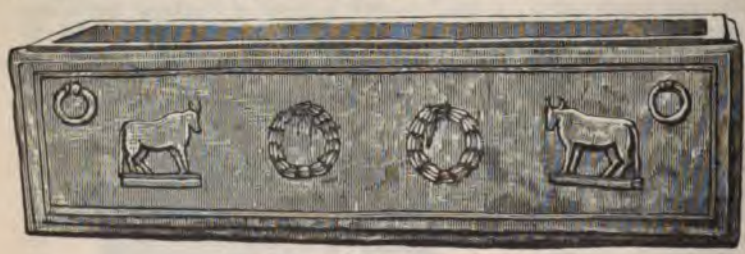
Aside from these scattered data, we know that Thothmes III. of Egypt (cir. B.C. 1500) conquered Cyprus; Belus of Tyre was at one time its master; ten kingdoms, including Soli, Chytri, Curium, Lapethus, Cerynia, Neo Paphos, Marium, Idalium, Citium, and Amathus, sent their submission to the Assyrian Esarhaddon (cir. B.C. 890); Sargon put the island to tribute (cir. B.C. 707); Apries (Pharaoh Hophra) of Egypt defeated some Cyprian monarchs near Citium, and returned home laden with their spoils; Amasis of Egypt overran the island and put it to tribute, but the Cyprian rulers joined Cambyses the Persian against the son of Amasis. The king of Amathus revolted from the Persians in the time of Darius, and the longest record extant in the Cypriote character commemorates one of the side issues of this struggle. In B.C. 477, the Athenians and Lacedaemonians conquered part of Cyprus from the Persians; and a war resulted in which the Greeks, with the Tyrians and Egyptians as allies, were on one side, and the Persians on the other. The power of Alexander the Great was both felt and helped in Cyprus, after which, under the Ptolemies, followed wars and doubtful sovereignty, till Demetrius Poliorcetes conquered the island (cir. B.C. 306). About B.C. 296, Ptolemy Soter took the island, after which it remained under Egypt till conquered by the Romans.

Literature and the arts flourished in Cyprus even from a very early period, as witness the "Cypria Carmina," by some attributed to Homer. Citium was the birthplace of Zeno. It is foreign to the present article to trace the history of the island during the Roman rule, the Arabs, the dukedoms of the Crusades, Richard of England, the Lusignans, the Turks, and the recent occupation by the English. Its geographical position made it the field for the exhibition of the arts, deeds, and cults of various nations; and its remains, as brought to light in the explorations of the last twenty-five

Vase, with Phœnician Inscription Burnt on the Clay.

years, have given a deeper insight into the ancient life and occupations and attainments of its successive peoples and masters than it had been thought possible hitherto to attain, and necessitated the rewriting of the principal chapters in the history of ancient art. From the time of Pococke, who, nearly three centuries ago, made his famous discoveries of Phœnician inscriptions (chiefly about Citium), down to the English occupation, scattered and partial explorations have been made. The discovery, in the first half of this century, of inscriptions in a character hitherto unknown, and their decipherment, from 1873 onward, has furnished most valuable clues to the history of religions in Cyprus and the transference of deities thither from the East, besides many minor historical matters and a vast addition to the knowledge of Greek dialects. The characters are syllabic, with peculiar laws of writing, and the language Greek. Some hundreds of these inscriptions are now known (the most of them found by Di Cesnola)—some bilingual (Phœnician and Cypriote) and some digraphic (Greek and Cypriote). The decipherment is a brilliant record—George Smith, of England, discovering the key in a bilingual inscription now in the British Museum; R. H. Lang simultaneously and independently proving the incorrectness of certain previous attempts by others; after which Samuel Birch made additional progress; and complete inscriptions were first read simultaneously and independently by Justus Siegismund and W. Deecke of Strassburg, M. Schmidt of Jena, and I. H. Hall of New York, since which time many writers have contributed lexicographic and dialectic additions.

The discoveries by exploration and excavation have been chiefly made (though the work of others is not inconsiderable) by L. P. di Cesnola, while U. S. Consul at Cyprus, from 1866 to 1877. His work covered nearly all parts of the island, discovering the sites of many ancient cities, and ruins of others whose ancient identity is not yet known, besides many temples, necropoles, ancient aqueducts, and other remains, including over 200 inscriptions, in Assyrian, Cypriote, Phœnician, Greek, and Latin. The greatest number (many thousands) and most important of the objects discovered are deposited in the Metropolitan Museum of Art in New York, though many found their way to European museums and private collections. The



Cyprian Sarcophagus — Roman Period.

statuary, pottery, terra-cottas, glass, gold, silver, and gems are a unique and unrivalled collection, and their value for the study of Phœnician and Greek archæology, art, and history appears in their unceasing use in the learned publications of all countries. Since the occupation of Cyprus by the English, others have excavated and explored, but by no means on the same scale, the principal works accomplished being the further excavation of the site of the greater temple of Venus at Old Paphos, and some large operations near Salamis.

For authorities, among many, see Engel, *Kypros*, above referred to; Di Cesnola, *Cyprus* (New York and London, 1878); R. H. Lang, *Cyprus*, etc. (London, 1878). The literature in periodicals and minor volumes is very extensive.

Cypsĕla (τὰ Κύψελα). (1) A town in Arcadia on the frontiers of Laconia. (2) A town in Thrace on the Hebrus and the Egnatia Via.

Cypsĕlus (Κύψελος). A tyrant of Corinth, B.C. 655–625, so named because when a child he was concealed from the Bacchiadae (the Doric nobility of Corinth) by his mother in a chest (κυψέλη). He was succeeded in the tyranny by his son Periander.

Kyrbeis (κύρβεις). See AXONES.

Cyrenaĭca (ἡ Κυρηναία). A country of Africa, east of the Syrtis Minor and west of Marmarica. It corresponds with the modern Barca. Cyrenaïca was considered by the Greeks as a sort of terrestrial paradise. This was partly owing to the force of contrast, as all the rest of the African coast along

Coins of Cyrené, bearing the sacred Silphium Plant.

the Mediterranean, from Carthage to the Nile, was a barren, sandy waste, and partly to the actual fertility of Cyrenaïca itself. It was extremely well watered, and the inhabitants, according to Herodotus (iv. 199), employed eight months in collecting the productions of the land; the maritime places first yielded their fruits, then the second region, which they called the hills, and lastly those of the highest part inland. One of the chief natural productions of Cyrenaïca was an herb called *silphium*, a kind of laserpitium or assafœtida. It was fattening for cattle, rendering their flesh also tender, and was a useful aperient for man. From its juice, too, when kneaded with clay, a powerful antiseptic was obtained. The silphium formed a great article of trade, and at Rome the composition above mentioned sold for its weight in silver. It is for this reason that the silphium appeared always on the medals of Cyrené. Its culture was neglected, however, when the Romans became masters of the country, and pasturage was more attended to. Cyrenaïca was called Pentapolis from its having five cities of

note in it—Cyrené, Arsinoë, Apollonia, Ptolemaïs, Berenicé, and Teuchira. All of these exist at the present day under the form of towns or villages. See CYRENÉ.

Cyrenaïci (Κυρηναϊκοί). A sect of philosophers who followed the doctrines of Aristippus (q. v.), and whose name was derived from their founder's having been a native of Cyrené, and from their school having been established in this place. Aristippus made the *summum bonum* and the τέλος of man to consist in enjoyment, accompanied by good taste and freedom of mind, τὸ κρατεῖν καὶ μὴ ἡττᾶσθαι ἡδόνων ἄριστον, οὐ τὸ μὴ χρῆσθαι (Diog. Laërt. ii. 75). Happiness, said the Cyrenaics, consists, not in tranquillity or indolence, but in a pleasing agitation of the mind or in active enjoyment. Pleasure (ἡδονή) is the ultimate object of human pursuit; it is only in subserviency to this that fame, friendship, and even virtue are to be desired. All crimes are venial, because never committed except through the immediate impulse of passion. Nothing is just or unjust by nature, but by custom and law. The business of philosophy is to regulate the senses in that manner which will render them most productive of pleasure. Since, then, pleasure is to be derived, not from the past or the future, but the present, a wise man will take care to enjoy the present hour, and will be indifferent to life or death. Such were the tenets of the Cyrenaic School. The short duration of this sect was owing, in part, to the remote distance of Cyrené from Greece, the chief seat of learning and philosophy; in part to the unbounded latitude which these philosophers allowed themselves in practice as well as opinion; and finally to the rise of the Epicurean School, which taught the doctrine of pleasure in a more philosophical form. The Cyrenaic teaching that pleasure is the only good was developed in a curious way by Hegesias (q. v.), who argued that as pleasure is the only good, and that as, by reason of the uncertainties of life, an existence of pure pleasure is impossible of attainment by man, the true philosopher will not seek to live, but will end his life by suicide. He therefore preached the doctrine of self-destruction. See Wendt, *De Philosophia Cyrenaica* (Göttingen, 1841); Von Stein, *De Philosophia Cyrenaica* (Göttingen, 1855); and Ueberweg, *Hist. of Philos.* vol. i. pp. 95–98 (Eng. trans. N. Y. 1872).

Cyrēné (Κυρήνη). (1) Daughter of Hypseus, mother of Aristaeus by Apollo, and carried by the god from Mount Pelion to Libya, where the city of Cyrené derived its name from her. (2) An important Greek city in the north of Africa, lying between Alexandria and Carthage. It was founded by Battus (B.C. 631), who led a colony from the island of Thera, and he and his descendants ruled over the city for eight generations. It stood eighty stadia (eight geographical miles) from the coast, on the edge of the upper of two terraces of tableland, at the height of 1800 feet above the sea, in one of the finest situations in the world. At a later time Cyrené became subject to the Egyptian Ptolemies, and was eventually formed, with the island of Crete, into a Roman province. The ruins of the city of Cyrené are very extensive. It was the birthplace of Carneades, Callimachus, Eratosthenes, and Aristippus. The territory of Cyrené, called Cyrenaïca, included also the Greek cities of Barca, Teuchira, Hesperides, and Apollonia, the port of Cyrené. Under the Ptolemies, Hesperides became Berenicé, Teuchira was called Arsinoë, and Barca was entirely eclipsed by its port, which was raised into a city under the name of Ptolemaïs. See CYRENAICA.

Cyreschăta. See CYROPOLIS.

Cyriacus of Ancona. See RENAISSANCE.

Cyrillus (Κύριλλος). (1) A bishop of Jerusalem, A.D. 351–386, and a firm opponent of the Arians, by whose influence he was banished three times from Jerusalem. His works are not numerous. The most important are lectures to catechumens, etc., and a letter to the emperor Constantius, giving an account of a luminous cross which appeared at Jerusalem in 351. The best editions are by Milles (Oxford, 1703), Touttée (Paris, 1720), and Reischl and Rupp (1845–60). There is an English translation of his works in the *Oxford Library of the Fathers*, vol. iii. (1838). See also the works by Gounet (1876) and Marquardt (1882). (2) Bishop of Alexandria, A.D. 412–444, of which city he was a native. He was fond of power, and was of a remarkably polemical spirit. He persecuted the Jews, whom he expelled from Alexandria; and after a long protracted struggle he procured the deposition of Nestorius, bishop of Constantinople. He was the author of a large number of works, many of which are extant; but in a literary view they are almost worthless. The best edition is still that of Aubert, 6 vols. (Paris, 1638). See Newman's *Historical Sketches*, vol. ii.; Hefele's *History of the Councils*, vol. ii.; and Kopallik, *Cyril von Alexandria* (Mainz, 1881).

Kyrios (κύριος). A lord or guardian; a person charged with the protection of such members of a family as were regarded as incapable of protecting themselves. The early law of all countries takes notice of families only; in other words, it only takes notice of persons exercising *patria potestas*. Attic law, therefore, subordinates a woman to her blood-relations; though relieved from her parent's authority by his death, she continues subject through life to her nearest male relations as guardians (Maine, *Ancient Law*, p. 152 foll.). During marriage, of course, her husband was her κύριος; but when this relation was terminated by death or divorce, she acquired no more freedom than before, but returned to the guardianship of her own family. The term κύριος is applied to males only during minority; the κύριος of such was first, of course, the father, secondly the guardian appointed by his will, thirdly the nearest male relative. In cases of adoption, the natural father remained no longer the κύριος of the adoptee. See ADOPTIO; EPITROPOS; KAKOSIS.

Cyrnus (Κύρνος). The Greek name of the island of Corsica, from which is derived the adjective Cyrneus, used by the Latin poets.

Cyropaedĭa (Κύρου Παιδεία). A species of historical romance in eight books by Xenophon, professing to give an account of the early years of Cyrus the Great, but in reality setting forth an ideal system of kingly government. Some have considered the *Cyropaedia* as a criticism of the first two books of Plato's *Republic*, on which see Aulus Gellius, xiv. 3. It is the longest and most ambitious of all the works of Xenophon, and is interesting as containing in the form of an episode the earliest specimen of a love-romance—the sto-

ry of the love of Abradatus and Panthea. The last chapter of the work is probably spurious. (See Mahaffy, *Hist. of Class. Gk. Lit.* ii. pp. 280–282.) Good editions are those of Breitenbach and Hertlein (1874); and Holden (1890).

Cyropŏlis (Κυρόπολις). A large city of Asia, on the banks of the Iaxartes, founded by Cyrus. It was also called Cyreschata. Alexander destroyed it, and built in its stead a city, called by the Roman geographers Alexandrea Ultima, by the Greeks, Ἀλεξανδρεία Ἐσχάτη, of which the Latin is a translation.

Cyrrhestĭcé (Κυρρηστική). The name given under the Seleucidae to a province of Syria, lying between Commagené on the north and the plain of Antioch on the south.

Cyrrhus (Κύρρος). (1) A city of Macedonia in the vicinity of Pella. (2) A city of Syria, the capital of a district named after it, Cyrrhestica. It derived its name from the Macedonian Cyrrhus.

Cyrus (Κῦρος; in Persian, *Kurus*). (1) A celebrated conqueror, and the founder of the Persian Empire. He comes forth in a line of monarchs who ruled in Susiana. According to Herodotus, he was the son of Mandani, daughter of Astyages, king of the Medes. The father of Cyrus was the Persian Cambyses. It having been foretold that Mandani's son would become the lord of all Asia, Astyages attempted to destroy the infant, and delivered it to Harpagus, his attendant, to kill. Harpagus, however, fearing the anger of Mandani, gave the child to a herdsman, one Mitradates, who reared the young Cyrus as his own son, under the name of Agradates. When ten years of age, the true parentage of the boy was accidentally discovered by Astyages, who, after punishing Harpagus with great barbarity, sent Cyrus to his parents in Persia. When the young prince grew up, he headed a revolt against Astyages, who had become unpopular by his tyranny, and defeated him in battle (B.C. 559). The Medes then accepted Cyrus as their king.

He had not been long seated on the throne when his dominions were invaded by Croesus, king of Lydia, the issue of which contest was so fatal to the latter. (See CROESUS.) The conquest of Lydia established the Persian monarchy on a firm foundation, and Cyrus was now called away to the East by vast designs and by the threats of a distant and formidable enemy. Babylon still remained an independent city in the heart of his empire, and to reduce it was his first and most pressing care. On another side he was tempted by the wealth and weakness of Egypt, while his northern frontier was disturbed and endangered by the fierce barbarians who ranged over the plains that stretch from the skirts of the Indian Caucasus to the Caspian. Until these last should be subdued or humbled his Eastern provinces could never enjoy peace or safety. These objects demanded his own presence; the subjugation of the Asiatic Greeks, as a less urgent and less difficult enterprise, he committed to his lieutenants. While the latter, therefore, were executing his commands in the West, he was himself enlarging and strengthening his power in the East. After completing the subjugation of the nations west of the Euphrates, he marched upon Babylon (q.v.), which he took. The account of this conquest, as described by Herodotus, is given in the article BABYLON. Recent archæological discoveries, however, tend to discredit his narrative. A tablet-inscription found at Babylon states that Cyrus, "king of Elam," took Sippara and Babylon "without fighting." This took place in B.C. 538. See Sayce, *Fresh Light from the Ancient Monuments* (London, 1883); and his *Introduction to Ezra, Nehemiah, and Esther* (2d ed. London, 1887).

Cyrus enjoyed no long interval of repose. The protection which he afforded to the Jews was probably connected with his designs upon Egypt, but he never found leisure to carry them into effect. Soon after the fall of Babylon he undertook an expedition against one of the nations on the eastern side of the Caspian. According to Herodotus, it was the Massagetae, a nomadic horde which had driven the Scythians before them towards the West; and, after gaining a victory over them by stratagem, he was defeated in a great battle and slain. The event is the same in the narrative of Ctesias; but the people against whom Cyrus marched are called the Derbices, and their army is strengthened by troops and elephants furnished by Indian allies; while the death of Cyrus is speedily avenged by one of his vassals, Amorges, king of the Sacae, who gains a decisive victory over the Derbices, and annexes their land to the Persian Empire. Cyrus died in B.C. 529. His son and successor, Cambyses, had been made by him king of Babylon three years before. Cyrus was one of the greatest Asiatics who ever lived; and with the exception of Egypt, the greater part of the Old World was under his rule at the time of his death. His capitals were Ecbatana and Susa; and his tomb exists to-day at Murgab, near Pasargadae.

Cyrus (Pasargadae.)

(2) Commonly called "the Younger," to distinguish him from the preceding, was the second of the four sons of Darius Nothus and Parysatis. According to the customs of the monarchy, his elder brother Artaxerxes was the legitimate heir-apparent; but Cyrus was the first son born to Darius after his accession to the throne, and he was also his mother's favourite. She had encouraged him to hope that, as Xerxes, through the influence of Atossa, had been preferred to his elder brother, who was born while their father was yet in a private station, so she should be able to persuade Darius to set aside Artaxerxes and declare Cyrus his successor. In the meanwhile he was invested with the government of the western provinces. This appointment he seems from the first to have considered as a step to the throne. He had, however, sagacity and courage enough to perceive that, should he be disappointed in his first expec-

tations, the co-operation of the Greeks might still enable him to force his way to the throne. It was with this view that he zealously embraced the side of Sparta in her struggle with Athens, both as the power which he found in the most prosperous condition and as that which was most capable of furthering his designs. According to Plutarch (*Artax.* 2), Cyrus went to attend his father's sick-bed with sanguine hopes that his mother had accomplished her purpose, and that he was sent for to receive the crown. On his arrival at court, however, he saw himself disappointed in his expectations, and found that he had only come to witness his father's death and his brother's accession to the throne. He accompanied Artaxerxes, whom the Greeks distinguished by the epithet of Mnemon, to Pasargadae, where the Persian kings went through certain mystic ceremonies of inauguration, and Tissaphernes took this opportunity of charging Cyrus with a design against his life. It would seem, from Plutarch's account, that one of the officiating priests was suborned to support the charge, though it is by no means certain that it was unfounded. Artaxerxes was convinced of its truth, and determined on putting his brother to death; and Cyrus was only saved by the passionate entreaties of Parysatis, in whose arms he had sought refuge from the executioner. On this occasion Artaxerxes suffered her to overpower both the suspicions suggested by Tissaphernes and the jealousy which the temper and situation of Cyrus might reasonably have excited. He not only pardoned his brother, but permitted him to return to his government. Cyrus felt himself not obliged, but humbled, by his rival's clemency; and the danger he had escaped only strengthened his resolution to make himself, as soon as possible, independent of the power to which he owed his life.

Immediately after his return to Sardis, he began to make preparations for the execution of his designs. The chief difficulty was to keep them concealed from Artaxerxes until they were fully matured; for though his mother, who was probably from the beginning acquainted with his purpose, was at court, always ready to put the most favourable construction on his conduct, yet Tissaphernes was at hand to watch it with malignant attention and to send the earliest information of any suspicious movement to the king. Cyrus, however, devised a variety of pretexts to blind Tissaphernes and the court, while he collected an army for the expedition which he was meditating. His main object was to raise as strong a body of Greek troops as he could, for it was only with such aid that he could hope to overpower an adversary who had the whole force of the Empire at his command; and he knew enough of the Greeks to believe that their superiority over his countrymen, in skill and courage, was sufficient to compensate for almost any inequality of numbers.

In the spring of B.C. 401, Cyrus began his march from Sardis. His whole Grecian force, a part of which joined him on the route, amounted to 11,000 heavy infantry and about 2000 targeteers. His barbarian troops were 100,000 strong. After directing his line of march through the whole extent of Asia Minor, he entered the Babylonian territory; and it was not until he reached the plain of Cunaxa, between sixty and seventy miles from Babylon, that he became certain of his brother's intention to hazard an engagement. Artaxerxes met him in this spot at the head of an army of 900,000 men. If we may believe Plutarch, the Persian monarch had continued to waver almost to the last between the alternatives of fighting and retreating, and was only diverted from adopting the latter course by the energetic remonstrances of Tiribazus. In the battle which ensued the Greeks soon routed the barbarians opposed to them, but committed an error in pursuing them too far; and Cyrus was compelled, in order to avoid being surrounded by the rest of the king's army, to make an attack upon the centre, where his brother led in person. He routed the royal body-guard, and being hurried away by the violence of his feelings the moment he espied the king, he engaged with him, but was himself wounded and slain by a common soldier. Had Clearchus acted in conformity with the directions of Cyrus, and led his division against the king's centre, instead of being drawn off into pursuit of the flying enemy, the victory must have belonged to Cyrus. According to the Persian custom of treating slain rebels, the head and right hand of Cyrus were cut off and brought to the king, who is said himself to have seized the head by the hair and to have held it up as a proof of his victory to the view of the surrounding crowd. Thus ended the expedition of Cyrus. The Greeks, after the battle, began to negotiate with the king through Tissaphernes, who offered to lead them home. He treacherously violated his word, however; and having, by an act of perfidy, obtained possession of the persons of the Greek commanders, he sent them up to the king at Babylon, where they were all put to death. The Greeks were not, however, discouraged, though at a great distance from their country and surrounded on every side by a powerful enemy. They immediately chose new commanders, in the number of whom was Xenophon, who has given an account of their celebrated retreat. See ANABASIS.

Cyrus (Κύρος). A large river of Asia, rising in Iberia and falling into the Caspian; now the Kur. This river waters the great valley of Georgia, and is increased by the Aragui; the Iora, probably the Iberus of the ancients; and the Alasan, which is their Alazo.

Cyta (Κύτα). A city of Colchis, in the interior of the country, near the river Phasis, and northeast of Tyndaris. It was the birthplace of Medea. The inhabitants, like the Colchians generally, were famed for their acquaintance with poisonous herbs and magic rites. Scylax calls the place Malé (Μάλη). Medea was called Cytaeis from this her native city.

Cythēra (Κύθηρα). The modern Cerigo; an island off the southeast point of Laconia, with a town of the same name in the interior, the harbour of which was called Scandea. It was colonized at an early time by the Phœnicians, who introduced the worship of Aphrodité (q. v.) into the island, for which it was celebrated. This goddess was hence called Cytheraea, Cythereïs; and according to some traditions, it was in the neighbourhood of this island that she first rose from the foam of the sea.

Cythēris. A celebrated courtesan at Rome, the mistress of M. Antonius, and afterwards of the poet Gallus, the friend of Vergil, who in the Tenth Eclogue speaks of her as Lycoris.

Cythnus (Κύθνος). The modern Thermia; an island in the Aegaean Sea, one of the Cyclades (q. v.).

Cytinium (Κυτίνιον). The most important of the four cities of Doris in Greece. According to Thucydides (iii. 95), it was situated to the west of Parnassus, and on the borders of the Locri Ozolae.

Cytōrum (Κύτωρον). A city of Paphlagonia, on the coast between the promontory Carambis and Amastris. It was a Greek town of great antiquity, since Homer alludes to it (*Il.* ii. 853), and it is thought to have been founded by a colony of Milesians. According to Strabo, it had been a port of the inhabitants of Sinopé. In its vicinity was a mountain, named Cytorus, which produced a beautifully veined species of box-tree (Catull. iv. 13; Verg. *Georg.* ii. 437). It is now Kidros.

Cyzicēnus Nummus. See CYZICUS; ELECTRUM.

Cyzicēnus Oecus. See DOMUS, p. 546.

Cyzĭcus (Κύζικος). (1) An island off the northern coast of Mysia, nearly triangular in shape, and about five hundred stadia in circuit. Its base was turned towards the Propontis, while the vertex advanced so closely to the continent that it was easy to connect it by a double bridge, which, as Pliny relates, was done by Alexander. Scylax, however, says that it was always a peninsula, and his authority is followed by Mannert, who is of opinion that the inhabitants may, after the time of Scylax, have separated it from the mainland by a canal or ditch, for purposes of security. It is certainly a peninsula at the present day, and there are no indications whatever of the bridges mentioned by Pliny and others. (2) A celebrated city of Mysia, on the island of the same name, situated partly in the plain which extended to the bridges connecting the island with the continent, and partly on the slope of Mount Arcton Oros. Its first foundation was ascribed to a colony of Pelasgi from Thessaly, under the conduct of Cyzicus, son of Apollo. In process of time the Pelasgi were expelled by the Tyrrheni, and these again made way for the Milesians, who are generally looked upon by the Greeks as the real settlers, to whom the foundation of Cyzicus is to be attributed. Cyzicus became, in process of time, a flourishing commercial city, and was at the height of its prosperity when, through the means of the kings of Pergamus, it secured the favour and protection of Rome. Florus speaks of its beauty and opulence. The Cyzicene commonwealth resembled those of Rhodes, Marseilles, and Carthage. The Romans, in acknowledgment of the bravery and fidelity displayed by the Cyzicenians when besieged by Mithridates (B.C. 75), granted to them their independence and greatly enlarged their territory. Under the emperors, Cyzicus continued to prosper, and in the time of the Byzantine sway it was the metropolis of the Hellespontine province. Cyzicus gave birth to several historians, philosophers, and other writers. The coins of this place, called Κυζικηνοὶ στατῆρες, were so beautiful as to be deemed a miracle of art. (See ELECTRUM.) Persephoné was worshipped as the chief deity of the place, and the inhabitants had a legend among them that their city was given by Zeus to this goddess as a portion of her dowry.

D

D, as a symbol.

IN GREEK.—Δ = a tribus of Elis (*Arch. Zeit.* 1880, p. 57), δέκεμος, δικαστής, δοῦλος (*C. I. G.* 3104), δήμου (*C. I. G.* 2383, Ψ. Β. Δ. = ψηφισματι βουλῆς, δήμου).

Δ = 10 in the old decimal system of Greek numeration, ΔΔ = 20, ΔΔΔ = 30; in the alphabetic system = 4; τὸ Δ (*C. I. G.* 2059) = τὸ τέταρτον.

IN LATIN.—D = Decimus, decurio, December, decessit, decimanus, decretum, dedit, defunctus, denarius, designatus, deus, Diana, dies, dignus, divus, dixit, dominus, donavit, duumvir, etc., etc.

D·D = dare debebit, dea Dia, dedit dedicavit, donum dedit, dis deae, domus divina.

DD = devoti.

D·D·D = datum decreto decurionum, deo donum dedit, dono dedit dedicavit.

D·D·D·D = datum de decreto decurionum donum dat dicat dedicat.

D·A = defunctus annorum, discens aquiliferum.

D·B·S = diis bonis sacrum.

D·C = decreto conscriptorum, decurionum consulto, decurio civitatis.

D·C·S = de conscriptorum (consilii, collegii) sententia.

D·D·D·D·L·M = donum dat dicat dedicat libens merito.

DDD·NNN = domini nostri tres.

D·D·E = dare damnas esto.

D·D·L·D·D·D = dedit dedicavit loco dato decreto decurionum.

D·D·O = diis deabus omnibus.

D·D·P·P·P = decreto decurionum pecunia publica posuerunt.

D·D·V·L·L·M = dono dedit votum laetus libens merito.

D·F = dare facere, defunctus, dulcissimas filiae.

D·I·M = deus invictus Mithras.

D·L = dedit libens, deus Liber, die Lunae.

D·M = dea magna, deum mater, decurio municipii, devotae memoriae, diis Manibus, divino mandatu, dolus malus.

D·O = dari oportet.

D·O·M = deo optimo maximo.

D·P = de proprio deus patrius, diis parentibus, donum posuit.

D·P·E = devotus pietati eius.

D·P·P = dii Penates publici, de pecunia publica.

D·P·S = de pagi sententia, de pecunia sua, de proprio suo.

D·P·S·F·D = de pecunia sua factum dedit.

D·Q = decurio quaestor.

D·Q·A = de qua agitur.

D·Q·L·S·T·T·L = dic qui legis: sit tibi terra levis.

D·R·P = dignum re publica.

D·S = de suo, deus sanctus, deus Saturnus, discens signiferum.

D·S·F·C = de suo faciendum curavit.

D·S·P·D·D = de sua pecunia dono dedit.

D·S·R = de suo restituit.

D·S·S·F·C = de senatus sententia faciendum curavit.

D·S·V·L = de suo vivus libens.
D·T = dum taxat, de thesauro.
D·T·S = dis te servent.
D·V·V·A·S·P·P = duumvir viis aedibus sacris publicis procurandis.
D = 500, formed by halving Ⓘ, the Etruscan symbol for 1000.

Daae (Δάαι). See DAHAE.

Dacia (Δακία), as a Roman province, lay between the Danube and the Carpathian Mountains, and comprehended the modern Transylvania, Wallachia, Moldavia, and part of Hungary. The Daci were of the same race and spoke the same language as the Getae, and are therefore usually said to be of Thracian origin. They were a brave and warlike people. In the reign of Domitian they became so formidable under their king, Decebalus, that the Romans were obliged to purchase a peace of them by the payment of tribute. Trajan delivered the Empire from this disgrace. He crossed the Danube, and after a war of five years (A.D. 101–106) conquered the country, and made it a Roman province. At a later period Dacia was invaded by the Goths; and as Aurelian considered it more prudent to make the Danube the boundary of the Empire, he resigned Dacia to the barbarians, removed the Roman inhabitants to Moesia, and gave the name of Dacia (Aureliani) to that part of the province along the Danube where they were settled.

Dacĭcus. A surname of the emperor Trajan, from his conquest of Dacia. See TRAIANUS.

Dacier, ANNE LEFÈVRE, a famous French translator of the classics, was born at Saumur about 1654. She was the daughter of Tanneguy Lefèvre, a Huguenot scholar of some note. On her father's death, and when in her eighteenth year, she went to Paris, where she soon after published an edition of Callimachus, which secured for her a place among the editors of the Delphin Edition (q. v.) of the classics, for which she prepared notes on Florus, Dictys Cretensis, Aurelius Victor, and Eutropius. In 1681 appeared her prose version of Anacreon and Sappho, followed by similar translations of Terence, selected plays of Plautus and Aristophanes, the *Iliad* (1711), and the *Odyssey* (1716). It is by these translations that she will be longest remembered, as she brought to the work much spirit and enthusiasm, combined with a good share of literary insight, so that her renderings are still cited by modern scholars. In her versions of Homer especially, her direct, simple, and often homely language is admirably fitted to express the original. In defence of Homer against La Motte, she wrote a treatise *Des Causes de la Corruption de la Goût* (1714).

Mlle. Lefèvre married in 1683 M. André Dacier, who subsequently became secretary of the French Academy, and was himself a man of much erudition but little talent, so that he was wittily described as *un gros mulet chargé de tout le bagage de l'antiquité.* Both husband and wife received pensions from the king. Mme. Dacier died at the Louvre, where her husband was librarian, August 17, 1720. See Sainte-Beuve, *Causeries de Lundi*, and Burette's *Éloge sur Mme. Dacier.*

Dactŭli (Δάκτυλοι). Fabulous beings, to whom the discovery of iron, and of the art of working it by means of fire, was ascribed. Mount Ida, in Phrygia, is said to have been the original seat of the Dactyli, whence they are usually called Idaean (Ἰδαῖοι) Dactyli. In Phrygia they were connected with the worship of Rhea, or Cybelé. They are sometimes confounded or identified with the Curetes, Corybantes, and Cabeiri (q. v.). See RHEA.

The name Δάκτυλοι ("Fingers") is variously explained from their number being five or ten, or because they dwelt at the foot (ἐν δακτύλοις) of Mount Ida. The original number seems to have been three — i. e. Kelmis (Κελμίς) the Smelter, Damnameneus (Δαμναμενεύς) the Hammer, and Acmon (Ἄκμων) the Anvil. This number was afterwards increased to five, then to ten, to fifty-two, and finally to one hundred. See Lobeck, *Aglaophoros*, 1166 foll.; Pollux, ii. 4; Diod. v. 64.

Dactyliothēca (δακτυλιοθήκη). A case or box where rings were kept. Such a ring-case has been recognized in a round ivory box found at Pompeii (*Mus. Borb.* ix. pl. xiv. 8). From the centre of the lid projects a vertical stick, on which the rings might be slid when the wearer took them off at his toilet. The same purpose may have been served by a bronze stand which was found at Talese. It consists of a rod resting on three feet. Down the rod may be slid a ring furnished with catches to hold it steady, to one of which is attached a vertical oval ring broken at the top so as to admit of rings or other articles of jewellery being slid upon it. The name was also applied to a cabinet or collection of jewels, as to which we learn from Pliny (*H. N.* xxxvii. § 11) that Scaurus, the stepson of Sulla, was the first person at Rome who had a collection of this kind, and that his was the only one till Pompey brought to Rome the collection of Mithridates, which he placed in the Capitol.


Dactyliotheca. (Pompeii.)

Dactŭlus (δάκτυλος). A Greek measure, answering to the Roman *digitus*, each signifying "a finger-breadth" and being the sixteenth part of a foot. See PES.

Dadūchus (δᾳδοῦχος). A torch-bearer. A name applied to the person who, on the fifth day of the Eleusinian Mysteries, led the initiated, torch in hand, to the temple of Demeter, in memory of her wanderings with a lighted torch in search of Persephoné (q. v.). See ELEUSINIA; MYSTERIA.

Daedăla (τὰ Δαίδαλα). (1) A town of Caria, near the confines of Lycia and on the northern shore of the Glaucus Sinus. It was said to have derived its name from Daedalus, who, being stung by a snake on crossing the small river Ninus, died and was buried here. (2) A mountain, in the vicinity of the city of the same name and on the confines of Lycia.

Daedăla, Daedalēa (δαίδαλα, δαιδάλεια). (1) A term applied to the earliest iconic representations of the gods roughly hewn out of wood (ἄγαλμα ξύλου, Pausan. ix. 3, 2). From a very early period stones and trees received divine honours (Lucian, *Pseudom.* 30). Thus Artemis Sotera at Boiae was a myrtle (Pausan. iii. 22, 12); the Paphian Aphrodité, a conical stone. The effigy of the god, down to the latest times, was placed in a tree. The immediate predecessor, however, of the δαίδαλον was a squared beam or flat board, which, like the pillar, was probably draped and decorated. (See DAEDALUS.) (2) A peculiar festival held by the Boeotians in honour of Heré. The goddess had, according to the story, once quarrelled with Zeus and hidden

herself on Mount Cithaeron. Her husband then spread the report that he was going to marry another wife, and had an image of oak-wood decked out in bridal attire and carried over Cithaeron on a chariot with a numerous train amid the singing of marriage hymns. Heré, in her jealousy, threw herself upon her supposed rival, but, on discovering the trick, reconciled herself, with laughter, to Zeus, took her seat on the chariot, and founded the festival in memory of the incident. The feast was celebrated every seven years by the Plataeans alone and called the Little Daedala. But every sixtieth year all the cities of the Boeotian federation kept it as the Great Daedala. At the Little Daedala, guided by the note of a bird, they fixed on a tree in a grove of oaks and cut a figure out of it, which they dressed in bridal attire and took, as in marriage procession, to the top of Cithaeron. Here they offered a goat to Zeus and a cow to Heré, and burned the image with the offering. At the Great Daedala the images made at the Little Daedala were distributed by lot among the cities of the Boeotian confederacy, and the same proceedings were then repeated (Pausan. ix. 3. 1, etc.).

Daedălus (Δαίδαλος, "cunning artificer"). The mythical Greek representative of all handiwork, especially of Attic and Cretan art. As such he was worshipped by the artists' guilds, especially in Attica. He is said to have been the son of the Athenian Metion, son of Eupalamus (the ready-handed), and grandson of Erechtheus. He was supposed to have been the first artist who represented the human figure with open eyes, and feet and arms in motion. Besides being an excellent architect, he was said to have invented many implements—the axe, for instance, the awl, and the bevel. His own nephew Talus (son of his sister Perdix) appeared likely to surpass him in readiness and originality. The invention of the saw, which he copied from the jawbone of a snake, of the potter's wheel, of the turning-lathe, of the axe, of the plumb-line, of glue, of the gimlet, and of other things of this kind, was attributed to him. Daedalus was so jealous of him that he threw him from the Acropolis; and, being detected in the act of burying the body, was condemned by the Areopagus, and fled to Crete to King Minos. Here, among other things, he made the labyrinth at Gnosus for the Minotaur. (See LABYRINTHUS.) He and his son Icarus were themselves confined in it, because he had given Ariadné (q. v.) the clue with which she guided Theseus through the maze. But the father and son succeeded in escaping, and fled over the sea upon wings of wax feathers made by Daedalus. Icarus, however, approached too near to the sun, so that the wax melted, and he fell into the sea and was drowned. The sea was called after him the Icarian, and the island on which his body was thrown up and buried by Heracles was called Icaria. Daedalus went to Camicus in Sicily, to King Cocalus, whose daughter loved him for his art, and slew Minos, who came in pursuit of him. He was supposed to have died in Sicily, where buildings attributed to him were shown in many places, as also in Sardinia, Egypt, and Italy, particularly at Cumae. In Greece a number of ancient wooden images were supposed to be his work—in particular a statue of Heracles at Thebes, which Daedalus was said to have made in gratitude for the burial of Icarus. Besides Icarus, Daedalus had a second son, Iapyx, said to be the founder of the Iapyges. See DAEDALA.

Daedalus and Icarus. (Rome, Villa Albani.)

Daemon (δαίμων). Originally a term applied to deity in general, manifested in its active relation to human life, without special reference to any single divine personality. But as early as Hesiod the daemones appear as subordinates or servants of the higher gods. He gives the name especially to the spirits of the past age of gold, who are appointed to watch over men and guard them. In later times, too, the daemones were regarded as beings intermediate between the gods and mankind, forming, as it were, the retinue of the gods, representing their powers in activity, and intrusted with the fulfilment of their various functions. This was the relation, to take an instance, which the Satyrs and Sileni bore to Dionysus. But the popular belief varied in regard to these deities.

Another kind of daemones are those attached to individual men, attending them, like the Roman *genius* (q. v.), from birth to death. In later times two attendant daemones were assumed for every one; but this feeling was not universal, both good and evil being regarded as emanating at different times from the same daemon. The good spirit who gave rural prosperity and presided over vineyards (a sort of Hellenic brownie or Robin Goodfellow) was called Agathodaemon (ἀγαθοδαίμων).

On the famous daemon of Socrates, see the article SOCRATES.

Dagger. See PUGIO; SICA.

Dahae (Δάαι). A great Scythian people (Plin. *H. N.* vi. 19), who led a nomadic life over a great extent of country, on the east of the Caspian,

yrcania (which still bears the name of Dagh-n), on the banks of the Margus, the Oxus, even the Iaxartes. Some of them served as dry and as archers under Darius Codomannus Alexander.

almatia (Δαλματία) or **Delmatia.** A part of the try along the eastern coast of the Adriatic Sea, ided under the general name of Illyricum, and rated from Liburnia on the north by the Titius ka), and from Greek Illyria on the south by the o (Drino), thus nearly corresponding to the mod-Dalmatia. The capital was Dalminium or Del-um, from which the country derived its name. next most important town was Salona, the resi-e of Diocletian. The Dalmatians were a brave warlike people and gave much trouble to the ans. In B.C. 119, their country was overrun by étellus, who assumed, in consequence, the sur-e Dalmaticus, but they continued independent e Romans. In B.C. 39, they were defeated by ius Pollio, of whose Dalmatic triumph Horace ks; but it was not till the year 23 that they finally subdued by Statilius Taurus. They part in the great Pannonian revolt under their er Bato; but after a three years' war were reduced to subjection by Tiberius, in A.D. 9.

almatĭca or **Delmatĭca** (δαλματική, δελματική). nic with long sleeves (Isid. *Orig.* xix. 22, 9), duced at Rome in the second century A.D. It made both with and without purple stripes, was sometimes of wool and sometimes of silk. CLAVUS LATUS; TUNICA.

almatius. A nephew of Constantine the Great. was invested by this emperor with the title aesar, and commanded against the Goths in ace, Macedonia, and Greece. Dalmatius fell tumult of his own soldiers, A.D. 337, brought t by the intrigues of Constantius, after the h of Constantine (Zosim. ii. 39 foll.).

alminium. See DALMATIA.

amālis (Δάμαλις) or **Bous** ōs). A small e in Bithynia, the shore of Thracian Bos-us north of alcedon; cele-ted by tradi-n as the land-g-place of Io v.) after her nsformation o a heifer.

Damarātus. DEMARATUS.

Damascēnus, COLĀUS (Νικόλαος Δαμασκηνός). Greek historical d philosophical iter who lived the Augustan e. His name is rived from that his birthplace, mascus. He s an intimate end of Herod the Great, whom he survived. His chief work was a universal history in 144 books, of which only a few fragments remain. He also wrote an autobiography, a life of Augustus, a life of Herod, and some philosophical works. The standard edition of his fragments is that of Orelli (Leipzig, 1804; suppl. 1811).

Damascĭus (Δαμάσκιος). A philosopher, a native of Damascus. He commenced his studies under Ammonius at Alexandria, and completed them at Athens under Marinus, Isidorus, and Zenodotus. According to some, he was the successor of Isidorus. It is certain, however, that he was the last professor of Neo-Platonism at Athens. He appears to have been a man of excellent judgment, and to have had a strong attachment for the sciences, particularly mathematics. He wrote a work entitled Ἀπορίαι καὶ Λύσεις περὶ τῶν Πρώτων Ἀρχῶν, "Doubts and Solutions concerning the Origin of Things." Of this only two fragments remain—one preserved by Photius, which forms a biographical sketch of Isidorus of Gaza; the other treating Περὶ Γεννητοῦ, "Of what has been procreated." The remains of this work were edited, with a valuable preface, by J. Kopp (Frankfort, 1828). A Venetian MS. contains an unedited work of his, entitled Ἀπορίαι καὶ Λύσεις εἰς τὸν Πλάτωνος Παρμενίδην, "Doubts and Solutions relative to the Parmenides of Plato."

Damascus (Δαμασκός; in Hebrew, Dammesek; in Arabic, Dimeshk-es-Sham). One of the principal cities of Syria, in what was called Coelé-Syria, a few miles to the east of Antilibanus, where the chain begins to turn off to the southeast, under the name of Carmel. It is beautifully situated in an extensive and pleasant plain, and watered by a river called by the Greeks Bardiné or Chrysorrhoas, "the golden stream," now Barada. The Biblical name of this stream was Abana. Damascus is supposed to have been founded by Uz, the eldest son of Aram (Gen. x. 23). However this

South Wall of Damascus.

may be, it existed in the time of Abraham, and may be reckoned one of the most ancient cities of Syria. It was conquered by David (2 Sam. viii. 6), but freed itself from the Jewish yoke in the time of Solomon (1 Kings, xi. 23 foll.), and became the seat of a new principality, which often harassed the kingdoms of both Judah and Israel. It afterwards fell, in succession, under the power of the Assyrians and the Persians, and came from the latter into the hands of the Seleucidae. Damascus, however, did not flourish much under the Greek dynasty, as it had while held by the Persians. The Seleucidae neglected the place, and bestowed all their favour on the new cities erected by them in the northern parts of Syria; and here, no doubt, lies the reason why the later Greek and Roman writers say so little of the city itself, though they are all loud in their praises of the adjacent country. Damascus was seized by the Romans in the war of Pompey with Tigranes, B.C. 65, but still continued, as under the Greek dynasty, a comparatively unimportant place until the time of Diocletian. This emperor, feeling the necessity of a strongly fortified city in this quarter, as a dépôt for munitions of war and a military post against the frequent inroads of the Saracens, selected Damascus for the purpose. Everything was done, accordingly, to strengthen the place; extensive magazines were also established, and likewise numerous workshops for the preparation of weapons of war. It is not unlikely that the high reputation to which Damascus afterwards attained for its manufacture of sword-blades and other works in steel, may have had its first foundations laid by this arrangement on the part of Diocletian. The city continued from this time to be a flourishing place. In the seventh century it fell into the hands of the Saracens, and was for some time after this the seat of the califs. Its prosperity, too, remained unimpaired, since the route of the principal caravans to Mecca lay through it. It was sacked by Tamerlane, and finally became subject to the Turks.

Coin of Damascus.

The Great Mosque of Damascus still shows traces of the Graeco-Roman architecture. See Walch, *Antiquitates Damasc. Illustratae;* and Addison, *Damascus and Palmyra.*

Damasippus, LICINIUS. (1) A Roman praetor, B.C. 81, an adherent of Marius, and put to death by order of Sulla (Sall. *Cat.* 51, 32). (2) A contemporary of Cicero, who mentions him as a lover of statues, and speaks of purchasing a garden from Damasippus. He is probably the same person as the Damasippus ridiculed by Horace (*Sat.* ii. 3, 16, 64). It appears from Horace that Damasippus had become bankrupt, in consequence of which he intended to put an end to himself; but he was prevented by the Stoic Stertinius, and then turned Stoic himself, or at least affected to be one.

Damastes (Δαμάστης) of Sigeum. A Greek historian, and a contemporary of Herodotus and Hellanicus of Lesbos. His works are lost.

Damnonii. (1) Or DUMNONII or DUMNUNII, a powerful people in the southwest of Britain, inhabiting Cornwall, Devonshire, and the western part of Somersetshire, from whom was called the promontory Damnonium, also Ocrinum (C. Lizard), in Cornwall. (2) Or DAMNII, a people in North Britain, inhabiting parts of Perth, Argyle, Stirling, and Dumbarton shires.

Damnum. A Latin term which signifies loss or injury of any kind; but in its particular sense means loss or injury which a person has sustained in his property. Damnum in this particular sense may include loss of gain which a person is prevented from realizing (*lucrum cessans*), as well as loss of actually acquired property (*damnum emergens*). The causes of damnum are either chance, accident (*casus*), or acts or omissions of reasonable human beings for which they are held to be responsible. As a rule no liability arises out of loss or injury to property caused by accident. *Dolus malus* or *culpa*—i. e. wilful or negligent misconduct on the part of the person committing damnum—is, as a rule, necessary in order to constitute liability; but in exceptional cases a person may be liable, although neither *dolus malus* nor *culpa* can be imputed to him. A wrongful act by which damnum is caused may be either an independent delict, or the breach of some special duty to which a person has become subject as a breach of contract. The liability to make good a loss which another has suffered is *praestare damnum.* A person liable for damages is, as a rule, bound to put the injured party in the same position as he would have been in if the act by which the damage was done had not been committed. He may also be subject to a penalty.

Damnum Infectum. A term used in Roman law to denote damage not actually done, but apprehended on account of the dangerous condition of neighbouring property. If proceedings were not taken before damage had been done, the injured party had no action for damages subsequently; if, e. g. a ruinous house (*aedes ruinosae*) fell and damaged a neighbour before a *cautio* had been demanded, all the right that the damaged person had was to retain the materials that had fallen on his land (*Dig.* 39, 2, 6. 7, § 2. 8). Gaius states that a party who apprehended damage might have recourse to a *legis actio* in order to protect himself, but that the *stipulatio damni infecti* provided by the praetor in his edict for such cases was always sought as being the more convenient remedy (Gaius, iv. 31).

Damo (Δαμώ). A daughter of Pythagoras and Theano, to whom Pythagoras intrusted his writings, and forbade her to give them to any one. This command she strictly observed, although she was in extreme poverty and received many requests to sell them (Diog. Laërt. viii. 42).

Damŏcles (Δαμοκλῆς). A Syracusan, one of the companions and flatterers of the elder Dionysius. Damocles having extolled the great felicity of Dionysius on account of his wealth and power, the tyrant invited him to try what his happiness really was, and placed him at a magnificent banquet, in the midst of which Damocles saw a naked sword suspended over his head by a single horse-

hair—a sight which quickly dispelled all his visions of happiness. The story is alluded to by Horace (*Carm.* iii. 1. 17) and by Persius (ii. 40).

Damon (Δάμων). (1) A Pythagorean philosopher of Syracuse, united by ties of the firmest friendship to Phintias (not Pythias, as the name is commonly given), another Pythagorean, of the same city. Dionysius, the tyrant, having condemned Phintias to death for conspiring against him, the latter begged that leave might be allowed him to go for a short period to a neighbouring place, in order to arrange some family affairs, and offered to leave one of his friends in the hands of Dionysius as a pledge for his return by an appointed time, and who would be willing, in case Phintias broke his word, to die in his stead. Dionysius, sceptical as to the existence of such friendship, and prompted by curiosity, assented to the arrangement, and Damon took the place of Phintias. The day appointed for the return of the latter arrived, and public expectation was highly excited as to the probable issue of this singular affair. The day drew to a close; no Phintias came; and Damon was in the act of being led to execution, when, of a sudden, the absent friend, who had been detained by unforeseen and unavoidable obstacles, presented himself to the eyes of the admiring crowd and saved the life of Damon. Dionysius was so much struck by this instance of true attachment that he pardoned Phintias, and entreated the two to allow him to share their friendship (Val. Max. iv. 7; Plut. *De Amic. Mult.*). (2) An Athenian sophist, the teacher of Pericles and perhaps of Socrates (Diog. Laërt. ii. 19).

Damophĭla (Δαμοφίλη). A poetess of Lesbos, intimate with Sappho. She composed a hymn on the worship of the Pergaean Artemis (Philostrat. *Vit. Apollon.* i. 20).

Damosia (δαμοσία). The escort or retinue of the Spartan kings in time of war (Xen. *Rep. Lac.* xiii. 1).

Damoxĕnus (Δαμόξενος). A boxer of Syracuse, excluded from the Nemean Games for killing his opponent in a pugilistic encounter. The name of the latter was Creugas; and the two competitors, after having consumed the entire day in boxing, agreed each to receive from the other a blow without flinching. Creugas first struck Damoxenus on the head, and then Damoxenus, with his fingers unfairly stretched out, struck Creugas on the side; and such, observes Pausanias, was the hardness of his nails and the violence of the blow that his hand pierced the side, seized on the bowels, and, drawing them outward, caused instant death to Creugas. A fine piece of sculpture has come down to us with this for its subject (Pausan. viii. 40).

Dana (Δάνα). A great city of Cappadocia, probably the same as the later Tyana (q. v.) (Xen. *Anab.* i. 2, 20).

Danăë (Δανάη). (1) The daughter of Acrisius, king of Argos, by Eurydicé, daughter of Lacedaemon. Acrisius inquired of the oracle about a son; and the god replied that he would himself have no male issue, but that his daughter would bear a son, whose hand would deprive him of life. Fearing the accomplishment of this prediction, he framed a brazen subterranean chamber, in which he shut up his daughter and her nurse, in order that she might never become a mother. (The Latin poets call the place of confinement a brazen tower.) But Zeus had seen and loved the maiden; and, under the form of a golden shower, he poured through the roof into her bosom. Danaë became, in consequence, the mother of a son, whom she and her nurse reared in secrecy until he had attained his fourth year. Acrisius then chanced to hear the voice of the child at play. He brought out his daughter and her nurse, and, putting the latter instantly to death, drew Danaë privately, with her child, to the altar of Hercean Zeus, where he made her answer on oath whose was her son. She replied that he was the offspring of Zeus. Her father gave no credit to her protestations. Enclosing her and the boy in a coffer, he cast them into the sea, at the mercy of the winds and waves, a circumstance which has afforded a subject for a beautiful lyric by the poet Simonides. The coffer was carried to the little island of Seriphus, where a person named Dictys drew it out in his nets (δίκτυα); and, freeing Danaë and Perseus from their confinement, treated them with the greatest kindness. Polydectes, the brother of Dictys, reigned over the island. He fell in love with Danaë; but her son Perseus, who was now grown up, was an invincible obstacle in his way. He had, therefore, recourse to artifice to deliver himself of his presence; and, feigning that he was about to become a suitor to Hippodamia, the daughter of Oenomaüs, he managed to send Perseus, who had bound himself by a rash promise, in quest of the head of the Gorgon Medusa, which he pretended that he wished for a bridal gift. When Perseus had succeeded, by the aid of Hermes, in slaying the Gorgon, he proceeded to Seriphus, where he found that his mother and Dictys had been obliged to fly to the protection of the altar from the violence of Polydectes. He immediately went to the royal residence; and when, at his desire, Polydectes had summoned thither all the people to see the head of the Gorgon, it was displayed, and each became a stone of the form and position which he exhibited at the moment of the transformation. Having established Dictys as king of Seriphus, Perseus returned with his mother to Argos; and, not finding Acrisius there, proceeded to Larissa in Thessaly, whither the latter had retired through fear of the fulfilment of the oracle. Here he inadvertently killed Acrisius. See ACRISIUS; PERSEUS.

There was a legend in Italy that Ardea, the capital of the Rutulians, had been founded by Danaë (Verg. *Aen.* vii. 372, 410). It was probably caused by the similarity of sound in Danaë and Daunia. Daunus is the father of Turnus.

Danaï (Δαναοί). A name originally belonging to the Argives, as being, according to the common opinion, the subjects of Danaüs (q. v.). In consequence, however, of the warlike character of the race, and the high renown acquired by them, Homer uses the name Danaï as a general appellation for the Greeks, when that of Hellenes was still confined to a narrower range. See DANAÜS.

Danaïdes (Δαναΐδες). The fifty daughters of Danaüs. See DANAÜS.

Danăla (τὰ Δάναλα). A city in the territory of the Troini, in the northeast of Galatia, notable in the history of the Mithridatic War as the place where Lucullus resigned the command to Pompey.

Danapĕris (also DANAPRIS). Another name for the Borysthenes, first mentioned in an anonymous

Periplus of the Euxine Sea. It is now the Dnieper. A little above its mouth the river widens into a kind of lake or marsh, called Liman, into which the Bog, the ancient Hypanis or Bogus, one of the principal tributaries of the Dnieper, discharges itself. See BORYSTHENES.

Danastris. See DANASTUS.

Danastus. Another name of the Tyras or Dniester. It is called Danastus by Ammianus Marcellinus (xxxi. 3), and Danastris by Constantine Porphyrogenitus. It rises from a lake amid the Carpathian Mountains in Galicia, and empties into the Black Sea after a course of about six hundred miles. The name Tyras (Τύρας) occurs in Ptolemy, Strabo, Stephanus of Byzantium, and Scymnus of Chios. Herodotus gives the Ionic form Τύρης (Herod. iv. 51).

Danaüs (Δαναός). A son of Belus and Anchinoë, and brother of Aegyptus. Belus assigned the country of Libya to Danaüs, while to Aegyptus he gave Arabia. Aegyptus conquered the country of the Melampodes and named it from himself. By many wives he became the father of fifty sons. Danaüs had by several wives an equal number of daughters. Dissension arising between him and the sons of Aegyptus, they aimed at depriving him of his kingdom; and, fearing their violence, he built, with the aid of Athené, a fifty-oared vessel, the first that ever was made, in which he embarked with his daughters and fled over the sea. He first landed on the isle of Rhodes, where he set up a statue of the Lindian Athené; but, not caring to remain in that island, he proceeded to Argos, where Gelanor, who at that time ruled over the country, cheerfully resigned the government to the stranger who had brought thither civilization and the arts. The people took the name of their new monarch, and were called Danaï (Δαναοί). The country of Argos being at this time extremely deficient in pure and wholesome water (see INACHUS), Danaüs sent forth his daughters in quest of some. As Amymoné, one of them, was engaged in the search, she was rescued by Poseidon from the intended violence of a satyr, and the god revealed to her a fountain called after her name and the most famous among the streams that contributed to form the Lernaean lake or marsh. The sons of Aegyptus came now to Argolis and entreated their uncle to bury past enmity in oblivion, and to give them their cousins in marriage. Danaüs, retaining a perfect recollection of the injuries they had done him and distrustful of their promises, consented to bestow upon them his daughters, whom he divided among them by lot; but on the wedding-day he armed the hands of the brides with daggers, and enjoined upon them to slay in the night their unsuspecting bridegrooms. All but Hypermnestra obeyed the cruel orders of their father; and cutting off the heads of their husbands, they flung them into Lerna, and buried their bodies with all due rites outside of the town. At the command of Zeus, Hermes and Athené purified them from the guilt of their deed. Hypermnestra had spared Lynceus for the delicate regard which he had shown to her modesty. Her father, at first, in his anger at her disobedience, put her into close confinement. Relenting, however, after some time, he gave his consent to her union with Lynceus, and proclaimed gymnastic games, in which the victors were to receive his other daughters as the prizes. It was said, however, that the crime of the Danaïdes did not pass without due punishment in the lower world, where they were condemned to draw water forever with perforated vessels.

Danaïdes. (Visconti, Museo Pio-Clementino.)

Dancing. See SALTATIO.

Danubius. See ISTER.

Daphnae (Δάφναι). A city of Egypt, about sixteen miles from Pelusium, on the route to Memphis. There was always a strong garrison in this place to keep in check the Arabians and the Syrians. Many Jews settled here after the destruction of Jerusalem.

Daphné (Δάφνη). (1) The daughter of the river-god Peneus, in Thessaly, pursued by Apollo, who was charmed by her beauty; but as she was on the point of being overtaken by him, she prayed for aid, and was metamorphosed into a laurel-tree (δάφνη), which became in consequence the favourite tree of Apollo. (2) See MANTO.

Daphné (Δάφνη). A beautiful spot, five miles south of Antioch in Syria, to which it formed a sort of park or pleasure garden. It was celebrated for the grove and temple dedicated to Apollo. Here was a sanctuary with the right of asylum which became famous, and to which pilgrims resorted in great numbers, making it a scene of perpetual vice. See the description in Gibbon's *Decline and Fall*, chap. xxiv. Hence *Daphnici mores* became proverbial.

Daphnephoria (δαφνηφορία). A festival celebrated every ninth year at Thebes in honour of Apollo, surnamed Ismenius or Galaxius. Its name was derived from the laurel branches (δάφναι) which were carried by those who took part in its celebration. A full account of the festival is given by Proclus (*Chrestomath.* p. 11). At one time all the Aeolians of Arné and the adjacent districts, at the command of an oracle, laid siege to Thebes, which was at the same time attacked by the Pelasgians, and ravaged the neighbouring country. But when the day came on which both parties had to celebrate a festival of Apollo, a truce was concluded, and on the day of the festival they went with laurel-boughs to the temple of the god. But Polematas, the general of the Boeotians, had a vision in which he saw a young man who presented to him a complete suit of armour, and who made him vow to institute a festival, to be celebrated every ninth year, in honour of Apollo, at which the Thebans, with laurel-boughs in their hands, were to go to his temple. When, on the third

day after this vision, both parties again were engaged in close combat, Polematas gained the victory. He now fulfilled his promise, and himself walked to the temple of Apollo in the manner prescribed by the being he had seen in his vision; and ever since that time, continues Proclus, this custom has been strictly observed.

Daphnis (Δάφνις). A Sicilian shepherd, son of Hermes by a nymph, and taught by Pan to play on the flute. He was regarded as the inventor of bucolic poetry. A Naiad, to whom he proved faithless, punished him with blindness, whereupon his father Hermes translated him to heaven. See the Fifth Eclogue of Vergil, 20–80.

Daphnus (Δαφνοῦς). A town of the Locri Opuntii, situated on the seacoast, at the mouth of a river of the same name, near the frontiers of the Epicnemidian Locri. Into the river Daphnus the body of Hesiod was thrown after his murder. See HESIODUS.

Darădus (Δάραδος) or **Daras** (Δάρας). A river of Africa, rising to the northwest of the Palus Nigrites, on Mount Mandras, and falling into the Atlantic to the north of the promontory Arsinarium. It is supposed to be the same with the Senegal.

Dardanarii. Monopolists at Rome who purchased and held grain in order to sell it at a high price. They were liable to severe punishment under the Empire. See Plin. *H. N.* xxx. § 9; *Dig.* 47, 11. 6.

Dardăni (Δάρδανοι). A people in Upper Moesia, occupying part of Illyricum.

Dardania (Δαρδανία). (1) A district of the Troad, lying along the Hellespont, southwest of Abydos, and adjacent to the territory of Ilium. Its people (Dardani) appear in the Trojan War, under Aeneas, in close alliance with the Trojans, with whose name their own is often interchanged, especially by the Roman poets. (2) A city in this district. See DARDANUS (2).

Dardănis or **Dardanium.** A promontory of Troas, south of Abydus, near which was situated the city of Dardanum. The Hellespont here begins to contract.

Dardănus (Δάρδανος). (1) The son of Zeus and Electra, the mythical ancestor of the Trojans, and through them of the Romans. The Greek traditions usually made him a king in Arcadia, from whence he emigrated first to Samothrace, and afterwards to Asia, where he received a tract of land from King Teucer, on which he built the town of Dardania. His grandson Tros removed to Troy the Palladium, which had belonged to his grandfather. According to the Italian traditions, Dardanus was the son of Corythus, an Etruscan prince of Corythus (Cortona); and, as in the Greek tradition, he afterwards emigrated to Phrygia. (2) Also DARDĂNUM (Δάρδανον), a Greek city in the Troad on the Hellespont, twelve Roman miles from Ilium, built by Aeolian colonists, at some distance from the site of the ancient city Dardania. From Dardanum arose the name of the Castles of the Dardanelles, after which the Hellespont is now called.

Dares (Δάρης). (1) A Trojan priest, mentioned by Homer (*Il.* v. 9). It is absurdly pretended, by some of the ancient writers, that he wrote an *Iliad*, or history of the Trojan War, in prose; and Aelian (*Var. Hist.* xi. 2) assures us that it still existed in his day, without telling us, however, whether he himself had read it or not. There can, of course, be no doubt that Aelian was deceived, and that the work which he took for the production of Dares was the composition of some sophist of a much later age. However this may be, the *Iliad* of which Aelian speaks no longer exists; but we have a Latin work remaining, written in prose, which was for some time regarded as a translation from the Greek original, and was ascribed to Cornelius Nepos, though abounding with absurdities and solecisms. It is entitled *Historia Excidii Troiae*, or *De Excidio Troiae*. It professes to be dedicated to the historian Sallust.

This work, together with that of Dictys Cretensis (q.v.) forms the original source of a famous romance of chivalry, which met with extraordinary success during the Middle Ages, and in the centuries immediately subsequent to the invention of printing. These works of Dares and Dictys having fallen into the hands of a Sicilian named Guido delle Colonne, a native of Messina, and a celebrated lawyer and poet of the thirteenth century, he conceived the idea of giving them that romantic air which would harmonize with the spirit of his age, when chivalry had acquired its greatest lustre. He consequently interpolated the narratives of the pretended poets of Phrygia and Crete with various adventures, suited to the taste of the time, such as tournaments, challenges, and single combats. His work having met with considerable success, he composed, in Latin prose, a romance of the war of Troy, into which he also introduced the war of the Seven against Thebes and the expedition of the Argonauts. He confounds together history and mythology, Greek and Oriental manners; his heroes are acquainted with alchemy and astronomy, and come into conflict with dragons, griffins, and other fabulous monsters. His romance was translated into almost every European language, and excited a general enthusiasm. Hence the desire which at that time seized the great families of Europe of claiming descent from one of the heroes of Trojan story; and hence the eagerness, on the part of the monks, to compose genealogies consisting of Greek and Roman names which had some analogy with the names of the sovereign princes of the Middle Ages. This same work of Dares Phrygius was the source whence Conrad of Würzburg, in the latter half of the thirteenth century, derived the materials of the poem which he composed in like manner on the war of Troy.

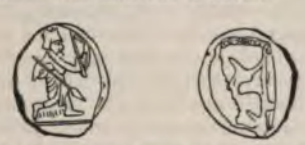
The oldest MS. of the *Historia de Excidio Troiae* is one at Paris, of the ninth century, and other MSS. are those of St. Gall, Bern, Bamberg, and Vienna. The work is at least as early as Isidorus, who mentions it (*Orig.* i. 41). The best edition is that by Meister (Leipzig, 1873). See Meister, *De Daretis Phryg.*, etc. (Breslau, 1871); Dunger's treatise in the Programme of the Vitzthum Gymnasium (Dresden, 1869); and Körting, *Dictys und Dares* (Halle, 1874). On the language, see the Index Latinitatis, in Meister's edition.

(2) One of the companions of Aeneas, celebrated as a pugilist, though conquered in the funeral games of Anchises by the aged Entellus (Verg. *Aen.* v. 369 foll.). This Dares, or a Trojan of the same name, was slain by Turnus in Italy (*Aen.* xii. 363).

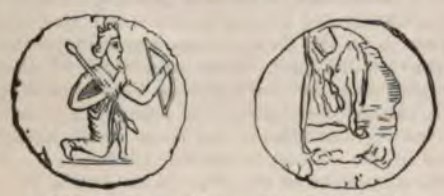
Darĭcus (στατὴρ δαρεικός). A daric; the gold coin which constituted for centuries, until the time of Alexander the Great, the main part of the coin-

age of Asia under Persian dominion. Gold darics are to be found in all great museums; their type is on the obverse a crowned archer kneeling, on the reverse a mere rude incuse; their weight is about 130 grains, and their intrinsic value about $5.40 of our money. In allusion to their type they were sometimes called τόξοται; whence the saying of Agesilaïs (Plut. *Ages.* 15) that he had been driven from Asia by 30,000 archers, when his recall was the result of Persian bribery at Athens and Thebes.

The Greeks connected the word δαρεικός with the name of Darius Hystaspis, to whom they attributed the first issue of these coins. This derivation, however, is certainly erroneous. Not only is there small likeness in sound between the name of the coin and that of the king in their Persian forms, but we learn from the Book of Ezra (ii. 69; viii. 27) that darics were in circulation in Palestine in the time of Cyrus; and M. Bertin has found the word *dariku* on a tablet of the reign of Nabonidus, which is still earlier (*Trans. Soc. Bibl. Arch.* 1883–1884, p. 87; cf. Head, *Historia Numorum*, p. 698). Of course in the cases just cited, though we have a complete proof of the great antiquity of the word *daric*, we cannot be sure whether a fixed weight of gold or a coin is intended. The probability is that the nations of the Euphrates valley did not coin money until they had conquered Lydia and Ionia in the time of Cyrus. Darius, Herodotus tells us, issued gold coin of great fineness (Herod. iv. 166); and this may have caused the Greeks to suppose that he issued the earliest Persian coins. The abundance of the darics in circulation in Asia Minor in the days of Xerxes is shown by the well-known story of Pythius the Lydian (Herod. vii. 28), who possessed four millions of them.



Gold Daric, actual size. (British Museum.)



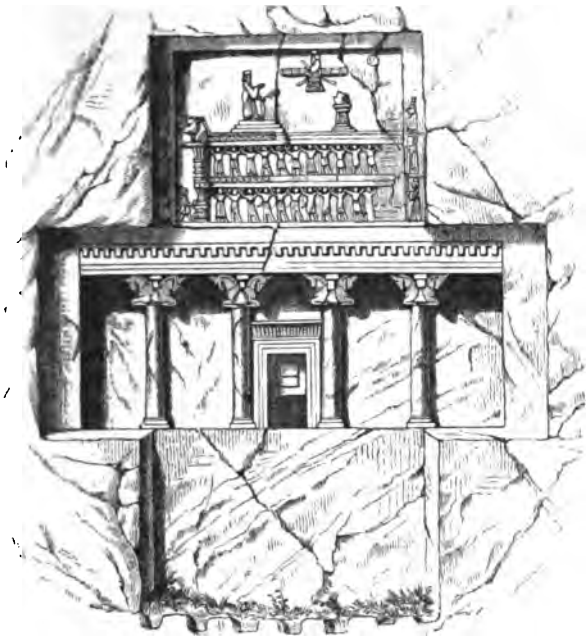
Silver Daric, actual size. (British Museum.)

Besides the gold darics there circulated silver coins of the same shape and bearing the same device of the archer; these were commonly known as the σίγλος or shekel, but were sometimes termed silver darics (Plut. *Cimon*, 10). These were of the value of about $0.27.

Darīus (Δαρεῖος; Pers. *Dâryavas*). (1) Surnamed HYSTASPIS (or son of Hystaspes), a satrap of Persia, born B.C. 548, and belonging to the royal line of the Achaemenides. His father Hystaspes had been governor of the province of Persia. Seven noblemen of the highest rank, among whom was Darius, conspired to dethrone the Magian Smerdis (q. v.), who had usurped the crown after the death of Cambyses, and, having accomplished their object (B.C. 521), resolved that one of their number should reign in his stead. According to Herodotus (iii. 84), they agreed to meet at early dawn in the suburbs of the capital, and that he of their number whose horse should first neigh at the rising of the sun should possess the kingdom. If we believe the historian, who gives two accounts of the matter, Darius obtained the crown through an artful contrivance on the part of his groom. It is more probable, however, that, in consequence of his relationship to the royal line, his election to the throne was the unanimous act of the other conspirators. It is certain, indeed, that they reserved for themselves privileges which tended at least to make them independent of the monarch, and even to keep him dependent upon them. One of their number is said to have formally stipulated for absolute exemption from the royal authority, as the condition on which he withdrew his claim to the crown; and the rest acquired the right of access to the king's person at all seasons, without asking his leave, and bound him to select his wives exclusively from their families. How far the power of Darius, though nominally despotic, was really limited by these privileges of his nobles, may be seen from an occurrence which took place in the early part of his reign, in the case of Intaphernes, who had been one of the partners in the conspiracy. He revenged himself, it is true, for an outrage committed by this individual, by putting him to death; but before he ventured to take this step, he thought it necessary to sound the other four, and to ascertain whether they would make common cause with the offender.

Nevertheless, Darius was the greatest and most powerful king that ever filled the throne of Persia. Cyrus and Cambyses had conquered nations; Darius was the true founder of the Persian State. The dominions of his predecessors were a mass of countries only united by their subjection to the will of a common ruler, which expressed itself by arbitrary and irregular exactions. Darius first organized them into an empire, of which every member felt its place and knew its functions. His realm stretched from the Aegean to the Indus, from the steppes of Scythia to the Cataracts of the Nile. He divided this vast tract into twenty satrapies or provinces, and prescribed the tribute which each was to pay to the royal treasury, and the proportion in which they were to supply provisions for the army and for the king's household. A highway, on which distances were regularly marked and spacious buildings placed to receive all who travelled in the king's name, connected the western coast with the seat of government; and along this road couriers trained to extraordinary speed transmitted the king's messages. See CURSUS PUBLICUS; PERSIA.

Darius, in the very beginning of his reign, meditated an expedition against the Scythians to check their incursions for all time to come by a salutary display of the power and resources of the Persian Empire. His march, however, was delayed by a rebellion which broke out at Babylon. The ancient capital of Assyria had been secretly preparing for revolt during the troubles that followed the fall of Smerdis, and for nearly two years it defied the power of Darius. At length the strategy of Zopyrus, a noble Persian, who sacrificed his person and his power to the interest of his master, is said to have opened its gates to him (circa B.C. 516). When he was freed from this care he set out for the Scythian war (B.C. 513 or 508).



Rock-cut Tomb of Darius.

The whole military force of the Empire was put in motion, and the numbers of the army are rated at seven or eight hundred thousand men. This expedition of Darius into Scythia has given rise to considerable discussion. The first point involved is to ascertain how far the Persian monarch penetrated into the country. According to Herodotus (iv. 83), he crossed the Thracian Bosporus, marched through Thrace, passed the Danube on a bridge of boats, and then pursued a Scythian division as far as the Tanaïs. Having crossed this river, he traversed the territories of the Sauromatae as far as the Budini, whose city he burned. Beyond the Budini he entered upon a vast desert, and reached the river Oarus, where he remained some considerable time, erecting forts upon its banks. Finding that the Scythians had disappeared, he left these works only half finished, turned his course to the westward, and, advancing by rapid marches, entered Scythia, where he fell in with two of the divisions of the enemy. Pursuing these, he traversed the territories of the Melanchlaeni, Androphagi, and Neuri, without being able to bring them to an engagement. Provisions failing, he was eventually compelled to recross the Danube (see HISTIAEUS), glad to have saved a small portion of his once numerous army. According to other accounts (Strab. 305), Darius only came as far as the sandy tract between the Danube and the Tyrus, in the present Bessarabia, where, in afterdays, Antigonus was taken prisoner by the Scythians, with his whole army.

Another expedition undertaken by command of Darius was an invasion of India (Herod. iv. 44), the date, however, being doubtful. In this affair he was more successful, and conquered a part of the Punjab; not, however, the whole country, as some modern writers erroneously represent.

Some time after this, Miletus having revolted, and Aristagoras, its ruler, having solicited aid from the Athenians for the purpose of enabling it to maintain its independence, they sent twenty ships, to which the Eretrians added five more, in order to requite a kindness previously received from the Milesians. Aristagoras, upon the arrival of this fleet, resolved to make an expedition against Sardis, the residence of the Persian satrap. Accordingly, landing at Ephesus, the confederates marched inland, took Sardis, and drove the governor into the citadel. Most of the houses in Sardis were made of reeds, and even those that were built of brick were roofed with reeds. One of these was set on fire by a soldier, and immediately the flames spread from house to house and consumed the whole city. The light of the conflagration showing to the Greeks the great numbers of their opponents, who were beginning to rally, being constrained by necessity to defend themselves, as their retreat was cut off by the river Pactolus, the former retired through fear and regained their ships (B.C. 501). Upon the receipt of this intelligence, Darius, having called for a bow, put an arrow into it, and shot it into the air, with these words, "Grant, O God, that I may be able to revenge myself upon the Athenians." After he had thus spoken, he commanded one of his attendants thrice every time dinner was set before him, to exclaim, "Master! remember the Athenians." Mardonius, the king's son-in-law, was intrusted with the care of the war. After crossing the Hellespont, he marched down through Thrace, but, in endeavouring to double Mount Athos, he lost 300 vessels and, it is said, more than 20,000 men (B.C. 492). After this he was attacked in the night by the Brygi, who killed many of his men and wounded Mardonius himself. He succeeded, however, in defeating and reducing them to subjection, but his army was so weakened by these circumstances that he was compelled to return ingloriously to Asia. Darius, only animated by this loss, sent a more considerable force, under the command of Datis and Artaphernes, with orders to sack the cities of Athens and Eretria, and to send to him all the surviving inhabitants in fetters. The Persians took the isle of Naxos and the city of Eretria in Euboea, but were defeated with great slaughter by the Athenians and Plataeans under the celebrated Miltiades at Marathon (B.C. 490). Their fleet was also completely unsuccessful in an attempt to surprise Athens after the battle. (See MILTIADES; MARATHON.) The anger of Darius was doubly inflamed against Athens by the result at Marathon; and he resolved that the insolent people, who had invaded his territories, violated the persons of his messengers, and put his generals to a shameful flight, should feel the whole weight of his arm.

Cuneiform and Hieroglyphical Forms of "Darius."

The preparations he now set on foot were on a vast scale and demanded a longer time. For three years all Asia was kept in a continual stir; in the

fourth, however, Darius was distracted by other causes—by a quarrel between his two sons respecting the succession to the throne, and by an insurrection in Egypt. In the following year, before he had ended his preparations against Egypt and Attica, he died, and Xerxes (q. v.) ascended the throne, in B.C. 485. Darius had reigned for thirty-six years. His memory was always held in veneration by the Persians and the other nations comprehended under his sway, whom he governed with much wisdom and moderation.

(2) The second of the name was styled Ὦχος. See OCHUS; CYRUS (2).

(3) The third of the name, and the last king of Persia, was son of Arsames, who had for his father Osthames, one of the sons of Darius Ochus. His true name was Codomannus, and he had, before coming to the throne, acquired some reputation for personal courage, chiefly through an exploit which he had performed in one of the expeditions against the Cadusians, when he accepted a challenge from one of their stoutest warriors, and slew him in single combat. The eunuch Bagoas (q. v.) raised him to the throne, not so much, however, on this account, as because they had previously been friends, and because, perhaps, there was no other prince of the blood on whose gratitude he could safely rely. Codomannus, upon his accession (B.C. 336), which took place about the time when Philip of Macedon died, assumed the name of Darius. He soon discovered that Bagoas, who may have intended at length to seize the throne himself, designed that he should share the fate of his last two predecessors. A cup of poison had been prepared for him. But, having detected the plot, he called Bagoas into his presence and compelled him to drink the deadly draught.

The reign of Darius Codomannus was early disturbed by the invasion of Alexander. The Persian monarch, however, did not take the command of his forces until after the battle of the Granicus had been fought (334), and Alexander had advanced as far as Cilicia. He then proceeded to meet the invader, in all the pomp of royalty, but with an army ill fitted to contend against such an antagonist. Resolving to hazard an encounter, contrary to the advice of his Greek allies, Darius engaged in the battle of Issus, but was compelled to flee from the field with so much precipitation as to leave behind him his bow, shield, and royal mantle (333). His camp was plundered, and his mother, wife, and children fell into the hands of the conqueror. In vain, after this, did Darius supplicate for terms of peace. Alexander went on in his career of victory; and in a second pitched battle at Gaugamela, commonly called the battle of Arbela (q. v.), Darius again fought, and again was compelled to flee (331). His plan was now to advance into Media, lay waste the country through which he passed, and seek refuge finally on the other side of the Oxus, where he hoped that the conqueror would be content to leave him unmolested. Alexander allowed four months to elapse before he again set out in pursuit of Darius. He then advanced by forced marches in pursuit of him, and learned eventually that the monarch was a prisoner in the hands of Bessus (q. v.), one of his own satraps. A still more active pursuit now commenced, and the unhappy king, refusing to proceed any farther, was left mortally wounded in a chariot, while Bessus and his accomplices took to flight, accompanied by 600 horse. Darius expired before Alexander saw him (B.C. 330).

Alexander ordered his body to be buried in the sepulchre of his ancestors with royal magnificence, took charge of the education of his children, and married his daughter (Plut. *Alex.*; Arrian, *Exp. Al.*).

(4) The eldest son of Artaxerxes Mnemon, put to death for conspiring against his father (Plut. *Artax.*).

Dart. See HASTA; IACULUM; PILUM; TELUM; TRAGULA.

Dassaretii (Δασσαρήτιοι), **Dassarītae** (Δασσαρῖται), or **Dassarētae** (Δασσαρῆται). A people in Greek Illyria on the borders of Macedonia; their chief town was Lychnidus, on a hill, on the north side of the lake Lychnitis, which was so called after the town.

Datămes (Δατάμης). A distinguished Persian general, a Carian by birth, and satrap of Cilicia under Artaxerxes II. (Mnemon), but who revolted against the king. He defeated the generals who were sent against him, but was at length assassinated, B.C. 362. Cornelius Nepos, who has written his life, calls him the bravest and most able of all barbarian generals, after Hamilcar and Hannibal.

Datātim Ludĕre. See PILA.

Datētae (δατηταί). Distributors or liquidators, employed in the winding up of a partnership concern when a disagreement existed among the partners. The datetae were usually chosen by lot from among the public *diaetetae* (q. v.).

Datis (Δᾶτις). A Mede who commanded, along with Artaphernes, the Persian army that was defeated at Marathon, B.C. 490 (Herod. vi. 94).

Dator. The attendant who, during the game of ball, picked up the balls that fell, or supplied new balls to the players (Plaut. *Curc.* ii. 3, 15). See PILA.

Datum (Δάτον) or **Datus** (Δάτος). A Thracian town on the Strymonic Gulf, subject to Macedonia, with gold mines in Mount Pangaeus in the neighbourhood, whence came the proverb, a "Datum of good things" (Herod. ix. 75).

Daulis (Δαυλίς) or **Daulia** (Δαυλία). An ancient town in Phocis, situated on a lofty hill, celebrated in mythology as the residence of the Thracian king Tereus, and as the scene of the tragic story of Philomela and Procné. Hence DAULIAS is the name of both Procné and Philomela (q. v.).

Daunia. See APULIA.

Daunus (Δαῦνος). (1) Son of Lycaon and brother of Iapyx and Peucetius, with whom he settled in Apulia and divided it into three parts. (2) Son of Pilumnus and Danaë, husband of Venilia, and ancestor of Turnus (q. v.).

Days. See DIES.

Dea Dia. An early Roman goddess, probably identical with Acca Larentia and worshipped by the Fratres Arvales (q. v.). See ROMULUS.

Dead, BOOK OF THE. A famous funerary work of the ancient Egyptians, consisting of prayers and exorcisms intended for the benefit of the soul on its journey through Amenti (Hades). Such being its purpose, portions of it were placed with the mummy when entombed. Nearly one half of all the Egyptian papyri now in existence consist of copies of this work, and from them a good text of the whole has been constructed by Naville, in

Das Aegyptische Todtenbuch der XVIII bis XX Dynastie (Berlin, 1886). See, also, an interesting review of this work by Miss Edwards in the *Academy* (London) for September 10th, 1887.

Dealbatōres. Workmen mentioned in the Codex of Justinian (x. 64, 1), who appear to have been simply whitewashers, and not, as some have supposed, workmen employed to cover walls with a coating of white cement or stucco. *Dealbare* is to cover the walls with lime-wash (*calce ex aqua liquida dealbentur*, Vitruv. vii. 4, 3).

Death. See THANATOS.

Debĭtor. See OBLIGATIONES.

Decadarchia or **Decarchia** (*δεκαδαρχία, δεκαρχία*). A council or government of ten. (1) In Thessaly, established by Philip on his conquest of that country and the overthrow of its tyrants in B.C. 352, after a defeat in the previous year (Demosth. *Phil.* ii. p. 71, § 22). (2) Introduced by Lysander at the close of the Peloponnesian War, and established in many Greek cities by the Lacedaemonians, who intrusted to it the whole government of the State under the direction of a Spartan harmost. It always consisted of the leading members of the aristocratic party (Xen. *Hell.* vi. 3, § 8). The form *δεκαδαρχία* is used by Demosthenes of the Thessalian institution, and *δεκαρχία* by Xenophon and Isocrates of the Lacedaemonian.

Decadūchi (*δεκαδοῦχοι*). The members of a Council of Ten, who succeeded the Thirty Tyrants in the supreme power at Athens, B.C. 403. They were chosen from the ten tribes, one from each; two of the Thirty, if not more, were among them, and, like the Thirty, they relied on Spartan assistance against Thrasybulus and the exiles. They remained masters of Athens till the party of Thrasybulus obtained possession of the city and the democracy was restored; and, like the Thirty, were excepted from the amnesty, but allowed to retire into banishment. See THIRTY TYRANTS.

Decānus (Fr. *doyen*, Eng. dean). The head of ten men. The word does not seem to occur before the time of Constantine, and then, except in its ecclesiastical use, only in the Eastern Empire. It perhaps took the place of the classical *decurio* at a time when the latter word had acquired its special meaning in the colonies and municipia. We may distinguish three senses.

(1) A petty officer commanding a *contubernium* of ten men (Modestus, § 9).

(2) Officials at the court of Constantinople, but of no higher than menial rank (*Cod. Theod.* vi. 12). St. Chrysostom instances the *ὕπαρχος* (= *praefectus praetorio*) and *δεκανός* as at opposite ends of the social scale. Like other *officiales*, they were under the orders of the *magister officiorum*.

(3) The members of a guild or confraternity at Constantinople, charged with the burial of the dead (*Cod. Iust.* i. 2, 4 and 9). The institution appears to be a distinctly Christian one, and to have organized what had been previously a matter of casual charity—the decent burial of the poor.

Decapŏlis. See PALAESTINA.

Decaprōti (*δεκάπρωτοι*). In the Greek-speaking cities of the Roman Empire a committee of ten, or more rarely of twenty (*εἰκοσάπρωτοι, icosaproti*), was chosen from among the decuriones or provincial senators, and charged with the collection of the taxes, for which they were made responsible. These decaproti are to be distinguished from the *decem primi* (q. v.) in Rome and the Italian municipia, who were honorary representatives of their curia, but not magistrates.

Decasmus (*δεκασμός*) Bribery; strictly meaning a systematic bribery by division into sets of ten. There were two actions for bribery at Athens—one, called *δεκασμοῦ γραφή*, lay against the person who gave the bribe; and the other, called *δώρων* or *δωροδοκίας γραφή*, against the person who received it (Pollux, viii. 42). These actions applied to the bribery of citizens in the public assemblies of the people, of the Heliaea or any of the courts of justice, of the *βουλή*, and of the public advocates (*συνηγόροι*). Demosthenes, indeed, says that orators were forbidden by the law, not merely to abstain from receiving gifts for the injury of the State, but even to receive any present at all.

Actions for bribery were under the jurisdiction of the thesmothetae. The punishment on conviction was death (Isocr. *De Pace*, § 50) or payment of ten times the value of the gift received (Dinarch. c. *Demosth.* § 60). An additional punishment (*προστίμημα*) might be inflicted by the court; as in the case of Demosthenes, who was not only fined fifty talents, but thrown into prison (Plut. *Demosth.* 26).

Decastȳlos. See TEMPLUM.

Decătē (*δεκάτη*). See DECUMA.

Decebălus. A celebrated king of the Dacians, to whom Domitian paid an annual tribute. He was defeated by Trajan, and put an end to his own life, whereupon Dacia became a Roman province, A.D. 106 (Suet. *Dom.* 6). See DACIA.

Decelēa (*Δεκέλεια*). A deme of Attica, northwest of Athens, on the borders of Boeotia, near the sources of the Cephissus, seized and fortified by the Spartans in the Peloponnesian War.

Decempĕda. The standard Roman unit in measuring land. It was a pole ten feet in length used by the *agrimensores* (q. v.), who were thence called *decempedatores*. See Cic. *Phil.* xiii. 18, § 37.

Decem Primi. (1) The First Ten of the Roman Senate were originally the heads of the decuries into which the Senate of one hundred was divided. They took the office of interrex by turns, and are mentioned in that capacity at the first interregnum, on the death of Romulus (Liv. i. 17; cf. Dionys. ii. 57). When subsequently the representatives of the Tities and Luceres were admitted into the Senate, the Ramnes with their Decem Primi retained for some time their precedence over the other two tribes and gave their votes first (Plut. *Num.* 3; Dionys. ii. 58; iii. 1). The first in rank among them was the *princeps senatus*, who was appointed by the king, and was at the same time *custos urbis* (Dionys. ii. 12; I. Lydus, *De Mens.* i. 19). In the early republican period the Decem Primi seem to have been the consulars of the greater houses in order of seniority, then those of the lesser houses.

When the censors acquired the power of nominating the senators from among qualified persons, the Decem Primi were simply the first ten named by them; this choice was usually exercised according to merit, and a man who was generally acknowledged as the first Roman of his time was tol-

erably certain to become *princeps senatus* and to retain the dignity for life. Valerius Corvus, the two Fabii Maximi, Rullianus and Cunctator, L. Aemilius Paullus, and the two Africani, all seem to have enjoyed this honour. The censors were often partial and passionate in the exercise of their almost irresponsible authority; but even the memorable quarrel between Livius Salinator and Claudius Nero did not prevent their giving the first place in the Senate to Fabius Cunctator (Liv. xxix. 37, § 1).

(2) In municipal senates we constantly find a committee, generally of ten, sometimes of a greater or less number, chosen (apparently by the decurions themselves) out of the larger body. In Italy this institution can be traced very far back; we find it in Latium as early as the great Latin War of B.C. 340 (Liv. viii. 3, § 8).

(3) Wherever there was an *ordo*, Roman organization seems to have involved the appointment of ten, or sometimes six, primi. Below the senatorian rank we find them among *apparitores*, *lictores*, and *praecones;* in priestly colleges (*C. I. L.* vi. 2010); and among the *domestici* or body-guards of the later Empire (*Cod. Theod.* vi. 24).

Decemrēmis (δεκήρης). See NAVIS.

Decemvĭri. (1) Ten commissioners appointed (B.C. 451) to frame a code of laws for the Roman State at a time when the feuds between the patricians and plebeians were continuing with unabated animosity. Occasionally one of the consuls favoured the plebeians, and proposed some mitigation of the hardships under which they were labouring, or some increase of their privileges, but generally with little success. The Agrarian Law, brought forward by Spurius Cassius, continued to be the main demand of the commons and their supporters, but its passage was, on every occasion, either directly or indirectly prevented. At last the commons became convinced that they need hope for no complete redress of grievances until they should have previously secured the establishment of some constitutional principle, from which equal justice would, of necessity and from its very nature, emanate. Accordingly, Gaius Terentillus Harsa, one of the tribunes, proposed a law (B.C. 462) for a reform of the existing state of things. Its purport was that ten commissioners should be chosen, five by the patricians and five by the plebeians, to draw up a constitution, which should define all points of constitutional, civil, and criminal law; and should thus determine, on just and fixed principles, all the political, social, and civil relations of all orders of the Roman people. After much opposition on the part of the patricians, the law was passed, and three commissioners were at length sent to Greece, to collect from the Grecian States such notices of their laws and constitutions as might be serviceable to the Romans. After the absence of a year they returned; and the plebeians, finding it in vain to insist upon five of their own body forming part of the reviewers of the laws, yielded the point, and ten of the most distinguished of the patrician and senatorial body were chosen to form an entirely new and complete code of laws by which the State should be governed. They were named *Decemviri*, "the ten men" (*Decemviri Legibus Scribendis*), and during their office they were to supersede every other magistrate. Each in his turn was to administer the government for a day, or, according to others, for several days, till they should complete their legislative labours. After the careful deliberation of a few months, the result was laid before the people in the form of ten tables, fully written out, and exhibited in a conspicuous place where all might read them. Various amendments were proposed, and the ten tables again laid before the Senate, the curiae, and the centuries, and, having received the sanction of both orders of the State, were recognized as the very fountain of the laws, public and private. The Decemvirs had conducted matters so much to the satisfaction of the community that when, at the expiration of their year, they requested a renewal of their office, on the ground that they had still two more tables to form in order to complete their task, an election of new Decemvirs was ordered. (See TWELVE TABLES.) The patrician Appius Claudius, who took the leading part in the whole affair, was nominated to preside over this election. He acted in concert with the plebeians, by receiving votes for plebeian candidates, and for himself likewise, though it had been declared contrary to law that any functionary should be re-elected immediately after holding office. By dint of intrigue, however, Appius was re-elected, and along with him nine others, half of whom were patricians, half plebeians.

The new commission soon showed itself very different from the first. Each of the Decemvirs had twelve lictors, whereas the previous commission had the lictors only by turns, and a single *accensus* or officer preceded each of the rest. The lictors, too, now bore amid the fasces the formidable axe, the emblem of judgment on life and death, which the consuls, since the time of Valerius Publicola, had been obliged to lay aside during their continuance in the city. The Decemvirs seemed resolved to change the government of Rome into a complete oligarchy, consisting of ten, whose power should be absolute in everything. They assumed the right of superseding all other magistracies; and, at the conclusion of their second year, they showed no intention of resigning their offices or of appointing their successors. Matters had nearly reached a crisis when a war arose, the Sabines and the Aequi having united their forces and being desirous of availing themselves of the distracted state of Rome. The Decemvirs assembled the Senate, obtained its authority to raise an army, at the head of which they placed three of their number, and sent it against the Sabines. Another was raised and sent against the Aequi, while Appius Claudius remained at Rome to provide for the safety of the city and for the maintenance of the power of the Decemvirs. Both armies were defeated, and retired nearer to the city, dissatisfied rather than discomfited. Then occurred the affair of Virginia, and the decemviral power was at an end. See CLAUDIUS (4); VIRGINIA; Liv. iii. 32 foll.; and Mommsen, *Hist. of Rome*, vol. i. pp. 345–371 (Eng. trans.).

(2) There were also military decemviri; and, on various emergencies, decemviri were created to manage and regulate certain affairs, after the same manner as boards of commissioners are now appointed. Thus there were decemviri for conducting colonies; decemviri who officiated as judges in litigated matters under the praetor; decemviri for dividing the lands among the veteran soldiers; decemviri to prepare and preside at feasts in honour

of the gods; decemviri to take care of the sacrifices (*Decemviri Sacris Faciundis*) and to guard the Sibylline Books. With regard to the last of these, however, it must be observed that the number, after having been originally two, and then increased to ten, was subsequently still further increased to fifteen and sixteen.

Decennalia or **Decennia.** A festival celebrated with games every ten years by the Roman emperors. This festival owed its origin to the fact that Augustus refused the supreme power when it was offered to him for life, and would only consent to accept it for ten years; and when these expired, for another period of ten years; and so on to the end of his life. The memory of this comedy, as Gibbon has called it, was preserved to the last ages of the Empire by the festival of the Decennalia, which was solemnized by subsequent emperors every tenth year of their reign, although they had received the *imperium* for life, and not for the limited period of ten years (Dio Cass. liii. 16; liv. 12; lviii. 24; lxxvi. 1).

Decetia. The modern Désize; a city of the Aedui, in Gallia Lugdunensis, on an island in the Liger (Loire). See Caes. *B. G.* vii. 33.

Decidius Saxa. See SAXA.

Decimatio. The selection, by lot, of every tenth man for capital punishment, when any number of soldiers in the Roman army had been guilty of certain military offences—usually cowardice, loss of standards in action, or mutiny. This punishment is not often mentioned in the early times of the Republic; but the case of the consul Appius Claudius and his mutinous army (B.C. 471) is recorded both by Livy (ii. 59) and Dionysius (ix. 50); the latter speaks of it as customary (πάτριος) for the offences named. Polybius notices it as usual when troops had given way to panic; the remainder were punished by having rations of barley instead of wheat served out to them, and by being made to lodge outside the camp (vi. 38). When, however, Crassus employed decimation in the servile war of Spartacus, he is described as having revived an ancient punishment which had long fallen into disuse (Plut. *Crass.* 10). In the Civil Wars it once more became common, and was retained under the Empire (Suet. *Galb.* 12). Sometimes only the twentieth man was punished (*vicesimatio*), or the hundredth (*centesimatio*) (Capitol. *Macr.* 12).

Decimātus. See QUINQUATRUS.

Decius. (1) PUBLIUS DECIUS MUS, a celebrated Roman consul, who, after many glorious exploits, devoted himself to the Manes for the safety of his country in a battle against the Latins, B.C. 337. His son, Decius, imitated his example, and devoted himself in like manner in his fourth consulship, when fighting against the Gauls and the Samnites at Sentinum, B.C. 296. His grandson is said to have done the same in the war against Pyrrhus and the Tarentines, B.C. 280 (Liv. vii. 21 foll.; id. viii. 10; Val. Max. v. 6). (2) GAIUS MESSIUS QUINTUS TRAIĀNUS. A native of Pannonia, sent by the emperor Philip to put down a sedition in Moesia. Instead of obeying his master's command, he assumed the imperial purple. His disaffected troops, it is said, forced him to this step. The emperor immediately marched against him, and a battle was fought near Verona, which terminated successfully for Decius, and Philip was either slain in the conflict or put to death after he fell into the conqueror's power. This took place A.D. 249, and from this period is dated the commencement of the reign of Decius. It was one of short duration, about two years. During this time, however, he proved a very cruel persecutor of the Christians. He greatly signalized himself against the Persians, but was slain in an action with the Goths, who had invaded his dominions. In advancing upon them he was, with the greater part of his troops, entangled in a morass, where, being surrounded by the enemy, he perished under a shower of darts, A.D. 251, aged fifty years. See Victor, *De Caes.* 29; Eutrop. ix. 4; Euseb. *Hist. Eccles.* vi. 39, etc.; Zonar. xii. 19, 20.

Declamatio. A term which came into use first in Cicero's time (*Brut.* 90, 310) for the rhetorical exercises employed in the training of orators. These were of two kinds: (*a*) *suasoriae;* (*b*) *controversiae.* The former were based upon some historical or legendary theme, and the pupil was required to treat some problem arising thence, as, for instance, whether Sulla should have resigned his dictatorship (Juv. i. 16) or Cato have committed suicide (Pers. iii. 45). These were regarded as suitable for beginners, as not requiring any wide or minute knowledge of law (Tac. *Dial.* 35). The latter dealt with legal questions, and took the form of the discussion of an imaginary case, such as might arise in the courts. Marcus Seneca (q. v.), the father of the philosopher, has left seven examples of *suasoriae*, thirty-five of *controversiae*, as well as ten books of *excerpta controversiarum*, which contain many interesting specimens of the kind of questions thus treated. The practice had at first a real value, and Cicero represents himself as continuing it for a great part of his life (*Tusc.* i. 4, 7), although in his later years he preferred philosophical topics. But, with the decline of free speech, the exercise sank into a mere occasion for display. The themes were hackneyed or extravagant, the language affected and full of strained antithesis and epigram (Quintil. viii. 3, 76; 5, 14, etc.); and what should have been a preparation for real life became an end in itself. The rage for declamation was at its height during the first century of the Empire. Quintilian's sober sense did much to check it; and though the practice did not wholly die out of the schools, it seems to have been confined within more reasonable limits. (Cf. Bernhardy, *Röm. Lit.* § 53; Petron. 1–3; and Mayor's notes on Juv. i. 16; vii. 150–170.)

Decoctor. A bankrupt; a term used in popular language to signify any spendthrift. The Romans were a frugal people, and spendthrifts were not only condemned by public opinion (Catull. xli. 4; Cic. *Cat.* ii. 3, 5) but punished by the censors with the *nota censoria*, which carried with it certain legal disabilities. By the Lex Roscia (B.C. 67) a certain place in the theatre was assigned to spendthrifts (Cic. *Phil.* ii. 18). According to Spartianus, Hadrian ordered that spendthrifts should be flogged ignominiously (*catomidiari*) in the amphitheatre and turned out (Spart. *Hadr.* 18). The Roman law against persons who would not pay borrowed money was very severe and is explained under NEXUM. Its severity, however, was mitigated by the *bonorum cessio* (q. v.). By

In the next year, A.D. 365, Valentinian extended the office of defensor to all parts of his Empire, including Italy, but with some changes in its constitution. Each *civitas* acquired the right of choosing a defensor from its most eminent and independent citizens, who were bound to serve the office in a prescribed order.

The election of a defensor was made by the whole *civitas;* the choice of the township had to be confirmed by the emperor or his deputy. At first a defensor held office for five years, but the term was reduced by Justinian to two years. The protection of the inhabitants of his district from oppression of all kinds, and especially from that of the imperial governor and local authorities, was always considered to be the main object of a defensor civitatis. Moreover it was his business to prevent the taxes being made too burdensome. For the purpose of prosecuting oppressors, he had free access to the court of the governor, and, if necessary, he could bring his complaints against the governor or other officials before the emperor or ministers of the imperial government. The defensor acted as judge in civil cases of minor importance; his jurisdiction was first limited by Justinian to fifty *solidi*, and afterwards extended by that emperor to three hundred *solidi*. He had the right of appointing guardians and of registering many formal proceedings. In rank he had precedence of magistrates.

Deïanīra (Δηϊάνειρα or Δηάνειρα). The daughter of Althaea and Oeneus, and sister of Meleager. Acheloüs and Heracles both loved Deianira, and fought for the possession of her. Heracles was victorious, and she became his wife. She was the unwilling cause of her husband's death, by presenting him with the poisoned shirt which the Centaur Nessus (q. v.) gave her. In despair, she put an end to her own life. For details, see HERACLES.

Deïdamĭa (Δηϊδάμεια). Daughter of Lycomedes, in the island of Scyros. When Achilles was concealed there in maiden's attire, she became by him the mother of Pyrrhus or Neoptolemus. See ACHILLES.

Deiecti Effusīvé Actio. At Rome, if any person threw or poured anything from the room of a house upon a place commonly frequented by people, and thereby caused damage, the praetor's edict gave the injured party an action against the occupant of the house or part of the house from which the thing had been thrown or poured. There was the same liability on account of a thing which had been suspended from a building, and which by its fall injured people, as for a thing which had been actually thrown.

Deigma (δεῖγμα). A particular place in the Piraeus, as well as in the harbours of other States, where merchants exposed samples of their goods for sale (Harpocrat. s. v. *Hesych.*; Pollux, ix. 34; Aristoph. *Eq.* 979). The samples themselves were also called *deigmata* (Plut. *Demosth.* 23).

Deilias Graphé (δειλίας γραφή). See ASTRATEIAS GRAPHÉ.

Deïŏces (Δηϊόκης). First king of Media, who after the Medes had thrown off the supremacy of the Assyrians, reigned B.C. 709–656. He built the city of Ecbatana, which he made the royal residence. He was succeeded by his son Phraortes (Herod. i. 16).

Deïonĭdes (Δηϊονίδης). Miletus, son of Deïoné by Apollo.

Deïotărus (Δηϊόταρος). A tetrarch of Galatia, who adhered to the Romans in their wars against Mithridates, and was rewarded by the Senate with the title of king. In the Civil War he sided with Pompey, and was present at the battle of Pharsalia, B.C. 48. He is remembered as having been defended by Cicero before Caesar (B.C. 45), in the house of the latter at Rome, in the speech (*Pro Rege Deiotaro*) still extant. The charge against Deiotarus was of attempting to murder Caesar.

Deïphŏbé (Δηϊφόβη). The Sibyl at Cumae, daughter of Glaucus. See SIBYLLA.

Deïphŏbus (Δηΐφοβος). Son of Priam and Hecuba, who married Helen after the death of Paris (*Il.* xii. 94). On the capture of Troy by the Greeks he was slain and fearfully mangled by Menelaüs.

Deipnon (δεῖπνον). See CENA.

Delatio Nomĭnis. In Roman criminal procedure the first step was to apply to the praetor to allow the accusation to be made (*postulare*), the next formally to arraign the defendant (*nomen deferre*). The judge might himself take the initiative and declare his readiness to receive a *nominis delatio;* this, however, is mentioned among the oppressive proceedings of Verres (Cic. *in Verr.* ii. 38, § 94; iv. 19, § 40).

The *postulatio* and *nominis delatio* occur most frequently in prosecutions of magistrates and provincial governors for misconduct in office. See REPETUNDAE.

Delatōres. A term originally applied to those who gave notice to the officials of the treasury of moneys that had become due to the treasury. It subsequently received a wider application. A *delator* was not quite identical with our "informer"; the term covered two classes—one consisting of those who themselves acted as prosecutors, the other of those who simply gave information. The legislation of Augustus gave the first stimulus to the habit of delation by granting pecuniary rewards to those who secured the conviction of offenders against his laws relating to marriage (Tac. *Ann.* iii. 28). The Lex Iulia *de maiestate*, by rewarding the successful prosecutor with a fourth part of the estate of the condemned (Tac. *Ann.* iv. 20), gave a fatal encouragement to this class; and although Tiberius appears to have endeavoured at first to check the practice, it became during his reign a veritable scourge; and as his suspicious temper developed, he actually encouraged them. Caligula at the beginning of his reign *negavit se delatoribus aures habere* (Suet. *Calig.* 15), and Nero reduced the rewards of those who prosecuted offenders against the Papian law to the legal fourth part. Titus severely punished them; Domitian at first followed his example, but soon proved ready to use them as the tools of his tyrannous greed. They were again banished by Trajan (Plin. *Paneg.* 34), and denounced by a rescript of Constantine (*Cod.* x. 11, 5). But the need of this constant repression proves what a standing evil this class must have been to the State. See Mayor's notes on Juvenal, i. 33–36, iv. 48, x. 70; and the article MAIESTAS.

Delectus. See EXERCITUS.

Delia (τὰ Δήλια). The name of festivals and games celebrated at the great assemblage in the isl-

l of Delos (q. v.), the centre of an amphictyony, which the Cyclades and the neighbouring Ioni- on the coasts belonged (Hom. *Hymn. in Apoll.* , etc.) This amphictyony seems originally to e been instituted simply for the purpose of re- ous worship in the common sanctuary of Apol- the *θεὸς πατρῷος* of the Ionians, who was be- ed to have been born at Delos. The Delia, as ears from the Hymn to Apollo, had existed m very early times, and were celebrated every h year (Pollux, viii. 104), and as Boeckh sup- es, with great probability, on the sixth and enth days of Thargelion, the birthdays of Apol- and Artemis. The members of the amphicty- assembled on these occasions (*ἐθεώρουν*) in los, in long garments, with their wives and ldren, to worship the god with gymnastic and sical contests, choruses, and dances. That the henians took part in these solemnities at a very rly period is evident from the Deliastae (after- rds called *θεωροί*) mentioned in the laws of lon (Athen. vi. p. 234). The sacred vessel (*θεω-*), moreover, which they sent to Delos every ar, was said to be the same which Theseus had nt after his return from Crete. The Delians, ring the celebration of these solemnities, per- rmed the office of cooks for those who visited eir island, whence they were called *Ἐλεοδύται* then. iv. p. 173).

Delictum. See CRIMEN.

Delium (*Δήλιον*). A town on the coast of Boeo- a, in the territory of Tanagra, near the Attic ontier, named after a temple of Apollo similar that at Delos. Here the Athenians were de- ated by the Boeotians, B.C. 424.

Delius (*Δήλιος*) and **Delia** (*Δηλία*). Surnames Apollo and Artemis respectively, from the isl- nd of Delos (q. v.).

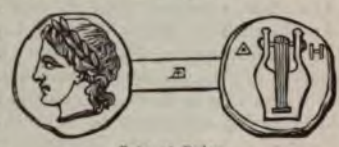
Dēlos (*Δῆλος*). An island of the Aegean, situ- ted nearly in the centre of the Cyclades (q. v.). his island was called also Asteria, Pelasgia, hlamydia, Lagia, Pyrpilis, Scythias, Mydia, and rtygia. It was named Ortygia from *ὄρτυξ*, "a uail," and Lagia from *λαγώς*, "a hare," the island ormerly abounding with both these creatures. n this account, according to Strabo, it was not llowed to have dogs at Delos, because they estroyed the quails and ares. The name Delos was commonly derived from *δῆλος*, "manifest," in allusion to the island hav- ing floated under the sur- face of the sea until made to appear and stand firm by order of Poseidon. This was done for the purpose of receiving Leto, who was on the eve of delivery, and could find no asylum on the earth, Heré having bound it by an oath not to receive her; but as Delos at the time was floating be- neath the waters, it was freed from the obligation. Once fixed in its place, it continued, according to popular belief, to remain so firm as even to be unmoved by the shocks of an earthquake. This, however, is contradicted by Thucydides and Herodotus, who report that a shock was felt there before the Peloponnesian War (Thuc. ii. 8; Herod. vi. 98).

Delos was celebrated as the natal island of Apollo and Artemis, and the solemnities with which the festivals of these deities were observed there never failed to attract large crowds from the neighbouring islands and the continent. Among the seven wonders of the world was an altar at Delos which was made of the horns of animals. Tradition reported that it was constructed by Apollo with the horns of deer killed in hunting by his sister Artemis. Plutarch says he saw it, and he speaks of the wonderful interlacing of the horns of which it was made, no cement nor bond of any kind being employed to hold it together. Portions of this altar are identified by archæologists in the scattered blocks of marble lately found in the so-called Hall of the Bulls, to the east of the great temple, and named from its "taurine" capitals representing recumbent bulls. The Athenians were commanded by an oracle, in the time of Pisistratus, to purify Delos, which they did by causing the dead bodies which had been buried there to be taken up and removed from all places within view of the temple. In the sixth year of the Peloponnesian War, they, by the advice of an oracle, purified it anew by carrying all the dead bodies to the neighbouring island of Rhenaea, where they were interred. After having done this, in order to prevent its being polluted in the time to come, they published an edict that for the future no person should be suffered to die, nor any woman to be brought to bed, in the island, but that, when death or parturition approached, they should be carried over into Rhenaea. In memory of this purification, it is said, the Athenians instituted a solemn quinquennial festival. See DELIA.

When the Persian armament, under Datis and Artaphernes, was making its way through the Grecian islands, the inhabitants of Delos left their rich temple, with its treasures, to the protection of its tutelary deities, and fled to Tenos. The fame of the sanctuary, however, saved it from spoliation. The Persians had heard that Delos was the birthplace of two deities who corresponded to those who held the foremost rank in their own relig-

Plan of Delos, showing Excavations. (1890.)

ious system—the sun and moon. This comparison was probably suggested to them by some Greek who wished to save the temple. If we may credit the tradition which was current in the days of Herodotus, Delos received the highest honours from Datis. He would not suffer his ships to touch the sacred shore, but kept them at the island of Rhenaea. He also sent a herald to recall the Delians who had fled to Tenos, and offered sacrifice to the god, in which 300 talents of frankincense are said to have been consumed (Herod. vi. 97). After the Persian War, the Athenians established at Delos the treasury of the Greeks, and ordered that all meetings relative to the confederacy should be held there (Thuc. i. 96). In the tenth year of the Peloponnesian War, not being satisfied with the purifications which the island had hitherto undergone, they removed its entire population to Adramyttium, where they obtained a settlement from the Persian satrap Pharnaces (Thuc. v. 1). Here many of these unfortunate Delians were afterwards treacherously murdered by order of Arsaces, an officer of Tissaphernes (Thuc. viii. 108). Finally, however, the Athenians restored those that survived to their country after the battle of Amphipolis, as they considered that their ill success in the war proceeded from the anger of the god on account of their conduct towards this unfortunate people (Thuc. v. 32). Strabo says that Delos became a place of great commercial importance after the destruction of Corinth, as the merchants who had frequented that city then withdrew to this island, which afforded great facilities for carrying on trade on account of the convenience of its port, and its advantageous situation with respect to the coasts of Greece and Asia Minor, as well as from the great concourse of people who resorted thither at stated times. It was also very famous for its bronze. The Romans especially favoured the interests of the Delians, though they had conceded to the Athenians the sovereignty of the island and the administration of the temple (Polyb. xxx. 18). But on the occupation of Athens by the generals of Mithridates, they landed troops in Delos and committed the greatest devastations there in consequence of the inhabitants refusing to espouse their cause (B.C. 87). After this calamity it remained in an impoverished and deserted state. The town of Delos was situated at the foot of Mount Cynthus, in a plain watered by the little river Inopus, and by a lake called Trochoeides by Theognis and Herodotus. Remains of the great temple of Apollo, of the temple of Leto, a theatre, a private house, and of several porticoes are among the antiquities that are now visible. Since 1877, M. Homolle and others, on behalf of the French Archæological Institute, have prosecuted very extensive investigations on the site of the town. See Sallier, *Hist. de l'Isle de Délos*, in the *Mém. de l'Académie des Inscriptions* iii. 376; and Homolle, *Fouilles de Délos* (Paris, 1878).


Coin of Delos.

Delos, CONFEDERACY OF. A league entered into by the Greek States under the hegemony of Athens in B.C. 478, with the primary object of defending Greece against the designs of Persia. The league obtained its name from the fact that the representatives of the States composing it met periodically at the island of Delos, in the temple of Apollo and Artemis. Each State contributed at its option either ships or money according to the assessment proposed by Aristides (q. v.), representing Athens, and ratified by the assembled delegates. The first assessment amounted to 460 talents, or about $550,000. The contributions were collected and administered by officers called Hellenotamiae (q. v.).

Delphi (Δελφοί). A small but important city of Phocis in Greece, situated on the southern side of Mount Parnassus and built in the form of an amphitheatre. Justin (xxiv. 6) says that it had no walls, but was defended by its precipices. Pausanias (x. 5) calls it πόλις, which seems to imply that it was walled like other cities. In earlier times it was, perhaps, like Olympia, defended by the sanctity of its oracle and the presence of its god. These being found insufficient to afford protection against the enterprises of the profane, it was probably fortified and became a regular city after the predatory incursions of the Phocians. The walls may, however, be coeval with the foundation of the city itself; their high antiquity is not disproved by the use of mortar in the construction, for some of the Egyptian pyramids are built in a similar manner.

The more ancient name of Delphi was Pytho, from the serpent Python, as is commonly supposed, which was said to have been slain by Apollo (Apollod. *Biblioth.* i. 4, 3). Whence the name Delphi itself was derived we are not informed. Some make the city to have received this name from Delphus, a son of Apollo. Others deduce the appellation from the Greek ἀδελφοί, "brethren," because Apollo and his brother Bacchus were both worshipped there, each having one of the summits of Parnassus sacred to him. The author of the Hymn to Apollo seems to pun on the word Delphi, in making Apollo transform himself into a dolphin (δελφίς—v. 494). Some supposed that the name was intended to designate Delphi as the centre or navel of the earth.

A short sketch of the history of this most celebrated oracle and temple will not be out of place. Though not so ancient as Dodona (q. v.), it is evident that the fame of the Delphic shrine had been established at a very early period, from the mention made of it by Homer and the accounts supplied by Pausanias and Strabo. The Homeric Hymn to Apollo informs us (391 foll.) that, when the Pythian god was establishing his oracle at Delphi, he beheld on the sea a merchant-ship from Crete; this he directed to Crissa, and appointed the foreigners the servants of his newly established sanctuary, near which they settled. When this story is stripped of the language of poetry, it can only mean that a Cretan colony founded the temple and oracle of Delphi. Strabo reports that it was at first consulted only by the neighbouring States; but that after its fame became more widely spread, foreign princes and nations eagerly sought responses from the sacred tripod, and loaded the altar of the god with rich presents and costly offerings (420). Pausanias states that the most ancient temple of Apollo at Delphi was formed, according to some, out of branches of bay, and that these branches were cut from the tree that was at Tempé. The form of this temple resembled that of a cottage. After mentioning a

ond and a third temple—the one raised, as the lphians said, by bees from wax and wings, and t by Apollo to the Hyperboreans, and the oth- built of brass—he adds that to this succeeded a rth and more stately edifice of stone, erected by o architects named Trophonius and Agamedes usan. x. 5). Here were deposited the sumptu- presents of Gyges and Midas, Alyattes and esus (Herod. i. 14, 51), as well as those of the barites, Spinetae, and Siceliots, each prince and tion having their separate chapel or treasury for reception of these offerings, with an inscrip- n attesting the name of the donor and the cause the gift. This temple having been accidental- destroyed by fire in B.C. 548, the Amphictyons dertook to build another for the sum of three ndred talents, of which the Delphians were to y one fourth. The remainder of the amount is id to have been obtained by contributions from e different cities and nations. Amasis, king of gypt, furnished a thousand talents of *electrum*. e Alcmaeonidae, a wealthy Athenian family, dertook the contract, and agreed to construct

View of Delphi and Mount Parnassus.

e edifice of Porine stone, but afterwards liber- lly substituted Parian marble for the front, a rcumstance which is said to have added con- iderably to their influence at Delphi (Herod. ii. 80; v. 62). According to Strabo and Pausa- nias, the architect was Spintharus, a Corinthian. The vast riches accumulated in this temple led Xerxes, after having forced the pass of Ther- mopylae, to send a portion of his army into Pho- cis, with a view of securing Delphi and its treas- ures, which, as Herodotus affirms, were better known to him than the contents of his own pal- ace. The enterprise, however, failed, owing, as it was reported by the Delphians, to the manifest interposition of the deity, who terrified the barba- rians and hurled destruction on their scattered bands (Herod. viii. 37). Many years subsequent to this event, the temple fell into the hands of the Phocians, headed by Philomelus, who did not scru- ple to appropriate its riches to the payment of his troops in the war he was then waging against Thebes. The Phocians are said to have plun- dered the temple during this contest of gold and silver to the enormous amount of 10,000 tal- ents, or about $11,000,000 (cf. Pausan. x. 2). At a still later period, Delphi became exposed to a formidable attack from a large body of Gauls, headed by their king, Brennus. These barbari- ans, having forced the defiles of Mount Oeta, pos- sessed themselves of the temple and ransacked its treasures. The booty which they obtained on this occasion is stated to have been immense; and this they must have succeeded in removing to their own country, since we are told that, on the capture of Tolosa, a city of Gaul, by the Ro- man general Caepio, a great part of the Delphic spoils was found there. Pausanias, however, re- lates that the Gauls met with great disasters in their attempt on Delphi, and were totally discom- fited through the miraculous intervention of the god (x. 23; cf. Polyb. i. 6, 5; ii. 20, 6). Sulla is also said to have robbed this temple as well as those of Olympia and Epidaurus. Strabo assures us that in his time the temple was greatly im- poverished, all the offerings of any value having been successively removed. The emperor Nero car- ried off, according to Pausanias (x. 7), five hun- dred statues of bronze at one time. Constantine the Great, however, proved a more fatal enemy to Delphi than either Sulla or Nero. He removed the sacred tripods to adorn the Hip- podrome of his new city, where, together with the Apollo, the statues of the Heliconian Muses, and a celebrated statue of Pan, they were extant when Sozomen wrote his history (Gibbon, *Decline and Fall*, ch. xvii.). Among these tripods was the famous one which the Greeks, after the battle of Plataea, found in the camp of Mardonius. The Brazen Column which supported this tripod is still to be seen at Constantino- ple. See the illustration on p. 386.

The spot whence issued the prophetic vapour which inspired the priestess was said to be the central point (ὀμφαλός) of the earth, this having been proved by Zeus himself, who despatched two eagles from opposite quarters of the heavens, which there encountered each other (Pausan. x. 16). The Omphalos was marked by a stone in the shape of half an egg. Strabo reports that the golden tripod was placed over the mouth of the cave, whence proceeded the exhalation, and which was of great depth. On this sat the Pythia, who, having caught the inspiration, pro- nounced her oracles in extempore prose or verse; if the former, it was immediately versified by the poet always employed for that purpose. The oracle itself is said to have been discovered by accident. Some goats having strayed to the mouth of the cavern, were suddenly seized with convulsions; those likewise by whom they were found in this situation having been affected in a similar manner, the circumstance was deemed su- pernatural and the cave pronounced the seat of prophecy (Pausan. x. 5; Plut. *De Orac. Def.* p. 433). Earthquakes have long since obliterated the chasm. The priestess could only be consulted on certain days. The season of inquiry was the spring, dur-

Plan of Delphi in 1890.

ing the month Busius (Plut. *Quaest. Graec.*). Sacrifices and other ceremonies were to be performed by those who sought an answer from the oracle before they could be admitted into the sanctuary.

The most remarkable of the Pythian responses are those which Herodotus records as having been delivered to the Athenians before the invasion of Xerxes (vii. 140); to Croesus (i. 47); to Lycurgus (i. 65); to Glaucus the Spartan (vi. 86). One relative to Agesilaüs is cited by Pausanias (iii. 8). There was, however, as it appears, no difficulty in bribing and otherwise influencing the Pythia herself, as history presents us with several instances of this imposture. Thus we are told that the Alcmaeonidae suggested on one occasion such answers as accorded with their political designs (Herod. v. 62, 90). Cleomenes, king of Sparta, also prevailed on the priestess to aver that his colleague Demaratus was illegitimate. On the discovery, however, of this machination, the Pythia was removed from her office (Herod. vi. 66). Delphi derived further celebrity from its being the place where the Amphictyonic Council held one of their assemblies, and also from the institution of the games which that body established after the successful termination of the Crissaean War. See AMPHICTYONES.

The site of Delphi is occupied by the modern hamlet of Kastri. There still exist at Delphi a part of the wall of the great temple of Apollo with columns and steps, a fragment of a curious marble sphinx, the "Column of the Naxians" with an inscription, a small part of the theatre, a carefully constructed tomb, remains of the Stoa of the Athenians, and some other remnants of the ancient buildings. For many interesting details regarding Delphi and the oracle, see A. Mommsen, *Delphika* (Leipzig, 1878), and Bouché-Leclerq, *Histoire de la Divination dans l'Antiquité*, vol. iii. (Paris, 1880); and on the temple, a valuable paper by Prof. Middleton in the *Journal of Hellenic Studies*, vol. ix. pp. 282-322. See also the article ORACULUM.

Delphĭca, sc. *mensa*. A table of bronze or marble, and made in imitation of the tripod. It was used at drinking-bouts and also for ornamental purposes (Mart. xii. 66).

Marble Delphica. (Rich.)

Delphic Oracle. See DELPHI; ORACULUM; PYTHIA.

Delphĭcus (Δελφικός). A surname of Apollo, from his sanctuary and worship at Delphi (q. v.).

Delphin Edition of the Latin classics. A name given to an edition of the classic authors, prepared by thirty-nine eminent scholars of the time for the use of the Dauphin (Delphinus) of France, the son of Louis XIV. The original editors of the whole were Bossuet and Huet, the Dauphin's tutors. The whole edition consists of sixty-four quarto volumes, and appeared at intervals from 1674 to 1730. The title-pages bear the words, "Ad Usum Serenissimi Delphini." The editors saw fit to expurgate all passages that appeared to them objectionable, and carried this process to absurd lengths, so that *ad usum Delphini* has passed into a phrase to denote that anything has been much Bowdlerized. For some curious details on this head see Larousse, *Dictionnaire du XIXe Siècle*, s. v. "Ad Usum Delphini."

Delphini. (From a Bas-relief.)

Delphīni or **Delphīnes**. The dolphins, seven in number, placed on the *meta* of the circus. (See CIRCUS.) Their object was to give notice of the number of turns round the goals which had been run in each race. Seven courses

round the *spina* constituted a single race; and, consequently, one of these dolphins was put up at one end of the course upon the completion of each circuit, and an egg (*ova curriculorum*) at the other, in order that there might be no mistake or dispute. The figure of a dolphin was selected in honour of Neptune; the egg, in honour of Castor and Pollux.

Delphinia (*τὰ δελφίνια*). A festival of the same expiatory character as the Apollonia, which was celebrated in various towns of Greece, in honour of Apollo, surnamed Delphinius, who was considered by the Ionians as their *θεὸς πατρῷος*. The name of the god, as well as that of his festival, must be derived from the belief of the ancients that in the beginning of the month of Munychion (probably identical with the Aeginetan Delphinius) Apollo came through the defile of Parnassus to Delphi and began the battle with Delphyné. As he thus assumed the character of a wrathful god, it was thought necessary to appease him, and the Delphinia accordingly were celebrated at Athens, as well as at other places where his worship had been adopted, on the sixth of Munychion. At Athens seven boys and seven girls carried olive-branches, bound with white wool (called the *ἱκετηρία*), into the Delphinium (Plut. *Thes.* 18).

Delphis (*δελφίς*). A mass of lead pointed with bronze or iron, perhaps in the shape of a dolphin, used for sinking an enemy's ship (Aristoph. *Eq.* 759; Thuc. vii. 41). In action, the delphis was hauled up from the deck to the point of a yard-arm, which was swung round by braces till over the hostile deck; the machine was then instantly let fall, after which it was again drawn up and deposited on board. The *νῆες δελφινοφόροι* were probably only of the transport class (*ὁλκάδες*), as swift (*ταχεῖαι*) triremes would have been impeded by the great weight.

Delphus (*Δελφός*). A son of Apollo and Celaeno, who, according to one account, was the founder of Delphi (Pausan. x. 6).

Delta. See AEGYPTUS.

Delūbrum. See TEMPLUM.

Demādes (*Δημάδης*). An Athenian orator, who belonged to the Macedonian party, and was a bitter enemy of Demosthenes. He was put to death by Antipater in B.C. 318. Demades was a man without principle, but a vigorous and brilliant orator, always speaking extemporaneously, and with such freshness and force as to rival Demosthenes himself. A long fragment of an oration (*Περὶ Δωδεκαετίας*) bears the name of Demades, but is probably spurious.

Demarātus (*Δημάρατος*). (1) The son and successor of Ariston on the throne of Sparta, B.C. 516. He was deposed, through the intrigues of Cleomenes, his colleague, on the ground of his being illegitimate. After his deposition he was chosen and held the office of magistrate; but being insultingly derided on one occasion by Leotychides, who had been appointed king in his stead, he crossed over into Asia to Darius, who received him honourably and presented him with lands and cities (Herod. vi. 65, 70). He enabled Xerxes subsequently to obtain the nomination to the empire, in preference to his elder brother Artabazarnes, by suggesting to him an argument, the justice of which was acknowledged by Darius (Herod. vii. 3). We find him after this, though an exile from his country, yet sending the first intelligence to Sparta of the designs of Xerxes against Greece. He accompanied that monarch on his expedition, frankly praised the discipline of the Greeks, and especially that of the Spartans; and before the battle of Thermopylae explained to him some of the warlike customs of the last-mentioned people. We learn also that he advised Xerxes to seize, with his fleet, the island of Cythera, off the coast of Laconia, from which he might continually ravage the shores of that country. The monarch did not adopt his suggestion, but still always regarded the exile Spartan as a friend, and treated him accordingly. (2) A rich citizen of Corinth, of the family of the Bacchiadae. When Cypselus had usurped the sovereign power of Corinth, Demaratus, with all his family, migrated to Italy, and settled at Tarquinii, 658 years before Christ. Commerce had not been deemed disreputable among the Corinthian nobility; and as a merchant, therefore, Demaratus had formed ties of friendship at this place. He brought great wealth with him. The sculptors Eucheir and Eugrammus, and Cleophantus the painter, were said to have accompanied him, and along with the fine arts of Greece he taught (so the popular account said) alphabetic writing to the Etrurians. His son called Lucumo went afterwards to Rome, and became king there under the name of Tarquinius Priscus (Liv. i. 34 foll.). (3) A Corinthian, in the time of Philip and his son Alexander. He had connections of hospitality with the royal family of Macedon, and, having paid a visit to Philip, succeeded in reconciling that monarch to his son. After Alexander had overthrown the Persian Empire, Demaratus, though advanced in years, made a voyage to the east in order to see the conqueror, and, when he beheld him, exclaimed, "What a pleasure have those Greeks missed, who died without seeing Alexander seated on the throne of Darius!" He died soon after, and was honoured with a magnificent funeral (Plut. *Alex.* 37, 56).

Demarchi (*δήμαρχοι*). The presidents of the demes (*δῆμοι*) in Attica, said to have been first appointed by Clisthenes when he abolished the *ναύκραροι*. (See NAUCRARIA.) They were probably elected by vote and not by lot. Their duties were various and important. Thus they convened meetings of the demotae, and took the votes upon all questions under consideration; they had the custody of the *ληξιαρχικὸν γραμματεῖον*, or book in which the members of the deme were enrolled (Demosth. *c. Eubul.* p. 1317, § 60); and they made and kept a register of the landed estates (*χωρία*) in their districts, whether belonging to individuals or the corporate property of the deme. See DEMUS.

Demens. See CURATOR.

Demensum. See SERVUS.

Dementia. See CURATOR.

Demētae (*Δημῆται*). A people of Britain, in the southwestern part of what is now Wales. Their chief town was Maridunum, now Caermarthen (Ptol. ii. 3, 23).

Demēter (*Δημήτηρ*). The daughter of Cronus and Rhea. Her name signifies Mother Earth, meaning that she was goddess of agriculture and of the civilization based upon it. Her children were: by Iasion, a son Plutus, the god of riches,

and by her brother Zeus, a daughter Persephoné. Round Demeter and this daughter centre her worship and the fables respecting her. Hades carried off Persephoné, and Demeter roamed for nine days over the earth seeking her, till on the tenth day she learned the truth from the all-seeing Sun. She was angry with Zeus for permitting the act of violence; visited Olympus, and wandered about among men in the form of an old woman under the name of Deo, or the Seeker, till at length, at Eleusis, in Attica, she was kindly received at the house of King Celeus, and found comfort in tending his newly born son Demophoön. Surprised by his mother in the act of trying to make the

Demeter. (Mural Painting from Pompeii.)

child immortal by putting it into the fire, she revealed her deity, and caused a temple to be built to her, in which she gave herself up to her grief. In her wrath she made the earth barren, so that mankind were threatened with destruction by famine, as she did not allow the fruit of the earth to spring up again until her daughter was allowed to spend two thirds of the year with her. On her return to Olympus she left the gift of corn, of agriculture, and of her holy mysteries with her host, as a token of grateful recollection. She sent Triptolemus the Eleusinian round the world on her chariot, drawn by serpents, to diffuse the knowledge of agriculture and other blessings accompanying it—the settlement of fixed places of abode, civil order, and wedlock. Thus Demeter was worshipped as the goddess of agriculture and founder of law, order, and especially of marriage, in all places where Greeks dwelt, her daughter being usually associated with her. (See THESMOPHORIA.) The most ancient seats of her worship were Athens and Eleusis, where the Rharian plain was solemnly ploughed every year in memory of the first sowing of wheat. She was also much worshipped in Sicily, which from its fertility was accounted one of her favourite places of abode. (See ELEUSINIA.) As the goddess of fertility, Demeter was in many regions associated with Poseidon, the god of fertilizing water. This was particularly the case in Arcadia, where Poseidon was regarded as the father of Persephoné. She was also joined with Dionysus, the god of wine; and as mother of Persephoné and goddess of the earth, to which not only the seed, but the dead are committed, she is connected with the lower world under the name of Chthonia. In later times she was often confused with Gaea and Rhea or Cybelé. Besides fruit and honeycombs, the cow and the sow were offered to her, both as emblems of productivity. Her attributes are poppies and ears of corn (also a symbol of fruitfulness), a basket of fruit, and a little pig. Other emblems had a mystic significance—e. g. the torch, and the serpent, as living in the earth, and as symbolizing a renewal of life by shedding its skin. The Romans identified her with their own Ceres (q. v.).

Demetria (Δημητρία). An annual festival which the Athenians, in B.C. 307, instituted in honour of Demetrius Poliorcetes, who, together with his father Antigonus, was consecrated under the title of "saviour god." It was celebrated every year in the month of Munychion, the name of which, as well as that of the day on which the festival was held, was changed into Demetrion and Demetrias. A priest ministered at their altars, and conducted the solemn procession and the sacrifices and games with which the festival was celebrated (Diod. Sic. xx. 46; Plut. *Demetr.* 10, 46). To honour the new god still more, the Athenians at the same time changed the name of the festival of the Dionysia into that of Demetria, as the young prince was fond of hearing himself compared to Dionysus.

Demetrias (Δημητριάς). A town in Magnesia in Thessaly, on the innermost recesses of the Pagasaean Gulf, founded by Demetrius Poliorcetes, and peopled by the inhabitants of Iolcus and the surrounding towns. Its position was such that it was styled by the last Philip of Macedon one of the three fetters of Greece, the other two being Chalcis and Corinth (Liv. xxxii. 37).

Demetrius (Δημήτριος). (1) A son of Antigonus

and Stratonicé, surnamed Poliorcetes (Πολιορκητής), "besieger of cities," from his talents as an engineer and his peculiar skill in conducting sieges, especially by the aid of machines and engines either invented or improved by himself. At the age of twenty-two he was sent by his father against Ptolemy (B.C. 312), who had invaded Syria. He was defeated near Gaza, but soon repaired his loss by a victory over one of the generals of the enemy. He afterwards sailed with a fleet of 250 ships to Athens, and restored the Athenians to liberty, by freeing them from the power of Cassander and Ptolemy and expelling the garrison which was stationed there under Demetrius Phalereus. The gratitude of the Athenians to their deliverer passed all bounds, but Demetrius was soon summoned by his father to leave the flattery of their orators in order to resume the combined duties of an admiral and an engineer in the reduction of Cyprus. After a slight engagement with Menelaüs, the brother of Ptolemy, he laid siege to Salamis, the ancient capital of that island. The occurrences of this siege occupy a prominent place in history, not so much on account of the determined resistance opposed to the assailants and the great importance attached to its issue by the heads of the belligerent parties, as for a new species of warlike engine invented by Demetrius, and first employed by him against the city of Salamis. The instrument in question was called an ἑλέπολις, or "town-taker," and was an immense tower, consisting of nine stories, gradually diminishing as they rose in altitude, and affording accommodation for a large number of armed men, who thence discharged all sorts of missiles against the ramparts of the enemy. Ptolemy, dreading the fall of Salamis, which would pave the way, as he easily foresaw, for the entire conquest of Cyprus, had already made formidable preparations for compelling Demetrius to raise the siege. A memorable sea-fight ensued, in which the ruler of Egypt was completely defeated, with the loss of nearly all his fleet and 30,000 prisoners. An invasion of Egypt by Antigonus then took place, but ended disgracefully; and Demetrius was sent to reduce the Rhodians, who persisted in remaining allies of Ptolemy. The operations of Demetrius before Rhodes, and the resolute defence of the place by the inhabitants, present perhaps the most remarkable example of skill and heroism that is to be found in the annals of ancient warfare. The ἑλέπολις employed on this occasion greatly exceeded the one that was used in the siege of Salamis. Its towers were 150 feet high; it was supported on eight enormous wheels, and propelled by the labour of 3400 men. After a siege of a whole year, however, the enterprise was abandoned, a treaty was concluded with the Rhodians, and Demetrius, at the request of the Athenians, who were now again subjected to the Macedonians, proceeded to rescue Greece from the power of Cassander. In this he was so successful that he ultimately spread the terror of his arms over the whole of that country. The object of Antigonus and his son was now to effect the final subjugation of Macedonia, Egypt, and the East. The confederacy of Seleucus, Ptolemy, Lysimachus, and Cassander was therefore renewed, with the view of crushing these ambitious schemes, and in the battle of Ipsus they succeeded in effecting their object. Antigonus fell in the conflict, and Demetrius, after a precipitate flight of 200 miles, regained his fleet with only a small remnant of his once powerful host. Sailing soon after to Athens, he received information from the fickle inhabitants that they had resolved to admit no king within their city; upon which, finding that all Greece had now submitted to the influence of Cassander, he made a descent on the coast at Corinth for the mere purpose of plunder and revenge, and afterwards committed similar ravages along the whole coast of Thrace. Fortune, however, soon smiled again. Seleucus, jealous of the power of Lysimachus, whose territories now extended to the Syrian borders, resolved to strengthen his own dominions by forming an alliance with the family of Demetrius, which was still possessed of considerable claims and interests. He therefore made proposals for, and obtained in marriage, Stratonicé, the daughter of his former rival. The power of Demetrius again became formidable, an alliance with Ptolemy, who gave him his daughter Ptolemaïs in marriage, having also added to its increase. He compelled the Athenians to open their gates and receive a garrison; and having generously forgiven their previous fickleness, he turned his attention to Macedonia, and embracing an opportunity of interfering in the affairs of that country, which was afforded by dissensions between the two sons of Cassander, he cut off Alexander, one of the two princes, and made himself master of the throne. His restless ambition now projected new conquests in Europe and Asia. Turning his arms against Pyrrhus, he drove him from Thessaly, and then marched to Thebes, which he took by assault. About the same time also he built the city of Demetrias on the Pagasaean Gulf; and, in order to increase his naval power, formed a matrimonial union with the daughter of Agathocles, tyrant of Sicily. His fleet at length amounted to 500 galleys; while his land forces exceeded considerably 100,000 men, of which more than 12,000 were cavalry. This formidable power

Coin of Demetrius Poliorcetes.

excited the alarm of Lysimachus and Ptolemy; the latter advanced against Greece with his fleet, while the former, with Pyrrhus his ally, made a land attack on Macedon in two different points at once. Demetrius took the field with his usual alacrity, but when he approached the position of Pyrrhus the greater part of his troops deserted him and he was compelled to flee. Leaving Macedon a prey to Lysimachus and Pyrrhus, Demetrius passed over into Asia Minor with a body of his best troops, resolved to assail his adversary in the most vulnerable quarter. The enterprise was at first attended with the most brilliant success. In a short time, however, a check was imposed on his career by Agathocles, the son of Lysimachus, and Demetrius was compelled to apply for protection to his aged son-in-law Seleucus. The latter yielded to his solicitations only so far as to grant him permission to spend two months within his territory; and was subsequently induced by his courtiers to rid him-

self of so dangerous a guest, by sending him a prisoner to a strong fortress on the Syrian coast, about sixty miles south of Antioch. A sufficient revenue was allowed him for his support, and he was permitted to indulge in the chase and other exercises, always, however, under the eye of his keepers. At last, giving up all active pursuits, he died (B.C. 283) at the end of three years. The age of Demetrius at the time of his death was fifty-four. His posterity enjoyed the throne of Macedon in continued succession down to Perses, when the Roman conquest took place. See the life of Demetrius by Plutarch. (2) Son of Antigonus Gonatas, and grandson of Demetrius Poliorcetes, succeeded his father, B.C. 239. He made war on the Aetolians and the Achaeans, and was successful against both, especially the latter, whom he defeated, although under the command of Aratus. He had distinguished himself, before coming to the throne, by driving Alexander of Epirus out of Macedonia, and by stripping him of his own dominions. He reigned ten years, and was succeeded by Antigonus Doson. (3) Son of Philip III., of Macedonia, an excellent prince, greatly beloved by his countrymen, and sent by his father as a hostage to Rome, where he also made many friends. He was subsequently liberated, and not long after paid a second visit to the capital of Italy as an ambassador from Philip, on which occasion he obtained favourable terms for his father, when the latter was complained of to the Roman Senate by the cities of Greece. Returning home loaded with marks of distinction from the Romans, and honoured by the Macedonians themselves, who regarded him as the liberator of their country, he excited the jealousy of his own father and the envy and hatred of his brother Perses. The latter eventually accused him of aspiring to the crown, and of carrying on, for this purpose, a secret correspondence with the Romans. Philip, lending too credulous an ear to the charge, put his son Demetrius to death, and only discovered when too late the utter falsity of the accusation (Liv. xxxiii. 30; xxxix. 35 foll.; xl. 5, 24, 54 foll.). (4) A Syrian, called SOTER (Σωτήρ), or "the Preserver," the son of Seleucus Philopator, and sent by his father, at the age of twenty-three, as a hostage to Rome. He was living there in this condition when his father died of poison, B.C. 176. His uncle Antiochus Epiphanes thereupon usurped the throne, and was succeeded by Antiochus Eupator. Demetrius, meanwhile, having in vain endeavoured to interest the Senate in his behalf, secretly escaped from Rome, through the advice of Polybius the historian, and, finding a party in Syria ready to support his claims, defeated and put to death Eupator, and ascended the throne. He was subsequently acknowledged as king by the Romans. After this, he freed the Babylonians from the tyranny of Timarchus and Heraclides, and was honoured for this service with the title of Soter. At a subsequent period he sent his generals Nicanor and Bacchides into Iudaea, at the solicitation of Alcimus, the high-priest, who had usurped that office with the aid of Eupator. These two commanders ravaged the country, and Bacchides defeated and slew the celebrated Judas Maccabaeus. Demetrius at last became so hated by his own subjects, and an object of so much dislike, if not of fear, to the neighbouring princes, that they advocated the claims of Alexander Balas, and he fell in battle against this competitor for the crown after having reigned twelve years (from B.C. 162 to B.C. 150). His death was avenged, however, by his son and successor Demetrius Nicator (Just. xxxiv. 3, xxxv. 1). (5) Son of the preceding, and surnamed NICATOR (Νικάτωρ), or "the Conqueror." He drove out Alexander Balas, with the aid of Ptolemy Philometor, who had given him his daughter Cleopatra in marriage, though she was already the wife of Balas. He ascended the throne B.C. 146, but soon abandoned himself to a life of indolence and debauchery, leaving the reins of government in the hands of Lasthenes, his favourite, an unprincipled and violent man. The disgust to which his conduct gave rise induced Tryphon, who had been governor of Antioch under Balas, to revolt, and place upon the throne Antiochus Dionysius, son of Balas and Cleopatra, a child only four years of age. A battle ensued, in which Demetrius was defeated, and Antiochus, now receiving the surname of Theos, was conducted by the victors to Antioch and proclaimed king of Syria. He reigned, however, only in name. The actual monarch was Tryphon, who put him to death at the end of about two years and caused himself to be proclaimed in his stead. Demetrius, meanwhile, held his court at Seleucia. Thinking that the crimes of Tryphon would soon make him universally detested, he turned his arms in a different direction and marched against the Parthians, in the hope that, if he returned victorious, he would be enabled the more easily to rid himself of his Syrian antagonist. After some successes, however, he was entrapped and made prisoner by the Parthian monarch Mithridates, and his army was attacked and cut to pieces. His captivity among the Parthians was an honourable one, and Mithridates made him espouse his daughter Rhodoguna. The intelligence of this marriage so exasperated Cleopatra that she gave her hand to Antiochus Sidetes, her brother-in-law, who thereupon ascended the throne. Sidetes having been slain in a battle with the Parthians after a reign of several years, Demetrius escaped from the hands of Mithridates and resumed the throne. His subjects, however, unable any longer to endure his pride and cruelty, requested from Ptolemy Physcon a king of the race of the Seleucidae to govern them. Ptolemy sent Alexander Zubinas. Demetrius, driven out by the Syrians, came to Ptolemaïs, where Cleopatra, his first wife, then held sway, but the gates were shut against him. He then took refuge in Tyre, but was put to death by the governor (B.C. 125). Zubinas recompensed the Tyrians for this act by permitting them to live according to their own laws, and from this period commences what is called by chronologists the era of the independence of Tyre, which was still subsisting at the time of the Council of Chalcedon, 574 years after this event (Joseph. *Ant. Iud.* xiii. 9, 12, 17; Just. xxxvi. 1, xxxix. 1). (6) Surnamed EUKAERUS (Εὔκαιρος), "the Seasonable" or "Fortunate," was the fourth son of Antiochus Grypus. He was proclaimed king at Damascus, and, in conjunction with his brother Philip, to whom a part of Syria remained faithful, drove out Antiochus Eusebes from that country, compelling him to take refuge among the Parthians. The two brothers then divided Syria between them, Antioch being the capital of Philip and Damascus that of Demetrius. The latter afterwards marched to the aid of the Jews, who had revolted from their king, Alexander Iannaeus. He was recalled, however, to his own

dominions by the news of an invasion on the part of his own brother Philip. He took Antioch, and besieged Philip in Beroea; but the latter being assisted by the Parthians and the Arabians, Demetrius was besieged in his own camp and at length taken prisoner. He was brought to the king of Parthia, who treated him with great distinction and sent him into Upper Asia. He reigned a little over six years. (7) PEPAGOMĒNUS, a medical writer, who flourished during the reign of Michael VIII. (Palaeologus). By the order of this monarch, he wrote a work on the gout (Περὶ Ποδάγρας). We have two treatises under his name, but it is extremely doubtful whether he was indeed their author. The first is on the art of training falcons; the second, on the mode of breaking and training dogs. (8) PHALĒREUS (Φαληρεύς), a native of Phalerum in Attica, and the last of the more distinguished orators of Greece. He was the son of a person who had been slave to Timotheus and Conon. But, though born in this low condition, he soon made himself distinguished by his talents, and was already a conspicuous individual in the public assemblies when Antipater became master of Athens, for he was obliged to save himself by flight from the vengeance of the Macedonian party. He was compelled to quit the city a second time when Polysperchon took possession of it through his son. Subsequently named by Cassander as governor of Athens (B.C. 317), he so gained the affections of his countrymen that, during the six years in which he filled this office, they are said to have raised to him three hundred and sixty statues. Athenaeus, however, on the authority of Duris, a Samian writer, reproaches him with luxurious and expensive habits, while he prescribed, at the same time, frugality to his fellow-citizens and fixed limits for their expenditures. After the death of his protector, Demetrius was driven from Athens by Antigonus and Demetrius Poliorcetes (B.C. 306). The people of that city, always fickle, overthrew the numerous statues they had erected to him, although he had been their benefactor and idol, and even condemned him to death. Demetrius, upon this, retired to the court of Alexandria, where he lived upwards of twenty years. It is generally supposed that he was the individual who gave Ptolemy the advice to found the Museum and the famous Library. This prince consulted him also as to the choice of a successor. Demetrius was in favour of the monarch's eldest son, but the king eventually decided for the son whom he had by his second wife Berenicé. When Ptolemy II., therefore, came to the throne, he revenged himself on the unlucky counsellor by exiling him to a distant province in Upper Egypt, where Demetrius put an end to his own life by the bite of an asp (B.C. 282). Cicero describes Demetrius as a polished, sweet, and graceful speaker, but deficient in energy and power. Plutarch cites his treatise "On Socrates," which appears to have contained also a life of Aristides. The works of Demetrius are lost. There exists, it is true, under his name a treatise on elocution (Περὶ Ἑρμηνείας), a work full of ingenious observations; but critics agree in making it of later origin. Besides the treatise on elocution, there exists a small work on the apophthegms of the Seven Sages, which Stobaeus has inserted in his third discourse, as being the production of Demetrius Phalereus. (9) Of Sunium; a Cynic philosopher, who flourished at Corinth in the first century. During the reign of Caligula he taught philosophy at Rome, where he obtained the highest reputation for wisdom and virtue. He was banished from Rome in the time of Nero for his free censure of public manners. After the death of this emperor he returned to Rome, but the boldness of his language soon offended Vespasian and again subjected him to the punishment of exile. Apollonius, with whom he had formed a friendship, prevailed on Titus to recall him; but under Domitian he withdrew to Puteoli. Seneca, who was acquainted with him, speaks in the highest terms of his masculine eloquence, sound judgment, intrepid fortitude, and inflexible integrity (Sen. *De Vit. Beat.* 25).

Deminutio Capĭtis. Diminution of civil rights and legal capacity. A term by which the Romans denoted degradation to an inferior civil condition, through the loss of the rights of freedom, citizenship, or family. The extreme form of it, *deminutio capitis maxima*, was entailed by the loss of freedom, which involved the loss of all other rights. This would occur if a Roman citizen were taken prisoner in war, or given up to the enemy for having violated the sanctity of an ambassador or concluding a treaty not approved of by the people. Or again if he was sold into slavery, whether by the State for refusing military service, or for declining to state the amount of his property at the census, or by his creditors for debt. If a prisoner of war returned home, or if the enemy refused to accept him when given up to them, his former civil rights were restored. The intermediate stage, *deminutio capitis media* or *minor*, consisted in loss of civil rights consequent on becoming a citizen of another State, or on a decree of exile confirmed by the people, or (in imperial times) on deportation. Restoration of the civil status was possible if the foreign citizenship were given up, or if the decree of exile were cancelled. The lowest grade (*deminutio capitis minima*) was the loss of hitherto existing family rights by emancipation (which involved leaving the family), adoption, or (if a girl) by marriage. See CAPUT.

Demiopräta (δημιόπρατα). Property confiscated at Athens and sold by public auction. The confiscation of property was one of the most common sources of revenue in many Greek States; and Aristophanes (*Vesp.* 659; *Eq.* 103) mentions the δημιόπρατα as a separate branch of the public revenue at Athens. A chapter of Boeckh's *Public Economy* is devoted to this subject (book iii. ch. 14). These sales were under the direction of the *poletae* (q. v.), who presented their reports to the people in the first assembly of each prytany (Poll. viii. 95); they also set up lists of δημιόπρατα (probably after the sale) upon tablets of stone in the Acropolis, at Eleusis, and elsewhere. Several fragments of such lists are preserved in inscriptions; one of the most important, throwing light on the prices realized by the *poletae*, is discussed in Boeckh-Fränkel (ii. 129 foll.). On δημιόπρατα in general, see Boeckh-Fränkel, Index, s. v. "Güter."

Demiurgi (δημιουργοί). A general term among the Greeks for tradesmen, among whom they included artists and physicians. In old times they formed, at Athens, the third order, the other two being the Eupatridae and Geomori (see these names). In some States, Demiurgi was the name of the public officials: in the Achaean League,

for instance, the ten Demiurgi were among the highest officers of the confederacy.

Demius (*δήμιος*). The public executioner at Athens, a slave, who was the servant of the Eleven. For references, see DEMOSII, HENDEKA, and TORMENTUM.

Democēdes (*Δημοκήδης*). A celebrated physician of Crotona (Herod. iii. 129). He practised medicine successively at Aegina, Athens, and Samos. He was taken prisoner by the Persians, in B.C. 522, and was sent to Susa to the court of Darius. Here he acquired great reputation by curing the king's foot and the breast of the queen Atossa. Notwithstanding his honours at the Persian court he was always desirous of returning to his native country, and in order to effect this, he procured by means of Atossa that he should be sent with some nobles to explore the coast of Greece and to ascertain in what parts it might be most successfully attacked. At Tarentum he escaped, and settled at Crotona, where he married the daughter of the famous wrestler Milo.

Demochăres (*Δημοχάρης*). An Athenian, the son of the sister of Demosthenes, and well known as an orator. Upon the restoration of the democracy by Demetrius Poliorcetes in B.C. 306, Demochares was at the head of the popular party for several years. He left orations and an elaborate history of his own times, only fragments of which remain. See the essay by Droysen in the *Zeitschrift für die Alterthumswissenschaft* (1836), xx. and xxi.

Democrătes (*Δημοκράτης*). A Pythagorean philosopher of whose life nothing is known, but who is remembered as the author of the so-called "Golden Maxims" (*γνῶμαι χρυσαῖ*), a number of moral sayings in the Ionic dialect. They are printed in Orelli's *Opusc. Graec. Vet. Sentent.* (Leipzig, 1819).

Democratia (*δημοκρατία*, "sovereignty of the people"). The Greek term for the form of constitution in which all citizens had the right of taking part in the government. This right was not always absolutely equal. Sometimes classes were formed on a property qualification and civil rights conferred accordingly (see TIMOCRATIA); but no class in this case was absolutely excluded from a share in the government, and it was possible to rise from one class to another. Sometimes provision was made by law to prevent any persons taking part in the administration but such as had proved their worth and capacity. In the absence of such limitations the democracy, as Plato in his *Republic* and Aristotle in his *Politics* observed, soon degenerated into a mob-government (*ὀχλοκρατία*) or developed into a despotism.

Democrĭtus (*Δημόκριτος*). A celebrated philosopher, born at Abdera, about B.C. 494 or 490, but according to some, B.C. 470 or 460. His father was a man of noble family and of great wealth, and contributed largely towards the entertainment of the army of Xerxes on his return to Asia. As a reward for this service the Persian monarch made him and the other Abderites rich presents and left among them several Chaldaean Magi. Democritus, according to Diogenes Laërtius, was instructed by these in astronomy and theology. After the death of his father he determined to travel in search of wisdom, and devoted to this purpose the portion which fell to him, amounting to one hundred talents. He is said to have visited Egypt and Ethiopia, the Persian Magi, and, according to some, even the Gymnosophists of India. Whether, in the course of his travels, he visited Athens or studied under Anaxagoras is uncertain. There can be little doubt, however, that during some part of his life he was instructed in the Pythagorean tenets, and particularly that he was a disciple of Leucippus (q. v.). After a long course of years thus spent in travelling, Democritus returned to Abdera, richly stored with the treasures of philosophy, but destitute even of the necessary means of subsistence. His brother Damosis, however, received him kindly and liberally supplied all his wants. According to the law of Abdera, whoever should waste his patrimony should be deprived of the rites of burial. Democritus, desiring to avoid this disgrace, gave public lectures to the people, chiefly from his larger *Διάκοσμος*, the most valuable of his writings; in return he received from his hearers many valuable presents and other testimonies of respect, which relieved him from all apprehension of suffering public censure as a spendthrift.

Democritus, by his learning and wisdom, and especially by his acquaintance with natural phenomena, acquired great fame and excited much admiration among the ignorant Abderites. By giving previous notices of unexpected changes in the weather, and by other artifices, he had the address to make them believe that he possessed a power of predicting future events; and they not only looked upon him as something more than mortal, but even proposed to invest him with the direction of their public affairs. From inclination and habit, however, he preferred a contemplative to an active life, and therefore declined these public honours and passed the remainder of his days in solitude. It is said that from this time he spent his days and nights in caverns and sepulchres; and some even relate that, in order to be more perfectly master of his intellectual faculties, he blinded himself by means of a burning-glass. The story, however, is utterly incredible, since the writers who mention it affirm that Democritus employed his leisure in writing books and in dissecting the bodies of animals, neither of which could well have been effected without eyes. Nor is greater credit due to the tale that Democritus spent his leisure hours in chemical researches after the philosopher's stone—the dream of a later age; or to the story of his conversation with Hippocrates, grounded upon letters which are said to have passed between the father of medicine and the people of Abdera on the supposed madness of Democritus, but which are evidently spurious. The only reasonable conclusion that can be drawn from these and other tales is that Democritus was a man of lofty genius and penetrating judgment, who, by a long course of study and observation, became an eminent master of speculative and physical science; the natural consequence of which was that, like Roger Bacon in a later period, he astonished and imposed upon his ignorant and credulous countrymen. Petronius relates that he was perfectly acquainted with the virtues of herbs, plants, and stones, and that he spent his life in making experiments upon natural bodies.

Democritus has been commonly known under the appellation of "The Laughing Philosopher,"

Democritus. (Naples Museum.)

and it is gravely related by Seneca (*De Ira*, ii. 10; *De Tranq.* 15) that he never appeared in public without expressing his contempt of the follies of mankind by laughter. Thus much, in fact, may be easily believed: that a man so superior to the generality of his contemporaries, and whose lot it was to live among a race of men who were stupid to a proverb, might frequently treat their follies with ridicule and contempt. Accordingly, we find that among his fellow-citizens he had the name of Γελασῖνος, or "the mocker" (cf. Juv. x. 33, 34).

Democritus appears to have been in his morals chaste and temperate, and his sobriety was repaid by a healthy old age. He lived and enjoyed the use of his faculties to the term of a hundred years, and at last died through mere decay.

Democritus expanded the atomic theory of his master Leucippus (q. v.), to support the truth of which he maintained the impossibility of division *ad infinitum;* and, from the difficulty of assigning a commencement of time, he argued the eternity of existing nature, of void space, and of motion. He supposed the atoms, originally similar, to be endowed with certain properties, such as impenetrability and a density proportionate to their volume. He referred every active and passive affection to motion, caused by impact, limited by the principle he assumed, that like can only act on like. He drew a distinction between primary motion and secondary; impulse and reaction; from a combination of which he produced rotary motion. Herein consists the law of necessity, by which all things in nature are ruled. From the endless multiplicity of falling atoms have resulted the worlds which we behold, with all the properties of immensity, resemblance, and dissimilitude which belong to them. The soul consists (such is his doctrine) of globular atoms of fire, which impart movement to the body. Maintaining his atomic theory throughout, Democritus introduced the hypothesis of images (εἴδωλα), a species of emanation from external objects, which make an impression on our senses, and from the influence of which he deduced sensation (αἴσθησις) and thought (νόησις). He distinguished between a rude, imperfect, and therefore false perception and a true one. In the same manner, consistently with his theory, he accounted for the popular notions of the Deity; partly through our incapacity to understand fully the phenomena of which we are witnesses, and partly from the impressions communicated by certain beings (εἴδωλα) of enormous stature and resembling the human figure which inhabit the air. To these he ascribed dreams and the causes of divination. He carried his theory into practical philosophy also, laying down that happiness consisted in an equability of temperament (εὐθυμία), whence he deduced his moral principles and prudential maxims. It was from Democritus that Epicurus (q. v.) borrowed the principal features of his philosophy. The fragments of Democritus have been collected and published by Mullach (Berlin, 1843), with notes. See Ueberweg, *History of Philosophy* (Eng. trans., N. Y 1872), vol. i. pp. 67–71; and the dissertation by E. Johnson, *Der Sensualismus des Demokrit* (Plauen, 1868).

Demodŏcus (Δημοδόκος). (1) A blind musician at the court of Alcinoüs, who sang in the presence of Odysseus (Hom. *Od.* viii. 44; Plut. *De Mus.*). (2) A Trojan chief, who came with Aeneas into Italy, where he was killed (Verg. *Aen.* x. 413).

Demoleon (Δημολέων). (1) A Centaur, killed by Theseus at the nuptials of Pirithoüs (Ovid, *Met.* xii. 356). (2) A son of Antenor, killed by Achilles (Hom. *Il.* xx. 395).

Demon. See DAEMON.

Demōnax (Δημώναξ). A philosopher of the second century B.C., who endeavoured to revive the philosophy of the Cynic School. Born in Cyprus, he went to Athens, where he became very popular, so that people vied with one another in presenting him with food, and even the young children gave him great quantities of fruit. Much less austere than Diogenes (q. v.), whom he took as his philosophic model, he nevertheless rebuked vice unsparingly, and was charged with neglecting the Eleusinian Mysteries, to which he replied: "If the mysteries are bad, no one should be initiated; and if they are good, they ought to be open to every one." He was a friend of Epictetus, who once rebuked him for not marrying, but was silenced by Demonax, who said, "Very well; give me one of your daughters for a wife"—Epictetus being himself a bachelor. Demonax lived to be nearly a hundred, and on his death was buried with great magnificence. See the *Demonax* of Lucian, in which the character of the philosopher is painted in glowing colours.

Demonēsi Insŭlae (Δημόνησοι). A group of islands in the Propontis (Sea of Marmora) belonging to Bithynia. The chief of these were Pityodes and Chalcitis, also called Demonesus.

Demophĭlus (Δημόφιλος). (1) An Athenian poet of the New Comedy, from whose Ὀναγός Plautus took his *Asinaria.* (2) A Pythagorean philosopher who wrote a work called Βίου Θεράπεια, of which a selection is extant under the name of Γνωμικὰ Ὁμοιώματα, which has been edited by Orelli (Leipzig, 1819). Of the life of Demophilus no particulars are known.

Demophoön (Δημοφόων) or **Demŏphon.** (1) See ELEUSINIA. (2) See PHYLLIS.

Demopoiētos (δημοποίητος). A newly made or naturalized citizen at Athens. See Demosth. *c. Steph.* i. p. 1125, § 78.

Demosii (δημόσιοι). Public slaves at Athens, bought by the State. The most numerous class were the τοξόται or Σκύθαι, a force of police, also called Σπευσίνιοι, from the first organizer of the service (Poll. viii. 131–132). Their duty was to preserve order in the assembly, courts, public places, and public works. They were at first encamped in tents in the Agora, and afterwards removed to the Areopagus. Certain of them were in personal attendance on officials. The corps dated from the year of Salamis, when 300 were bought; they were later increased to 1200 (Andoc. *De Pac.* 5, 7; Aesch. *De Fals. Leg.* § 173 f.).

Executioners, torturers, etc., whether police or not, were also slaves (Poll. viii. 71). Demosii were also employed in the treasury, in subordinate places in the assembly and courts, as checking-clerks (ἀντιγραφεῖς)—their amenability to torture making them especially serviceable for such duties. The State undertook their training.

In the mint were slave workmen, as also in the mines. Exceptionally, as at Arginusae, demosii rowed in the galleys. See SERVUS PUBLICUS.

Demosthĕnes (Δημοσθένης). (1) A celebrated Athenian orator, a native of the deme of Paeania, in the tribe Pandionis. His father, Demosthenes, was a citizen of rank and opulence, and the proprietor of a manufactory of arms; not a common blacksmith, as the language of Juvenal (x. 130) would lead us to believe. The son was born about B.C. 383, and lost his father at the early age of seven years, when he was left to the care of his mother, Cleobulé. The guardians to whom his father had intrusted the administration of a large property proving faithless to their charge and wasting a large portion of his patrimony, the orator's early studies were seriously hampered by the want of sufficient means, to say nothing of the delicate state of his own health. When Demosthenes was some sixteen years of age his curiosity was attracted by a trial in which Callistratus pleaded and won a cause of considerable importance. The eloquence which gained, and the applause which followed, his success so inflamed the ambition of the young Athenian that he determined to devote himself thenceforward to the assiduous study of oratory. He chose Isaeus as his master rather than Isocrates; from Plato, also, he imbibed much of the richness and the grandeur which characterize the writings of that philosopher. At the age of seventeen he appeared before the courts and pronounced against his faithless guardians, and against a debtor to his father's estate, five orations, which were crowned with complete success. These discourses, in all probability, had received the finishing touch from Isaeus, under whom Demosthenes continued to study for the space of four years after he had reached his majority.

An opening so successful emboldened the young orator to speak before the people in the assembly; but, when he made the attempt, his feeble and stammering voice, his interrupted respiration, his ungraceful gestures, and his ill-arranged periods, brought upon him general ridicule. Returning home in the utmost distress, he was encouraged by the kindness of the actor Satyrus, who, having requested Demosthenes to repeat some passage from a dramatic poet, pronounced the same extract after him with so much correctness of enunciation and in a manner so true to nature that it appeared to the young orator to be quite a different passage. Convinced, thereupon, how much grace and persuasive power a proper enunciation and manner add to the best oration, he resolved to correct the deficiencies of his youth, and accomplished this with a zeal and perseverance which have passed into a proverb. To free himself from stammering he spoke with pebbles in his mouth, a story resting on the authority of Demetrius Phalereus, his contemporary. It also appears that he was unable to articulate clearly the letter R; but he vanquished that difficulty most perfectly, for Cicero says that he *exercitatione fecisse ut plenissime diceret*. He removed the distortion of features which accompanied his utterance by watching the movements of his countenance in a mirror; and a naked sword was suspended over his left shoulder while he was declaiming in private, to prevent its rising above the level of the right. That his enunciation might be loud and full of emphasis he frequently ran up the steepest and most uneven walks, an exercise by which his voice acquired both force and energy; and on the sea-shore, when the waves were violently agitated, he declaimed aloud, to accustom himself to the noise and tumult of a public assembly. He constructed a subterranean study, where he would often stay for two or three months together, shaving one side of his head, that in case he should wish to go abroad the shame of appearing in that condition might keep him within. In this solitary retreat, by the light of his lamp, he is said to have copied and recopied, ten times at least, the orations scattered throughout the history of Thucydides, for the purpose of moulding his own style after so pure a model.

Whatever may be the truth of these stories, Demosthenes got credit for the most indefatigable labour in the acquisition of his art. His enemies, at a subsequent period of his career, attempted to ridicule this extraordinary industry, by remarking that all his arguments "smelled of the lamp," and they eagerly embraced the opportunity of denying him the possession of natural talents. This criticism of Demosthenes seems to have rested chiefly on his known reluctance to speak without preparation. The fact is, that though he could exert the talent of extemporaneous speaking, he avoided rather than sought such occasions, partly from deference to his audience and partly from apprehending the possibility of a failure. Plutarch, however, who mentions this reluctance of the orator, speaks at the same time of the great merit of his extemporaneous effusions.

Demosthenes reappeared in public at the age of twenty-five years, and pronounced two orations against Leptines, the author of a law which imposed on every citizen of Athens, except the descendants of Harmodius and Aristogiton, the exercise of certain burdensome functions. The second of these discourses, entitled "Of Immunities," is regarded as one of his happiest efforts. After this, he became much engaged in the business of the bar, and these professional labours, added to the scanty portion of his patrimony which he had recovered from his guardians, appear to have formed his only means of support. But, whatever may have been the distinction and the advantages which Demosthenes acquired by his practice at the bar, his principal glory is derived from his political discourses. At the period when he engaged in public affairs the State was a mere wreck. Public spirit was at the lowest ebb; the laws had

uthority; the austerity of early manners d to the inroads of luxury, activity to and probity to venality. Of the virtues ers there remained to the Athenians little achment, carried almost to enthusiasm, ative soil. On the slightest occasion of patriotism was sure to display itself; s to this sentiment, the people of Athens capable of making strenuous efforts for ation of their freedom. No one under- r than Demosthenes the art of exciting

mosthenes. (Vatican Museum, Rome.)

g alive this enthusiasm. His penetra- ed him easily to divine the ambitious hilip of Macedon from the very outset narch's operations, and he resolved to them. His whole public career, indeed, e object in view, and that was war with or the space of fourteen years this mon- the Athenian orator continually in his very attempt proved unavailing to cor- midable an adversary. These fourteen ch immediately preceded the fall of edom, constitute the brightest period in the history of Demosthenes. And yet his courage was political rather than military. At Chaeronea (B.C. 338) he fled from the field of battle, though in the Athenian assembly no private apprehensions could check his eloquence or influence his conduct. But, though overpowered in the contest with the enemy of Athenian independence, he received after his defeat the most honourable recompense which, in accordance with Grecian customs, a grateful country could bestow. Athens decreed him a crown of gold. The reward was opposed by Aeschines (q. v.). The combat of eloquence which arose between the two orators attracted to Athens an immense concourse of spectators. Demosthenes triumphed, and his antagonist, not having received the fifth part of the votes, was, in conformity with the existing law, compelled to retire into exile. A short time after this splendid victory Demosthenes was condemned for having suffered himself to be bribed by Harpalus, a Macedonian governor, who, dreading the anger of Alexander, had come to Athens to hide there the fruit of his extortion and rapine, and had bargained with the popular leaders of the day for the protection of the Republic. Demosthenes, having escaped from imprisonment, fled to Aegina (B.C. 324), whence he could behold the shores of his beloved country, and earnestly and constantly protested his innocence. After the death of Alexander he was restored, and his entry into Athens was marked by every demonstration of joy. A new league was formed among the Grecian cities against the Macedonians, and Demosthenes was the soul of it. But the confederacy was broken up by Antipater, and the death of the orator was decreed. He retired, thereupon, from Athens to the island of Calauria, off the coast of Argolis, and, being still pursued by the satellites of Antipater, terminated his life there by poison, in the temple of Poseidon, at the age of about sixty years, B.C. 322.

Before the time of Demosthenes there existed three distinct styles of eloquence: that of Lysias, mild and persuasive, which quietly engaged the attention and won the assent of an audience; that of Thucydides, bold and animated, which awakened the feelings and powerfully forced conviction on the mind; while that of Isocrates was, as it were, a combination of the two former. Demosthenes can scarcely be said to have adopted any individual as a model, although he bestowed so much untiring labour on the historian of the Peloponnesian War. He rather culled all that was valuable from the various styles of his great predecessors, working them up and blending them into one harmonious whole. In the general structure of many of his sentences he resembles Thucydides, but is simpler and more perspicuous and better calculated to be quickly comprehended by an audience. On the other hand, his clearness in narration and his elegance and purity of diction remind the reader of Lysias. But the argumentative parts of the speeches of Lysias are often deficient in vigour; whereas earnestness, power, zeal, rapidity, and passion, all exemplified in plain, unornamented language and a strain of close, business-like reasoning, are the distinctive characteristics of Demosthenes. The general tone of his oratory, indeed, was admirably adapted to an Athenian audience, constituted as it was of those whose habits of life were mechanical, and of those whom ambition or taste had led to

the cultivation of literature. The former were captivated by strong good sense, urged with masculine force and inextinguishable spirit, and by the forcible application of plain truths; while there was enough of grace and variety to please more learned and fastidious auditors. Another very remarkable excellence of Demosthenes is the collocation of his words. The arrangement of sentences in such a manner that their cadences should be harmonious, and to a certain degree rhythmical, was a study much in vogue among the great masters of Grecian composition. See COLON.

The question has often been raised as to the secret of the success of Demosthenes. The universal approbation will appear the more extraordinary to a reader who for the first time peruses the orations. They do not exhibit any of that declamation on which loosely hangs the fame of so many aspirants to eloquence. There appears no deep reflection to indicate a more than ordinary penetration, or any philosophical remarks to prove the extent of his acquaintance with the great moral writers of his country. He affects no learning; he aims at no elegance; he seeks no glaring ornaments; he rarely touches the heart with a soft or melting appeal, and when he does, it is only with an effect in which a third-rate speaker would have surpassed him. He had no wit, no humour, no vivacity, in our acceptance of these terms. The secret of his power is simple, for it lies essentially in this, that his political principles were interwoven with his very spirit; they were not assumed to serve an interested purpose, to be laid aside when he descended from the bema and resumed when he sought to accomplish an object, but were deeply seated in his heart and emanated from its profoundest depths. The more his country was environed by dangers, the more steady was his resolution. Nothing ever impaired the truth and integrity of his feelings or weakened his generous conviction. It was his undeviating firmness, his disdain of all compromise, that made him the first of statesmen and orators; in this lay the substance of his power, the primary foundation of his superiority; the rest was merely secondary. The mystery of his influence, then, lay in his honesty; and it is this that gave warmth and tone to his feelings, energy to his language, and an impression to his manner before which every imputation of insincerity must have immediately vanished. We may thus perceive the meaning of Demosthenes himself, when, to one who asked him what was the first requisite in an orator, he merely replied, "Delivery" (ὑπόκρισις); and when asked what were the second and third requisites, gave the same answer as at first (Plut. *Vit. X. Orat.*). His meaning was this: a lifeless manner on the part of a public speaker shows that his own feelings are not enlisted in the cause which he is advocating, and it is idle for him, therefore, to seek to make converts of others when he has failed in making one of himself. On the other hand, when the tone of voice, the gesture, the look, the whole manner of the orator, display the powerful feelings that agitate him, his emotion is communicated to his hearers, and success is inevitable. Cf. Quintil. *Inst. Or.* xi. 3 init.

Of the orations we have sixty-one (half of them spurious), and fifty-six Introductions, or προοίμια δημηγορικά. In confining ourselves to the classification adopted by the ancient rhetoricians, we may arrange all these discourses under one of three heads. (I.) Deliberative discourses (λόγοι συμβουλευτικοί), treating of political topics, and delivered either before the Senate or the assembly of the people. (II.) Judicial speeches (λόγοι δικανικοί), having for their object accusation or defence. (III.) Studied or set speeches (λόγοι ἐπιδεικτικοί), intended to censure or praise.

Seventeen of the orations of Demosthenes belong to the first of these classes, forty-two to the second, and two to the third.

Of the seventeen discourses which compose the first class, five treat of various subjects connected with the Republic, and twelve of the quarrels between the State and Philip. Our limits allow an examination of only a few of these that are most important in their character. Of the twelve harangues that turn upon the quarrels of the Republic with Philip, the first was pronounced in B.C. 351; the second, third, and fourth in B.C. 349; the fifth in B.C. 347; the sixth in B.C. 346; the seventh in B.C. 344; the eighth in B.C. 343; the ninth in B.C. 342; the tenth and eleventh in B.C. 341; and the twelfth in B.C. 340. The order here given is that of Dionysius of Halicarnassus, but no manuscript and no editions observe it. The manuscripts give the First, Second, Tenth, and Eleventh Philippics of Dionysius by name, and regard his fifth as forming the conclusion of the first. They give the title of Second, Third, and First Olynthiacs to his Second, Third, and Fourth. The remaining four (Sixth, Eighth, Ninth, Twelfth) have the following titles: "Of Peace," "Of Halonesus," "Of the Chersonesus," and "On the Letter of Philip." We shall now speak of them in chronological order. The (1 and 2) Πρὸς Φιλίππον λόγος πρῶτος, the First Philippic. Demosthenes here exhorts his fellow-citizens to prosecute the war with the greatest vigour against Philip. This monarch had, after the defeat of the Phocians, assumed a threatening attitude, as if wishing to establish himself in their country. The discourse we are now considering has been divided into two parts, which, according to Dionysius of Halicarnassus, were pronounced at different times; but this opinion is contradicted by most critics. (3, 4, 5) Ὀλυνθιακός Α, Β, Γ—The three Olynthiacs. Their object is to stimulate the Athenians to succour Olynthus and prevent its falling into the hands of Philip. (6) Περὶ τῆς εἰρήνης, "Of the Peace." Philip having obtained a seat in the council of the Amphictyons, Demosthenes advises his countrymen to preserve the peace with this prince. Libanius thinks that this discourse, though written by Demosthenes, was never delivered. Modern scholars are, however, of a different opinion. (7) Κατὰ Φιλίππου λόγος Β, the Second Philippic, pronounced after the return of Demosthenes from the Peloponnesus, where he had negotiated a peace between Sparta and Messenia. (8) Περὶ τῆς Ἁλοννήσου, "Of Halonesus," or, rather, of a letter of Philip's, by which he makes a present to the Athenians of the island of Halonesus, which he had taken from the pirates, and demands of the Athenians to share with them the office of protecting the seas. Demosthenes strenuously opposes so insulting an offer; it is, however, far from certain whether he ever pronounced such a discourse as this. Libanius says that the ancient critics ascribed it to Hegesippus, the friend of Demosthenes. Suidas and the author of the *Etymologicum*

Libanius - Prooimia.

Magnum agree with him. (9) Περὶ τῶν ἐν Χερρονήσῳ πραγμάτων, ἢ ὁ περὶ Διοπείθους, "Of the events in the Chersonesus, or of Diopithes." That general, sent at the head of a colony into the Chersonesus, had committed hostilities against the city of Cardia, the only one which Philip had reserved for himself in the conditions of peace. Diopithes had even made an inroad into Macedonia. Philip insisted on his being punished. Demosthenes undertakes in this oration to justify the conduct of the Athenian commander. (10) Κατὰ Φιλίππου λόγος Γ, the Third Philippic. The progress which Philip had made in Thrace, where he was preparing to lay siege to the cities of Perinthus and Byzantium, form the subject of this harangue. (11) Κατὰ Φιλίππου λόγος Δ, the Fourth Philippic, pronounced at the time when Philip had raised the siege of Perinthus, in order to fall upon Byzantium. Valckenaer (*Or. De Phil.* p. 250), Wolf (*Ad Lept. Proleg.* p. lx.), and Bekker do not acknowledge this as a production of Demosthenes. (12) Ὁ πρὸς τὴν ἐπιστολὴν Φιλίππου λόγος, "On the Letter of Philip." The letter of the king, to which this harangue refers, still exists. It contains many complaints, but no declaration of war. Taylor, Reiske, Valckenaer, and Bekker consider this letter to be spurious.

We come now to the second class of the orations of Demosthenes, namely, those of a judicial nature; and here a distinction must be made between those which refer to affairs connected with the State and those which relate to individual interests: in the former case, the procedure was called κατηγορία; in the second, δίκη—words which may be translated by "accusation" and "pleadings." Of the first species we have twelve harangues remaining, the most important one of which is that entitled Περὶ Στεφάνου, "On the Crown." Demosthenes had been twice crowned in the theatre during the Dionysiac festival: the first time after the expulsion of the Macedonian garrisons from the island of Euboea, and again after the alliance with the Thebans. In the year B.C. 338, Ctesiphon, who was then president of the Senate, had a decree passed by this body that, if the people approved, Demosthenes should be crowned at the approaching Dionysiac festival, in the public theatre, as a recompense for the disinterested manner in which he had filled various offices, and for the services which he had never for a moment ceased to render the State. This matter had to be confirmed by a ψήφισμα, or decree of the people; but, before it was brought before them, Aeschines presented himself as the accuser of Ctesiphon. He charged him with having violated the laws in proposing to crown a public functionary before the latter had given an account of the manner in which he had discharged his office; and to crown him, too, in the theatre, instead of the senate-house or the Pnyx, where this could alone be done; finally, in having alleged what was false, for the purpose of favouring Demosthenes. He concluded by demanding that a fine of fifty talents be imposed upon Ctesiphon. The matter remained for some time pending, in consequence of the troubles that followed the battle of Chaeronea. When, however, the influence of the Macedonian party had, through the exertions of Antipater, gained the ascendency in Athens, Aeschines believed it to be a favourable moment for the revival of his accusation. It was brought forward, therefore, again, in B.C. 330, or eight years after the proposition of Ctesiphon had been made. Aeschines thereupon pronounced his famous harangue, to which Demosthenes replied. This speech of Demosthenes is regarded, and justly so, not only as his masterpiece, but as the most perfect specimen that eloquence has ever produced. It is said that after this discourse Demosthenes no longer appeared as a public speaker. Ulpian, in his commentary on the oration *De Corona*, relates an anecdote which has been often cited. Demosthenes is endeavouring to fix the charge of bribery on Aeschines, whom he represents as corrupted by Philip and by Alexander, and consequently their hireling and not their friend or guest. Of this assertion he declares his willingness to submit the truth to the judgment of the assembly. "I call thee," says the orator, "the hireling, first of Philip and now of Alexander; and all these who are here present agree in opinion with me. If thou disbelievest it, ask them the question; but no, I will ask them myself. Athenians, does Aeschines appear to you in the light of a hireling or a friend of Alexander's?" In putting this question, Demosthenes purposely commits a fault of accentuation: he places the accent improperly on the antepenultima, instead of the last syllable, of μισθωτός—in the words of Ulpian, ἑκὼν ἐβαρβάρισεν—in order to draw the attention of the people from the question to the pronunciation. This had the desired effect: the accurate ears of the Athenians were struck with the mistake; to correct it, they called out μισθωτός, μισθωτός, "a hireling! a hireling!" from every part of the assembly. Pretending to receive the word as the expression of their sentiments on the guilt of Aeschines, he cried out, "Dost thou hear what they say?"

The simple pleadings (δίκαι) relative to matters of private interest, constitute the second class of judicial actions. Of these we have thirty remaining, which are as follows: (1) Discourses having relation to the proceedings instituted by Demosthenes against his guardians. They are five in number: of these, two are against Aphobus, and two against Onetor, his brother. (2) Λόγοι παραγράφικοι, or, as Cicero (*De Invent.* 1, 8) calls them, *constitutiones translativae*. We have seven discourses of this class from the pen of Demosthenes, viz.: against Zenothemis, against Apaturius, against Lacritus, against Phormion, against Pantaenetus, against Nausimachus, and Xenopithaea. (3) Discourses relative to the rights of succession and to questions of dower. These are four in number: against Macartatus, against Leochares, against Spudias, against Boeotus for his mother's dowry. (4) Discourses in matters of commerce and of debt. These are three in number: against Calippus, against Nicostratus, against Timotheus. (5) Actions for indemnity and for damages (βλάβη, αἰκία). The discourses under this head are five in number: against Boeotus, against Olympiodorus, against Conon, against Dionysiodorus, against Callicles. (6) Actions for perjury: two discourses against Stephanus, and one against Euergus and Mnesibulus. (7) Three discourses on the subject of the ἀντίδοσις (q. v.), or exchange of estates. The discourses under this head are the following: against Phoenippus, against Polycles, and respecting the crown of the trierarchia. It is unnecessary to speak of each of these thirty pleadings; a few

remarks on some of them must suffice. The five discourses which Demosthenes pronounced against his guardians contain valuable details respecting his youth, his fortune, and the Athenian laws. Aphobus, one of the guardians, was condemned to pay Demosthenes the sum of ten talents. It does not appear whether he brought the two other guardians to trial or not. These discourses have some resemblance to those of Isaeus, his master. The παραγραφή for Phormio against Apollodorus has furnished occasion for a reproach to the memory of Demosthenes. We are told by Plutarch that Demosthenes "wrote an oration for Apollodorus, by which he carried his cause against the general Timotheus, in an action for debt to the public treasury; as also those others against Phormio and Stephanus, which formed a just exception against his character. For he composed likewise the oration which Phormio had pronounced against Apollodorus. This, therefore, was like furnishing the enemies with weapons out of the same shop."

The discourse against Macartatus, respecting the succession of Hagnias, is interesting from the circumstance of our having the defence of Macartatus by Isaeus, and from our being thus able to compare the pupil with his former master. It remains to speak of the third class of Demosthenes's orations, the λόγοι ἐπιδεικτικοί, "studied or set speeches." We have only two remaining, and these, very probably, are spurious. The one, ἐπιτάφιος λόγος, is a eulogy on the Athenians who had perished at Chaeronea; the other, ἐρωτικὸς λόγος, is written in praise of the beauty of the young Epicrates.

There are also six letters ascribed to Demosthenes; five of them are addressed to the people of Athens. All, however, are forgeries.

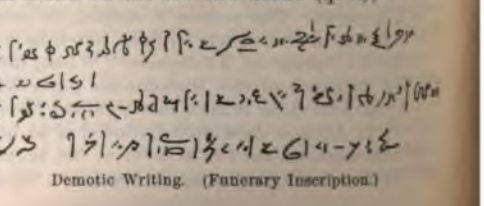
Good MANUSCRIPTS of Demosthenes are rare, but several of them are as old as the eleventh century, and most of them contain a very large portion, if not the whole, of the extant works. In all, there are some 170 MSS. They are divided by editors into three groups, of which the first is headed by a Codex Parisinus (S or Σ) of the tenth or eleventh century, distinguished by remarkable omissions in the text; the second is headed by a Marcianus Venetus (F) and another Codex Parisinus (γ), both of the eleventh century; the third by a Codex Monacensis (A), also of the eleventh century, distinguished by curious simplifications of hard passages. Editors are not entirely agreed as to the value of S or Σ, some maintaining that it gives the authentic text, others believing that it gives an edition by a clever scholar. The scholia on Demosthenes are inferior, the best being those in C. Müller (Paris, 1846–47) and *Scholia Graeca in Demosth.* (Oxford, 1851). On the MSS. see Vömel's *Prolegomena Critica* to his edition (Halle, 1856–57).

BIBLIOGRAPHY.—For the life of Demosthenes, the reader is referred to Schäfer's *Demosthenes und seine Zeit* (2d ed. Berlin, 1882); and for an exhaustive literary criticism, to Blass's *Attische Beredsamkeit* (1880). Butcher's *Introduction to the Study of Demosthenes* (London, 1881) and Brodribb's (1877) are useful. See also Croiset, *Des Idées Morales dans l'Eloquence Politique de Démosthène* (1871). The standard texts are those of Bekker (1866) and of L. Dindorf (Leip. 1878; rev. by Blass). For critical study of Demosthenes, the Apparatus Criticus of Schäfer in 5 vols. (London, 1824) is valuable, as are also the three volumes of *Annotationes Interpretum* of Dindorf (Oxford, 1849). The *editio princeps* of Demosthenes was that of Aldus (Venice, 1504). Good editions of the various orations with notes are as follows: *De Corona*, T. K. Arnold (London, 1860), Holmes (London, 1871), Drake (London, 1866), Simcox (Oxford, 1873), containing also the oration of Aeschines, D'Ooge (Chicago, 1875), Blass (Leipzig, 1890); *De Falsa Legatione*, Shilleto (London, 1874); *Contra Leptinem*, Beatson (London, 1864), King (London, 1880), and especially Sandys (Cambridge, 1890); *In Midiam*, Holmes (Buttmann), (London, 1868); of the *Olynthiacs*, Wilkins (London, 1860), T. K. Arnold (London, 1877); of the *Philippics*, Heslop (London, 1868), T. K. Arnold (London, 1868), Westermann (1825); of the First Philippic, Gwatkin (Rehdantz), (London, 1883); *Adv. Timocratem*, etc., Wayte (Camb. 1883); collections of *Select Private Orations*, Penrose (London, 1853), Sandys and Paley, in 2 pts., 9 orations (Camb. 1874–75), with French notes, Weil (Paris, 1877). See also Baiter and Sauppe's *Oratores Attici*, 8 vols. or one large quarto (1850); Bekker, 10 vols. with indices (Oxford, 1828); Dobson with variorum notes (London, 1828); and Jebb (London, 1882). Useful is Mitchell's *Index Graecitatis*, 3 vols. (London, 1828); and Westermann's *Geschichte d. Beredsamkeit* (1835) is to be commended for a general conspectus. The best translation into English is that of Kennedy in 5 vols. (London, 1852–63).

(2) An Athenian general, son of Alcisthenes, who obtained considerable reputation during a part of the Peloponnesian War. When the Spartan monarch Agis made an inroad into Attica, Demosthenes, on his part, harassed the coasts of the Peloponnesus, and seized upon and fortified the Messenian Pylos. This led to the affair of Sphacteria (q. v.), in which he had a conspicuous, or, rather, the principal share. He was afterwards sent with an armament to the relief of Nicias before Syracuse; but, by his precipitate measures there, brought defeat upon himself and the consequent ruin of the whole expedition. Demosthenes and Nicias were both put to death while in prison, notwithstanding the endeavours of the Spartan commander Gylippus to save their lives. Another account, alluded to by Plutarch, makes them to have been stoned to death (Thuc. iv. 3 foll.; Plut. *Nic.*).

(3) A Greek physician, a disciple of Alexander Philalethes, who obtained the same surname as his master—namely, Philalethes, or "Lover of Truth." He flourished about the commencement of our era, and turned his attention particularly to diseases of the eye. We have some fragments remaining of his writings on this subject, which appear to have formed part of a work often cited by Galen, Oribasius, and Aëtius.

Demotic Writing. A cursive form of the Egyptian hieroglyphic writing in use from the sixth century B.C. to the third century A.D. It was rarely used on the public monuments, though it is found on the Rosetta Stone (q. v.); but was



Demotic Writing. (Funerary Inscription.)

largely employed for documents, contracts, etc., and occasionally in religious formulas. See HIEROGLYPHICS.

Demus (δῆμος). A word which originally denoted a district or country. Then, because in the early days the lower classes lived in the country and the nobles in the city, it received the meaning of commons or common people. A third use, likewise derived from the original signification, is seen in its application to the local divisions, or townships as it were, of Attica.

A certain number of these δῆμοι, or demes, were included in each of the ten tribes established by Clisthenes to replace the four old Ionic tribes. Their exact number at that time is not positively known, though it is supposed by some, from a statement of Herodotus (v. 69), to have been one hundred. In the third century before Christ, at all events, they numbered one hundred and seventy-four (Strab. ix. 396). The names of one hundred and forty-five of these are known to us from inscriptions. If, however, we consider the division of some demes into καθύπερθεν and ὑπένερθεν, and of others between two different tribes, this sum is increased to one hundred and fifty-six (Milchhoefer, *Untersuchungen über die Demenordnung des Kleisthenes*, pp. 8–10; *C. I. A.* iii. index). The names were derived in part from places, as in the case of Acharnae, Rhamnus, etc., and in part from the founders of the demes, as in the case of Erchia and of Daedalidae (Aristot. *Athen. Polit.* 21). The largest deme, according to Thucydides, was Acharnae, which in the Peloponnesian War was able to furnish three thousand heavily armed troops (Thuc. ii. 19, 20).

At the time of his reforms Clisthenes admitted many resident aliens and even slaves to citizenship (Aristot. *Polit.* 3, 2), and to this fact is due that alteration in the official designation of citizens which he also introduced (Aristot. *Athen. Polit.* 21). They were no longer designated by the father's name only, but also by the name of the deme to which they belonged. The demes now became the centres of the local administrative power, and are said by Aristotle to have taken the place of the *naucraries* (*Athen. Polit.* 21). Each deme had its register of citizens, its own property, its own meetings and religious observances, and its own demarch. This officer made out the lists of the deme's property, kept in his possession the lexiarchic register, or register of qualified citizens, and convened the demesmen at will (Harpocration, s. v. Δήμαρχος). At these meetings the public business of the deme was transacted, such as the leasing of property, the election of officers, the revision of the lexiarchic register, and the enrolment of new members.

When a man was first admitted to citizenship he had the right to choose his own tribe and deme, but otherwise a man belonged to the same deme as his natural or adoptive father. The legitimate children of citizens could be enrolled on attaining their majority at the age of eighteen, and adopted children, whenever presented by their adoptive fathers. The enrolment took place in the presence of the assembled demesmen. If any member questioned the candidate's eligibility the matter was settled by a majority vote of those present (Demosth. *Eubul.* 1318). Illegal registration, however, was not uncommon, and certain demes, as Potamus for example, were notorious for this abuse (Harpocration, s. v. Ποταμός; Demosth. *Leoch.* 1091). To counteract this evil an official investigation of those inscribed in the register, called *diapsephisis* (Harpocration, s. v. Διαψήφισις), was held at various times by the deme. A similar examination was also held if, by any chance, the lexiarchic registers were lost or destroyed (Demosth. *Eubul.* 1306). If any one in the course of this inquiry was disfranchised by vote of the demesmen, he had the right of appeal to the courts. If the decision of the deme were sustained he was sold as a slave and his property was confiscated. But were he successful in his suit his name was restored to the register of the deme (Isaeus, 12; *Argum. ad Demosthenis Eubul.* 1298).

A man was not obliged to reside within the limits of the deme of which he was a member. But he could only hold property in another deme upon payment to the demarch of a tax, called ἐγκτητικόν. This tax, however, was sometimes remitted by the demes in the case of individuals to whom they desired to grant special privileges or honours (*C. I. A.* ii. 589).

Denarius. A Roman silver coin, so called because it originally contained 10 *asses*. In later times it = 16 *asses* = 4 *sestertii* = $\frac{1}{25}$ of an *aureus*. Its original weight was 4.55 gr. (= between $0.18 and $0.20); from B.C. 217 to Nero, 3.90 (about $0.14); after Nero's time 3.41 gr., the amount of pure silver being so reduced that it was worth only about $0.12. Its value subsequently sank more and

Denarii, actual size. (British Museum.)

more, until at the beginning of the third century A.D. it was worth only $0.06. When at the end of the third century Diocletian introduced a new silver coin of full value according to the Neronian standard (the so-called *argenteus*), the name *denarius* was transferred to a small copper coin. See NUMISMATICS.

Dendrophŏri. A Roman collegium or corporation of carpenters, frequently mentioned in inscriptions in imperial times. They formed originally a religious corporation, carrying the sacred tree in the worship of the Magna Mater (*collegium dendrophorum Matris magnae*), and were under the Quindecimviri. See inscriptions quoted by Marquardt, *Röm. Staatsverw.* iii. pp. 356, 380.

Denicāles Feriae. See FUNUS, p. 699.

Dens (ὀδούς). A tooth. (1) Artificial teeth were made and used by the ancients, as may be seen from several passages in the classic writers. Cicero (*De Legibus*, ii. 24) quotes a very old sumptuary law forbidding gold to be placed in the tomb with the body, but especially excepting the gold used in fastening the artificial teeth. Little is

known of the degree of skill attained by ancient dentistry. Martial (i. 73) speaks of one Aeglé as provided with teeth "of purchased bones and ivory" (*dentata . . . emptis ossibus Indicoque cornu*).

(2) The word *dens* is also used of a number of pointed objects, such as the fluke of an anchor (Verg. *Aen.* vi. 3); the barb of a hunting-spear (Grat. *Cyneget.* 108); the prong of the implement called *ligo* (q. v.); of the ploughshare (Varr. *L. L.* v. 135); the tooth of a rake or harrow (*irpex, occa, rastrum*); the tooth of a saw (Ovid, *Met.* viii. 246); the wards of a key (Tibull. i. 2, 18); the hook of a clasp (Sidon. *Carm.* ii. 397); the cog of a wheel (Vitruv. x. 5); and poetically of a pruning-hook (*dens curvus Saturni*, Verg. *Georg.* ii. 406).

(3) DENS DENSUS is the name given to a fine-toothed comb (Tibull. i. 9. 68), a specimen of which,

Dens Densus, or Comb. (Rich.)

exactly like those in use to-day, is given in the above illustration of one found in a Roman tomb.

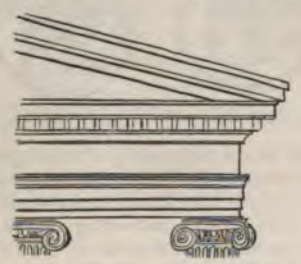
Denselētae or **Denthelētae** (Δενθηλῆται). A Thracian tribe living on the Haemus between the Strymon and Nessus (Plin. *H. N.* iv. 11).

Dentālé (ἔλυμα). The share-beam of a plough to which the share (*vomer*) was attached (Colum. ii. 2, 24). See ARATRUM.

Dentarpăga (ὀδοντάγρα). A forceps for drawing teeth (Varr. *ap.* Non. s. h. v.).

Dentātus, MANIUS CURIUS. See CURIUS DENTATUS.

Denticŭlus. A "dentil" in architecture (Vitruv. iii. 5, 11). Dentils are small square blocks



Denticuli. (Temple of Dionysus at Teos.)

with interstices between them, used in the entablature of columnar architecture.

Dentidūcum. A dentist's forceps (Cael. Aurel. *Tard.* ii. 4).

Dentifricium (ὀδοντότριμμα, ὀδοντόσμηγμα). Dentifrice or tooth-powder appears to have been skilfully prepared and generally used among the Romans. A variety of substances, such as the bones, hoofs, and horns of certain animals, crabs, egg-shells, and the shells of the oyster and the murex, constituted the basis of the preparation. Having been previously burned, and sometimes mixed with honey, they were reduced to a fine powder. Though fancy and superstition often directed the choice of these ingredients, the addition of astringents, such as myrrh, or of nitre and hartshorn ground in a raw state, indicates science which was the result of experience, the intention being not only to clean the teeth and to render them white, but also to fix them when loose, to strengthen the gums, and to assuage toothache (Plin. *H. N.* xxviii. §§ 178, 179; xxxi. § 117; xxxii. §§ 65, 79; Scrib. Larg. *Comp.* 59).

Dentists. See DENS; MEDICUS.

Deo (Δηώ). Another name for Demeter; hence her daughter Persephoné is called by the patronymic Deoïs and Deoïné (Callim. *Frag.* 48).

Deoïné (Δηωΐνη). See DEO.

Depas (δέπας). A cup with two handles, frequently mentioned by Homer. It seems to have been a generic term, like ποτήριον. It was used in libations, and was usually of gold (*Il.* xxiii. 196, xxiv. 285, etc.) but later of earthenware. The term is applied to the golden bowl or boat in which the sun floated back from west to east during the night (Stesich. *Fr.* 8 Bergk). As a specific term it was probably applied to cups of a bowl-like shape, and is therefore identified by Panofka and Dennis with the form given in the above illustration.

Depas. (Dennis, *Etruria.*)

The word is frequently used in Homer with the epithet ἀμφικύπελλον (*Il.* i. 584), which has given rise to much discussion. It was, however, probably a double-cup, with a bottom half-way up, like a dice-box. That this was the form of the cup is inferred from a passage of Aristotle (*Hist. An.* ix. 40), where he describes the cells of bees as having two openings divided by a floor, like the ἀμφικύπελλα. No specimen is known to exist.

Depontāni Senes. A name given at Rome to men sixty years of age, hence called *sexagenarii*, because they were freed from the obligation of voting in the Roman comitia; that is, of passing over the bridges (*pontes*) which led into the *saepta*, where the voting took place. (See COMITIA.) This is the most probable explanation of the word; and it is doubtful whether men of sixty years of age were absolutely deprived of the franchise, though this was the case if we accept literally the statement that they were thrust back from voting, *de ponte deiiciebantur* (Fest. pp. 75, 334 M.). Some ancient writers supposed that the name *depontani* had reference to a barbarous custom of antiquity, that men of sixty years of age were thrown down from the *pons sublicius* into the Tiber, but this interpretation was repudiated by Varro and Verrius (Fest. ll. cc.; Varr. *ap.* Non. p. 523; Cic. *Rosc. Am.* 35, 100; Ovid, *Fast.* v. 623; Macrob. i. 5; Plut. *Quaest. Rom.* 32).

Deportatio. Banishment to a specified locality, generally an island. This form of exile was devised under the early Roman emperors. It involved loss of civil rights, and generally also of property. See EXSILIUM.

Depositum. A real contract which consists in one man intrusting a movable thing to another to keep until it is demanded back, and without any reward for the trouble of keeping it. The

party who makes the *depositum* is called *deponens* or *depositor*, and he who receives the thing is called *depositarius*. The main object of a depositum is to benefit the *deponens* and not the *depositarius*. Accordingly the *depositarius* has, as a rule, no right to make use of the thing deposited, the contract by which one person lends a thing to another for his gratuitous use being *commodatum* and not depositum. The *deponens* is benefited by the depositum without being obliged to give anything in return. If money is promised to a person for taking care of a thing, the contract is *locatio conductio* and not depositum. If anything else except money is promised, the contract is one of the *innominati contractus*.

The *depositarius* is bound on demand to restore the thing deposited to the *deponens*, or to the person to whom the *deponens* has ordered it to be restored. If he cannot restore it, or cannot restore it uninjured, he is liable, should such loss or injury be due to his wilful misconduct (*dolus*), or to gross negligence (*culpa lata*), which is equivalent to wilful misconduct; but he is not liable on account of ordinary negligence (*culpa levis*), except under special circumstances, as that he has agreed to undertake such liability or has benefited in some way by the contract. The remedy by which the *deponens* could enforce these obligations is the *actio depositi directa*.

Roman law recognized an irregular kind of deposit, which consists in depositing "fungible" things, such as money, with another person, on the understanding that an equal quantity of things of the same kind shall be restored and not the identical things deposited, as in an ordinary deposit. In this case the *depositarius* has the use of the things deposited, the property in them passing to him; consequently he is subject to all risk of loss. This transaction is distinguished from a loan (*mutuum*) by the fact that it is entered into in the interest of the person who makes over the things, and not in that of the person who receives them.

Derbē (Δέρβη). A town in Lycaonia on the frontiers of Isauria (Pausan. iv. 15, § 4).

Derbĭces (Δέρβικες). A nation of Upper Asia, whom Ptolemy places in Margiana, where the Oxus, according to him, empties into the Caspian; but Strabo in Hyrcania, and others on the southern and western shores of the Caspian (Aelian, *V. H.* iv. 1).

Dercētis or **Dercēto** (Δερκετίς or Δερκετώ), also called ATARGĀTIS. A Syrian goddess (Diod. Sic. ii. 4). She offended Aphroditē, who in consequence inspired her with love for a youth, to whom she bore a daughter, Semiramis; but ashamed of her frailty, she killed the youth, exposed her child in a desert, and threw herself into a lake near Ascalon. Her child was fed by doves, and she herself was changed into a fish. The Syrians thereupon worshipped her as a goddess. The upper part of the statue represented a beautiful woman, while the lower part terminated in the tail of a fish. She appears to be connected with the fish-god Dagon mentioned in the Old Testament as a deity of the Philistines.



Fish god on Gems. (British Museum.)

Dercyllĭdas (Δερκυλλίδας). A Spartan who in B.C. 399 took command of the army levied for the defence of the Asiatic Greeks against Persia. He compelled Tissaphernes and Pharnabazus to sue for peace, but in 396 resigned the command to Agesilaüs (q. v.).

Dermatĭkon (δερματικόν, sc. ἀργύριον). "Hide-money"; that is, the money paid into the treasury at Athens from the sale of the hides of victims slain at the festivals (App. viii., vol. ii. pp. 100–102; *C. I. A.* ii. 741 A).

Dertōna (Δερτῶνα). The modern Tortona; an important town in Liguria on the road from Genua (Genoa) to Placentia (Ptol. iii. 1, 35).

Dertōsa (Δερτῶσα). Now Tortosa; a city of the Ilercaones in Spain, situated on the Iberus, a short distance above its mouth. Here was a bridge over the river, and along this route led the main military road to the southern parts of Spain and the colonies established there (Mela, ii. 6).

Desertor. In the military language of the Romans, a deserter. Those who deserted in time of peace were punished by reduction to the ranks (*gradus deiectio*), corporal chastisement, fines, or ignominious dismissal from the service (*missio ignominiosa*). Those who left the standards in time of war were usually punished with death. The *transfugae*, or deserters to the enemy, when taken, were sometimes deprived of their hands or feet (Liv. xxvi. 12), but generally were put to death. In imperial times they were exposed to wild beasts.

Designātor. See FUNUS; THEATRUM.

Designātus Consul. See CONSUL.

Desk. See SCRINIUM.

Desmoterion (δεσμωτήριον). See CARCER.

Despatches. See CURSUS PUBLICUS.

Despoena (Δέσποινα). "The mistress"; a title given to Aphroditē, to Demeter, and especially to Persephonē who was worshipped under this name in Arcadia (Plat. *De Leg.* 796 B).

Desponsionautae (δεσπονσιοναῦται). See HELOTAE.

Dessert. See CENA, pp. 311 and 314.

Desultor (ἀποβάτης, μεταβάτης). A word literally meaning "one who leaps off," and applied to a person who rode several horses or chariots, leaping from one to the other. As early as the Homeric times, we find the description of a man who keeps four horses abreast at full gallop, and leaps from one to another, amidst a crowd of admiring spectators (*Il.* xv. 679–684). In the games of the Roman circus this sport was also very popular. The Roman desultor generally rode only two horses at the same time, sitting on them without a saddle and vaulting upon either of them at his pleasure (Isid. *Orig.* xviii. 39). He wore a hat or cap made of felt. The taste for these exercises was carried to so great an extent that young men of the highest rank not only drove bigae and quadrigae in the circus, but


Desultor. (Bas-relief at Verona.)

exhibited these feats of horsemanship (Suet. *Iul.* 39). Among other nations this species of equestrian dexterity was applied to the purposes of war. Livy mentions a troop of horse in the Numidian army, in which each soldier was supplied with two horses, and, in the heat of battle and when clad in armour, would leap with the greatest ease and celerity from that which was wearied or disabled upon the back of the horse which was still sound and fresh (xxiii. 29).

The following illustration shows three figures of desultores—one from a bronze lamp, published

Desultores. (From an Ancient Lamp and Coins.)

by Bartoli (*Antiche Lucerne Sepolcrali*, i. 24), the others from coins.

Deucalion (Δευκαλίων). The son of Prometheus and Clymené, or of Prometheus and Pandora, and sometimes called the father (Thuc. i. 3), sometimes the brother of Hellen, the reputed founder of the Greek nation. His home was Thessaly, from which, according to general tradition, he was driven to Parnassus by a great deluge (Apollod. i. 7, 2), which, however, according to Aristotle (*Meteorol.* i. 14) occurred between Dodona and the Acheloüs. The Greek legend respecting this memorable event is as follows: Deucalion was married to Pyrrha, the daughter of Epimetheus and Pandora. When Zeus designed to destroy the brazen race of men on account of their impiety, Deucalion, by the advice of his father, made himself an ark (λάρναξ), and, putting provisions into it, entered it with his wife Pyrrha. Zeus then poured rain from heaven and inundated the greater part of Greece, so that all the people, except a few who escaped to the lofty mountains, perished in the waves. At the same time, the mountains of Thessaly were burst through by the flood, and all Greece without the Isthmus, as well as all the Peloponnesus, were overflowed. Deucalion was carried along the sea in his ark for nine days and nights, until he reached Mount Parnassus. By this time the rain had ceased, and, leaving his ark, he sacrificed to Zeus the flight-giver (Φύξιος), who sent Hermes, desiring him to ask what he would. His request was to have the earth replenished with men. By the direction of Zeus, thereupon, he and his wife flung stones behind them, and those which Deucalion cast became men, and those thrown by Pyrrha women; from which circumstance the Greeks derived the name for "people" (λαός) from λᾶας, "a stone" (Apollod. i. 7, 2).

This narrative restricts the general deluge to Greece proper, perhaps originally to Thessaly; and it most incongruously represents others as having escaped as well as Deucalion; while at the same time, it intimates that he and his wife alone had been preserved in the catastrophe. The circumstance of the ark is thought by some to be borrowed from the Mosaic account, and to have been learned at Alexandria, for we elsewhere find the dove noticed. "The mythologists," says Plutarch, "inform us that a dove let fly out of the ark was to Deucalion a sign of bad weather if it came in again, of good weather if it flew away" (Plut. *De Sollert. An.*). The sacrifice and the appearance of Hermes likewise strongly remind us of Noah. (See, also, the article APAMEA.) The Latin writers take a different view of the deluge. According to them it overspread the whole earth, and all animal life perished except Deucalion and Pyrrha, whom Ovid, who gives a very poetical account of this great catastrophe, conveys in a small boat to the summit of Parnassus; while others make Aetna or Athos the mountain which yielded them a refuge (Ovid, *Met.* i. 253 foll.; Hyg. *Fab.* 153; Serv. *ad* Verg. *Eclog.* vi. 41). According to Ovid they consulted the ancient oracle of Themis respecting the restoration of mankind, and received the following response: "Depart from the fane, veil your heads, loosen your girded vestments, and cast behind you the great bones of your parent" (*Met.* i. 381 foll.). They were at first horror-struck at such an act of impiety, but at length Deucalion understood the words of the oracle as referring to the earth, the common mother of all. Rationalizing mythologists make the story an allegory in which Deucalion represents water (as if from δεύω), and Pyrrha, fire (πῦρ). The meaning of the legend will then be, that when the passage through which the Peneus carries off the waters that run into the vale of Thessaly, which is on all sides shut in by lofty mountains, had been closed by some accident, they overflowed the whole of its surface, till the action of subterranean fire opened a way for them. According to this view of the subject, then, the deluge of Deucalion was merely a local one; and it was not until the time of Ptolemy Philadelphus, when the Hebrew Scriptures became known to the Greeks, that some features borrowed from the universal deluge of Noah were incorporated into the story of the Thessalian flood. See Harcourt, *Doctrine of the Deluge* (London, 1838); Sayce, *Fresh Light from the Ancient Monuments* (London, 1886); Motais, *Le Déluge Biblique* (Paris, 1887).

Deunx. Eleven ounces, eleven twelfths of the *as* (q. v.), not represented by a coin; or eleven twelfths of anything (Varr. *L. L.* v. 172; Cic. *Caecin.* 6, 17).

Deva. (1) Now Chester; the principal town of the Cornii in Britain, on the Seteia (Dee). A number of Roman remains are to be seen at Chester, preserved in the Grosvenor Museum. (2) Now the Dee; an estuary in Scotland, on which stood the town Dovanna, near the modern Aberdeen.

Deverbium. See DIVERBIUM.

Deverra. One of the three goddesses worshipped by the Italians as protecting new-born children against the mischievous intrusion of the

god Silvanus (q. v.). The two divinities who joined with Deverra in this function were Intercidona and Picumnus. See August. *De Civ. Dei*, vi. 9.

Deversorium. See CAUPONA.

Devotio. A Roman religious ceremony, by virtue of which a general whose army was in distress offered up as an atonement to the gods below, and a means of averting their wrath, the army, city, and land of the enemy; or some soldier in the Roman army; or even himself, as was the case with the Decii. (See DECIUS.) The general, standing on a spear and with veiled head, repeated a solemn formula dictated to him by the Pontifex. If the city and land of the enemy were offered, the gods were solemnly invited to burn the land or city. (See EVOCATIO.) The fate of the devoted person was left in the hands of the gods. If he survived, an image at least seven feet high was buried in the ground and a bloody sacrifice offered over it; he was meanwhile held incapable in future of performing any other religious rite, either on his own behalf or on that of the State.

Dexippus (Δέξιππος). (1) P. HERENNIUS, a Greek historian and rhetorician, born in Attica in the third century A.D. He held high office in Athens, and in the year 262, when the Goths invaded Greece, distinguished himself against them. He died about A.D. 280. Photius gives some account of three historical works by Dexippus—a history of Macedonia from the time of Alexander the Great; a general chronological history from the earliest times down to the year A.D. 268; and, finally, an account of the wars with the Goths in which Dexippus had himself fought. The fragments of these works, which are fairly numerous, are included in the collection of *Scriptores Historiae Byzantinae*. (2) A student of the philosopher Iamblichus, who wrote (about A.D. 350) a commentary on the Categories of Aristotle in the form of a dialogue, which is edited by Spengel (Munich, 1859).

Dextans. Ten ounces, ten twelfths of the *as* (q. v.), not represented by a coin; or ten twelfths of anything (Varr. *L. L.* v. 172; Suet. *Ner.* 32).

Dextrālé and **Dextrocherium** (from *dexter* and χείρ, "the hand"). Late Latin words, signifying a bracelet. See ARMILLA.

Dextralé. (From a Pompeian Painting.)

Dia (Δία). The daughter of Dioneus and wife of Ixion (q. v.), by whom (or, according to others, by Zeus) she became the mother of Pirithoüs (q. v.).

Dia (Δία). The ancient name of Naxos (q. v.).

Diabatería (διαβατήρια). A sacrifice offered to Zeus and Athené by the Spartan kings on passing the frontier of Laconia in command of an army (Xen. *Rep. Lac.* 13, § 2 foll.). If the victims were unfavourable they disbanded the army and returned home (Thuc. v. 54, 55, 116). We also find διαβατήρια offered by a Roman general in passing a swollen river (Plut. *Lucull.* 24).

Diabathron (διάβαθρον). A Greek slipper.

Diablintes. A branch of the Aulerci (q. v.).

Diacria (Διακρία). A mountainous district in the northeast of Attica, including the plain of Marathon. See ATTICA.

Diadēma (διάδημα). The white fillet round the brow which was the emblem of sovereignty from the time of Alexander the Great. Caesar refused it when offered him by Antonius, and it was not,

Diadema on Heads of Seleucus II., King of Syria (left-hand figure), and of Ptolemaeus II., King of Egypt (right-hand figure). (Coins in British Museum.)

in consequence, worn by the Roman emperors, except in a few cases. But when the seat of government was removed to Byzantium, Constantine adopted the Greek emblem of royalty (Aurel. Vict. 41).

Before the diadem was worn by the Roman emperors as a symbol of sovereignty, it was used as a head-dress by Roman women (Isid. *Orig.* xix. 31).

Diadŏchi ("Successors," from διαδέχομαι.) A name given to the successors of Alexander the Great.

Diadŏseis (διαδόσεις). See DIANOMAE.

Diadumeniānus or **Diadumĕnus**, M. OPELIUS. A son of the Roman emperor Macrinus, who bestowed upon him in A.D. 217 the titles of Caesar, Princeps Inventutis, Imperator, and Augustus. After the victory of Elagabalus, he was sent to Artabanus, king of the Parthians, and was murdered at about the same date as that of his father's death. Diadumenianus is said by Lampridius to have been a most marvellously beautiful child, so that the biographer compares his face to a heavenly star; but if so, the coins on which his likeness appears do him a sad injustice.

Diaeta (δίαιτα). See DOMUS, p. 546.

Diaetētae (διαιτηταί). Public arbitrators at Athens, to whom the parties in a private suit might apply if they wished to avoid a trial before the Heliastae (q. v.). For this object a considerable number of citizens of advanced age were nominated. They received no salary, but a fee of a drachma from each party and as much from the complainant for every adjournment. In case of misconduct they could be called to account. The diaetetae were assigned to the parties by lot by the magistrate who (according to the character of the case) would have presided in the court of the Heliaea. To this magistrate (in case the parties did not appeal to the Heliaea against it), the diaetetes handed in the sentence he had delivered as the result of his investigation, to have it signed and published and thus made legal. The name of diaetetae was also given to private arbitrators named by agreement between the parties, on the understanding that their decision was to be accepted without appeal.

See Perrot, *Essai sur le Droit Public d'Athènes* (1869); and Thalheim, *Rechtsalterth.* pp. 98, 99 (1884).

Diaetetĭca (διαιτητική). One of the principal branches into which the ancients divided the art and science of medicine. The word is derived from δίαιτα, which meant much the same as our word diet. It is defined by Celsus (*De Medic.* Praef. lib. i.) to signify that part of medicine which cures diseases by means of regimen and diet. Taken strictly in this sense, it would correspond very nearly with the modern "dietetics," and this is the meaning which it always bears in the earlier medical writers.

In later times the comic poet Nicomachus (*Fr.* 1, 30 M. *ap.* Ath. vii. p. 291 c) introduces a cook who, among his other qualifications, implies that he is a physician; but no attention seems to have been paid to eating as a branch of medicine before the date of Hippocrates. Homer represents Machaon, who had been wounded in the shoulder by an arrow (*Il.* xi. 507) and forced to quit the field, as taking a draught composed of wine, goat's-milk cheese, and flour, which probably no surgeon in later times would have prescribed in such a case. Hippocrates seems to claim for himself the credit of being the first person who had studied this subject, and says that "the ancients had written nothing on it worth mentioning" (*De Rat. Vict. in Morb. Acut.* § 1, vol. ii. p. 26, ed. Kühn). Among the works forming the Hippocratic collection, there are four that bear upon this subject, of which, however, only one (viz. that just quoted) is considered to be undoubtedly genuine. It would be out of place here to attempt anything like a complete account of the opinions of the ancients on this point, so that in this article only such particulars are mentioned as may be supposed to have some interest for the classical reader.

In the works of Hippocrates and his successors almost all the articles of food used by the ancients are mentioned, and their real or supposed properties discussed, sometimes quite as fancifully as by Burton in his *Anatomy of Melancholy*. In some respects they appear to have been much less delicate than the moderns, as we find the flesh of the fox, the dog, the horse, and the ass spoken of as common articles of food. Beef and mutton were of course eaten, but the meat most generally esteemed was pork (see Oribas. *Coll. Med.* i. p. 585, Daremberg). A morbid taste for human flesh appears to have been secretly indulged in the time of Xenocrates (first century A.D.); so that the unnatural practice was forbidden by an imperial edict, which decree serves to illustrate the "strange and revolting anecdote," as Milman calls it, of the wild cry that, in a time of scarcity amounting to famine, assailed the ears of the emperor Attalus, "Fix the tariff for human flesh" (*pone pretium carni humanae*, Zosim. vi. 11).

With regard to the strength or quality of the wine drunk by the ancients, we may arrive at something like certainty from the fact that Coelius Aurelianus mentions it as something extraordinary that Asclepiades at Rome in the first century B.C. sometimes ordered his patients to double and treble the quantity of wine, till at last they drank half wine and half water (*De Morb. Chron.* ii. 7, p. 386). From this it appears that wine was commonly diluted with five or six times its quantity of water. Hippocrates also in particular cases recommends wine to be mixed with an equal quantity of water, and Galen approves of the proportion. According to Hippocrates, the proportions in which wine and water should be mixed together vary according to the season of the year; for instance, in summer the wine should be most diluted, in winter the least so. In one place the patient after great fatigue is recommended to get himself drunk once or twice, in which passage it has been doubted whether actual intoxication is meant or only the "drinking freely and to cheerfulness," in which sense the same word is used by St. John (ii. 10) and the Septuagint (Gen. xliii. 34; Cant. v. 1; and perhaps Gen. ix. 21).

Exercises of various kinds and bathing are also much insisted on by the writers on diet and regimen, but for further particulars on these subjects the articles BALNEAE and GYMNASIUM must be consulted. It may, however, be added that the bath could not have been very common, at least in private families, in the time of Hippocrates, as he says that "there are few houses in which the necessary conveniences are to be found" (*De Rat. Vict. in Morb. Acut.* § 18).

Another very favourite practice with the ancients, both as a preventive of sickness and as a remedy, was the taking of an emetic from time to time. In one of the treatises of the Hippocratic collection the unknown author recommends it two or three times a month. Celsus considers it more beneficial in the winter than in the summer (*De Medic.* i. 3, p. 28), and says that those who take an emetic twice a month had better do so on two successive days than once a fortnight. In the first century B.C. this practice was so commonly abused that Asclepiades rejected the use of emetics altogether. See Plin. *H. N.* xxvi. § 17.

It was the custom among the Romans to take an emetic immediately before their meals, in order to prepare themselves to eat more plentifully; and again soon after, so as to avoid any injury from repletion. Cicero, in his account of the day that Caesar spent with him at his house in the country (*Ad Att.* xiii. 52), says, "Accubuit, ἐμετικὴν agebat (*he was meditating an emetic*), itaque et edit et bibit ἀδεῶς et iucunde"; and this has by some persons been considered a sort of compliment paid by Caesar to his host, as it intimated a resolution to pass the day cheerfully and to eat and drink freely. He is represented as having done the same thing when he was entertained by King Deiotarus (Cic. *Pro Deiot.* 7, § 21). The glutton Vitellius is said to have preserved his own life by constant emetics, while he destroyed all his companions who did not use the same precaution; so that one of them, who was prevented by illness from dining with him for a few days, said, "I should certainly have been dead if I had not fallen sick" (Dio Cass. lxv. 2). It might truly be said, in the strong language of Seneca, *Vomunt, ut edant; edunt, ut vomant* (*Cons. ad Helv.* 9, § 10; cf. *De Provid.* 3, § 11; *Ep.* 95, § 21). By some, the practice was thought so effectual for strengthening the constitution that it was the constant regimen of all the *athletae*, or professed wrestlers, trained for the public shows, in order to make them more robust. Celsus, however, warns his readers against the too frequent use of emetics without necessity and merely for luxury and gluttony, and says that no one who has any regard for his health and wishes to live to old age ought to make it a daily practice. See Saalfeld, *Küche und Keller in Alt-Rom* (Berlin, 1883); and the articles ATHLETAE; CENA; MEDICINA; VICTUS; VINUM.

Diagŏras (Διαγόρας). (1) A native of the island of Melos and a follower of Democritus. Having been sold as a captive in his youth, he was redeemed by Democritus and trained up in the study of philosophy. He attached himself also to lyric poetry and was much distinguished for his success. His name, however, has been transmitted to posterity as that of an avowed advocate for the rejection of all religious belief. It is expressly asserted by ancient writers that when, in a particular instance, he saw a perjured person escape punishment, he publicly declared his disbelief of Divine Providence, and from that time spoke of the gods and all religious ceremonies with ridicule and contempt. He even attempted to lay open the sacred Mysteries, writing two books on the subject, called Φρύγιοι. A price at last was set upon his head, and he fled to Corinth, where he died. He lived about 416 years before Christ (Cic. *N. D.* i. 23; iii. 37; Val. Max. i. 1, § 7). (2) An athlete of Rhodes, who gained the prize in pugilism at the Olympic Games, B.C. 464. His victory was celebrated by Pindar in an ode which is still extant (Olymp. vii.), and which is said to have been inscribed in golden letters in the temple of the Lindian Athené at Rhodes. According to Pindar, he twice obtained the victory in the games of Rhodes, four times at the Isthmian, and was successful also at the Nemean and other contests. Aulus Gellius (iii. 15) informs us that he saw his three sons crowned on the same day at the Olympic Games and expired through joy.

Diagrăpheis (διαγραφεῖς). See EISPHORA.

Dialects. A dialect, in the usual acceptance of the word, is a form of speech used by a limited number of people, or within a limited region, and differing from the language of the main branch of the race by reason of local usages due to separation and special conditions. The term also denotes any of the divisions of a linguistic family. It sometimes happens that those who use a particular dialect of a language come to be politically the most powerful branch, with greater wealth, refinement, and literary cultivation. Their dialect then ultimately becomes the standard form of the language, while the other variations of it sink to a subordinate position, and are then spoken of as *dialects*, and the first, which was originally of no more authority, is accepted as the normal form of speech. Thus, Latin became the great standard language of Italy, while its sister languages, Umbrian and Oscan, sank to the position of dialects. Thus, too, in England, the so-called Middle English, being spoken in that part of the country where the two great universities were situated, and being used by the early writers of the country, gradually became the tongue of the educated all over England and the literary form of speech, while the Northern English and the Southern English ceased to be heard except in the mouths of the uneducated. In Greek, the finest productions of literature were, on the whole, those of the Ionic Greeks, so that a form of the Ionic dialect (Attic) became the standard with which all others were compared, though the Doric and Aeolic, being used by many famous writers, never became, like Lowland Scotch or the Sussex speech in England, discredited and vulgar. Dialectic differences when perpetuated and intensified by continued separation and lack of intercourse between the peoples who use them at last develop into different languages. See INDO-EUROPEAN LANGUAGES.

I. GREEK DIALECTS.—The three main divisions of the dialects of Greece are usually said to be the Aeolic, Ionic, and Doric. The exact lines of division are, however, obscure, for one dialect often borrows from another when spoken by contiguous peoples. It must be remembered, also, that the racial divisions of the Greeks do not always coincide with the dialectic divisions; that there were hundreds of minor dialects of which no account can be taken here; and that these dialects shaded off one into the other by almost imperceptible gradations. Scholars differ most as to what dialects are to be called Aeolic, some restricting the name to the Lesbian and Asiatic. Brugmann classes Northwest Greek (of Phocis, Locris, Aetolia, Acarnania, Phthiotis, and Epirus), Elean, Arcadian-Cyprian, and Pamphylian as separate dialects (*Comp. Gram.* i. p. 6).

A. AEOLIC.—The Aeolic dialect was spoken in Macedonia, North Thessaly, Boeotia, Arcadia (?), Elis, Cyprus, and the northern part of Asiatic Hellas. Our knowledge of the *Lesbio-Aeolic* comes partly from inscriptions and partly from the fragments of Alcaeus and Sappho quoted by the grammarians and others, and from the statements of the grammarians themselves. Three of its inscriptions are of great importance—one found at Mitylené recording the return of certain exiles in the time of Alexander the Great (*C. I. G.* 2166), one found at Pordoselena (*C. I. G.* 2166 *c.*), and a third found at Eresus (edited by Conze and Sauppe). The chief peculiarities of the Aeolic dialect are (1) a strong tendency to barytone pronunciation (e. g. σόφος, θῦμος, Ἀχίλλευς, for σοφός, θυμός, Ἀχιλλεύς); (2) the retention of the digamma (q. v.); (3) the loss of the dual; a second singular ending -σθα in verbs (e. g. ἔχεισθα); (4) a third plural ending in -ισι; (5) ζ appears as σδ; (6) the absence of the rough breathing. Its general character was lightness and rapidity of utterance; the Aeolic poets abound in anapaests and dactyls. The Athenians regarded the Lesbian language as somewhat barbaric (Plat. *Protag.* 341 C.). The *Thessalian-Aeolic*, which is known to us by a few inscriptions only, is a sort of bridge between the Lesbian and the Boeotian (Collitz), doubling the liquids, changing *a* to *o*, and using an infinitive in -μεν. The *Boeotian-Aeolic* is known from inscriptions and from the fragments of Corinna, though in these it is mixed with Ionic forms, as is also true of the Boeotian passages in the *Acharnians* of Aristophanes. The Boeotian-Aeolic differed from the Lesbian chiefly in the following particulars: (1) In not throwing back the accent; (2) in a fondness for aspiration; (3) in retaining τ or θ where the Lesbian changes it to σ; (4) in using δδ for σδ = ζ; (5) in allowing the uncontracted -ao and -αων to stand; (6) in using such genitives as ἐμοῦς, τεοῦς, for which the Lesbian has ἔμεθεν, σέθεν. (See Beerman in Curtius's *Studien*, ix. p. 85.) The *Elean-Aeolic* is known from several inscriptions, such as the bronze plate found at Olympia by Gell (*C. I. G.* 11) and the inscription of Damocrates (Kirchhoff in the *Archaeol. Zeit.* 1876). The *Arcadian-Aeolic* is nearer to the Doric than to the Lesbian in its forms. It has -αν for the gen. sing. masc. of a-nouns, -οι as a dative (or locative) sing. of o-nouns, ἰν for εἰς and ἐν, and -τοι as a third sing. middle ending (e. g. γένητοι). (See Schrader in Curtius's *Studien*, x. pp. 273–280.) The *Cyprian* dialect is probably at the bottom Arcadian-Aeolic

(Herod. vii. 90; Pausan. viii. 5, 2)—a theory strengthened by the study of the Cypriote inscriptions by Birch, Deecke, Siegismund, Hall, Voigt, and others. See CYPRUS.

B. DORIC.—The Doric dialect was used in Doris, Argos, Laconia, Messenia, Crete, Sicily, Lower Italy (Magna Graecia), and the southern part of Asiatic Hellas. Ahrens recognizes two types—the severer Doric (spoken in Laconia, Crete, Cyrené, and Magna Graecia); and the milder Doric, influenced by Aeolic or Ionic usage (spoken in Argolis, Messenia, Megara, northern Greece, Asia Minor, and Sicily). It was used by the bucolic poets (Theocritus, Bion, Moschus), and by Pindar, Alcman, and others. Its principal features are (1) a tendency to use ᾱ for η and for ω; (2) the use of -μες (for -μεν) as a first plural verbal ending; (3) the use of -ντι as a third plural ending; (4) a strong tendency to oxytones (e. g. ἐλέγον, ἀνθρώποι, παίδες, for ἔλεγον, ἄνθρωποι, παῖδες); (5) the use of the digamma, which it retained longer than did any other Greek dialect; (6) peculiarities of contraction, such as η for ει, ω for ου (ἦς for εἶς, ἦμεν for ἔσμεν); (7) the shortening of long final syllables, usually when the length is due to a compensation for the loss of a consonant (e. g. πός for πόδ-ς, λέγες for λέγεις, τίκτεν for τίκτειν, etc.); (8) a free use of assimilation. There are many important inscriptions in Doric Greek. Chief among them are the famous Tables of Heraclea, found in the bed of the river Cavone in 1732 and 1735, and now partly in the Museo Nazionale at Naples and partly in the British Museum. Another (in the *Messenian-Doric*) was found at Andania, and though of late date (B.C. 95 ?) is valuable for its fulness and for some of the forms it exhibits. The *Megarian-Doric* is known from inscriptions at Byzantium; the *Corinthian* from inscriptions of Corcyra and Syracuse, both colonies of Corinth; the *Locrian* from the bronze tablet found at Oeanthia, and dating from the fourth century B.C.; the *Cretan* from treaty-tablets and others found in Crete (see GORTYN) and among the ruins of the Temple of Dionysus on the island of Teos. The general character of the Doric speech was slowness, deliberation, and fulness of sound, with the πλατειασμός which the Dorians shared with the Boeotians.

C. IONIC.—The character of the Ionic dialect, in its several subdivisions, gives striking evidence of its long-continued employment in literature. Its smoothness and harmony, its rich and full vowel-system, its variety and plasticity, all mark it out as eminently fitted for noble and expressive utterance in both prose and verse. It was used by the Greeks of Attica and Ionia and in most of the islands of the Aegean Sea. Under this head we may consider (1) the Old Ionic (Epic), (2) the New Ionic, (3) the Attic, and (4) the Common Dialect (New Attic).

The *Old Ionic* or *Epic* dialect is the Ionic of the poems of Homer. Strictly speaking it was not a genuine, popular form of speech in common use, but a mixed dialect, developed by the poets for artistic purposes. Its base is doubtless the spoken language of the district in which the *Iliad* and *Odyssey* were composed; but interwoven with this are forms and usages partly borrowed from other dialectic sources and partly modified by poetic license. Thus there is a strong Aeolic element in Homer, due perhaps in part to the Aeolic affinities of the Ionians of Smyrna, but cherished also because of the exigencies of the dactylic hexameter. Every page of the Homeric poetry shows a peculiar multiplicity of forms of the same word. Thus we find ἵππου and ἵπποιο, μάχῃς and μάχῃσι, ἕπεσσι and ἕπεσι, ἥρωοι and ἡρώεσσι: in the pronouns ἐμοῦ, ἐμεῦ, ἔμεθεν, and ἐμεῖο, ἄμμες, and ἡμεῖς. The augment is used or disused at pleasure, forms are contracted or not, diphthongs are shortened before succeeding vowels, the metrical value of vowels varies, both hiatus and elision are freely used—in a word, the widest license prevails and stamps the dialect as one established for the convenience of poets and not for the common use of men. "The polish of the style, the artistic perfection of the composition, and the elaborate nature of the syntax point back to a long series of years of development, during which poets and schools of poets composed and passed on by oral tradition many lays . . . which in course of time grew into more complete epic poems. Forms of speech had not then been fixed by the general use of writing; the poet willingly adopted any of the floating forms in common use around him, or caught and preserved for his purpose those older forms bequeathed by past generations: so that in this way we have an explanation of the remarkable fact that in Homeric Greek there are forms in use of such different ages—archaisms, as we might say, by the side of modernisms" (Merry). Some of the peculiarities of the Epic language, however, which were at one time ascribed to the license of the poet, are now properly recognized as the usage of the oldest Greek. The most interesting of these is the effect produced by the earlier existence of a spirant, no longer written, upon the quantity of a preceding syllable. This lost letter is sometimes *j* and sometimes σ—e. g. θεὸς (*j*)ως, εἰς ἅλα (σ)αλτο, ἔτι γὰρ (σ)ἐχον. The same is true of the digamma, to which, indeed, as late as the time of I. Bekker all such cases were ascribed. Real examples of the influence of the digamma in making position or in preventing elision are φίλα Ϝείματα δύσω, οὕτω δὴ Ϝοἶκονδε, ἔπειτα Ϝάναξ. See DIGAMMA.

This complex and conventional dialect founded upon an Ionic base was disseminated throughout all Greece by the rhapsodes, or public reciters, who chanted the epics at the great public assemblies and festivals. Its forms and expressions colour the compositions of authors of very different ages and various styles. It forms the basis of the lyric language of Stesichorus and Pindar; it pervades the prose of Herodotus; and it tinges the style of the early Attic dramatists with a distinctly epic hue. See EPOS.

The *New Ionic* dialect is found in the writings of the iambic elegiac poets Archilochus, Callinus, and Mimnermus, and in the prose of Herodotus and Hippocrates. This dialect has the following distinctive peculiarities: (1) the retention of the earlier κ for π in interrogative and relative words (e. g. κοῖος, ὁκόσος); (2) the interchange of ει and ου with the simple vowels (e. g. εἴρομαι, ξεῖνος, but μέζων, δέξω; and μοῦνος, οὔνομα, etc.); (3) the contraction of οη into ω (e. g. βῶσαι, ἐννώσας); (4) the use of ηϊ for ει (e. g. βασιληΐη); (5) crasis (e. g. ὠνήρ, ὠλλοι); (6) the disuse of the appended ν; (7) the use of -ατατι, -ατο for -νται, -ντο whenever these are added directly to the tense-stem (e. g. ἀπίκατατι, τιθέατατι); (8) the genitive plural in -εων for the Homeric -άων and Attic -ῶν.

The *Attic* dialect is probably a modification of the Ionic spoken before the founding of the Ionic colonies. It is to the student of literature the most important of all the forms of Greek, since it was used by Thucydides, Aeschylus, Xenophon, Plato, Sophocles, Euripides, Aristophanes, Lysias, Isocrates, Demosthenes, Aeschines, and many others of genius scarcely inferior to them. Attic occupies a middle ground between the harsher Doric and the softer Ionic, and was thus fitted to be the common speech of all cultivated Greeks, and is now used as the standard of comparison in the study of the Hellenic tongue. Literary Attic is divided into Old and New, the point of division being approximately the beginning of the Peloponnesian War (B.C. 431). The differences between the Old and the New are slight, and seem to point to a gradual adoption in literature of popular forms. The Old Ionic is seen in Thucydides and the tragedians; both the Old and the New are noticeable in Plato; while the comic writers and the orators show the usages of the New. It is in the New Attic that the Greek language reached the zenith of its grace, expressiveness, and symmetry, combining at once the σεμνότης of the Doric with the χάρις of the Ionic speech.

The general use of the Attic gradually led to its corruption, so that we find a modified form of it developed by the time of Alexander, which is known as the *Common* dialect (ἡ κοινὴ διάλεκτος). It was used by the Greek writers of later times, such as Aristotle, Polybius, Plutarch, Pausanias, Babrius, and Lucian — writers, however, who exhibit very different degrees of divergence from the Attic standard of purity.

The rise of the Alexandrian School (q. v.) of critics and grammarians did much to check the tendency to linguistic corruption in literature; but the popular speech, continually receiving additions from foreign sources and especially from the East, ultimately developed into a distinct idiom which is known as *Hellenistic Greek*, and which is the basis of the diction of the New Testament and also of the Septuagint. The variations from earlier standards exhibited in this form of speech are rather to be seen in the vocabulary than in the syntax; but the following come under the latter head: (1) a confusion in the use of moods (e. g. ἵνα with the present indicative, ὅταν with the past indicative); (2) a construction of cases unknown in Attic (e. g. γεύεσθαι with the accusative, προσφωνεῖν with the dative); (3) a gradual disuse of the optative mood, for which the subjunctive is substituted.

The corruption of the spoken language went on continuously, much as in the case of the Latin. For centuries literature still struggled to preserve the usages of Attic or at least of the κοινὴ διάλεκτος, but at last this attempt ended, and the popular speech became also the language of literature, being first so used by Theodorus Ptochoprodromus, a monk of Constantinople, about A.D. 1160. From this date begins the history of modern Greek.

BIBLIOGRAPHY.—The first scientific treatment of the Greek dialects is found in the work of Ahrens, *De Graecae Linguae Dialectis*, 2 vols. (Berlin, 1839–1843). Many of his views require modification, however, owing to more recent investigations. Much valuable material will be found in Curtius's *Studien zur griechischen und lateinischen Grammatik*, 10 vols. (Leipzig, 1868–78); and Merzdorf's *Sprachwissensch. Abhandl.* (Leipzig, 1874). For the Homeric dialect see La Roche's edition of the *Iliad* (Berlin, 1870); D. B. Monro's *Grammar of the Homeric Dialect* (Oxford, 1882); and Seymour's *Introduction to the Homeric Language* (Boston, 1885). Examples are given by Cauer in his *Delectus* (Leipzig, 1883); Meister, *Die griechischen Dialekte* (Gött. 1882–89); and by Hoffmann, *Die griechischen Dialekte* (Gött. 1891). See also Boisacq, *Les Dialectes Doriens* (Paris, 1891); and Smyth, *Greek Dialects*, part i. Ionic (Oxford, 1894). For Hellenistic and vulgar Greek see Winer's *Grammar*, part ii. pp. 69–128, ed. Moulton; Mullach, *Grammatik der griechischen Vulgarsprache* (Berlin, 1856); and Sophocles, *Glossary of Later and Byzantine Greek* (Boston, 1870).

II. ITALIAN DIALECTS.—The dialects spoken in Italy in ancient times and surely traceable to an Aryan stock may be roughly divided into two main groups—the Umbro-Sabellian and the Latin-Faliscan. Their general relations and divisions are indicated in the diagram given under ITALIA, p. 892. Of the Umbro-Sabellian group, the principal dialects are the Umbrian and the Oscan. See OSCI; UMBRIA.

The Latin and the Faliscan are so closely allied that the Faliscan may be roughly regarded as only a rustic variation of the Latin. It was used by the people of Falerii, a city situated within Etrurian territory, and probably one of the twelve confederated cities of the Etruscan League. That the language of the Falisci was not Etruscan or cognate with Etruscan was noticed by the ancients (e. g. Strabo, v. p. 266; Dionys. Hal. i. 21; Cato *ap.* Pliny, *H. N.* iii. 5, § 1), and inscriptions found in the present century have confirmed its close affinity with Old Latin. Thus the Falisci used the Latin R instead of the Etruscan and Umbro-Sabellian character Q, and possessed also the Old Latin Z. The principal phonetic peculiarity distinguishing the Faliscan from the Latin is the representation of an original *bh* medial by *f*, as in *lofertas* for *libertas*. See Deecke, *Die Falisker* (Strassburg, 1885); and Conway's *Italic Dialects* (announced in 1894).

Latin was originally spoken only in the plain of Latium (q. v.), and seems not to have developed any subordinate dialects. For its colloquial and rustic forms and usages, see SERMO PLEBEIUS. The best grammars of the language are those of Roby (2 vols., Oxford, 1881); Kühner, *Ausführliche Grammatik* (2 vols. Hanover, 1877–78); Stolz and Schmalz in Iwan Müller's *Handbuch der klassischen Alterthumswissenschaft*, vol. ii. (Nördlingen, 1885); and Gildersleeve, revised by Lodge (N. Y. 1894).

Besides the Latin-Faliscan and the Umbro-Sabellian, Greek was spoken in the Greek cities of southern Italy (Magna Graecia), Keltic by the Gaulish peoples in the north, Etruscan by the inhabitants of Etruria, and at one time in Campania and the plain of the Eridanus (Po); while at an early period, in the extreme southeast, inscriptions show the existence of a language whose affinities have not yet been wholly determined, but which is usually styled Messapian or Iapygian, and regarded as cognate with the language of the Veneti in the northeast of Italy. For these dialects, see the articles CELTAE; ETRURIA; MESSAPIA; VENETI.

Diālis Flamen. See FLAMEN.

Dialŏgus (διάλογος). A dialogue. As a form of literary composition, apart from its purely dra-

matic use, the dialogue plays an important part in the history of Greek and Roman letters. The vividness and pungency of rapid question and reply were fully appreciated by the earliest writers. The Homeric poems abound in passages whose great dramatic force is due to the use of this form. Herodotus continually employs it to give picturesqueness and life to his narrative; and this is true even of Thucydides, in whose history the so-called Melian dialogue at the close of the fifth book, the dialogue of Archidamus with the Plataeans (ii. 71–74), and of the Ambraciot herald and the Acarnanian soldiers of Demosthenes (iii. 113) are striking examples. The great popularity of the drama must have been a direct stimulus to the use of the dialogue in prose literature; so that it is not surprising to find Plato employing it in his philosophical writings, thus following the example of Alexamenus of Teos and Zeno of Elea (cf. Mahaffy, *Hist. of Class. Gk. Lit.* ii. pp. 170–174). In this way the philosophical argument is worked out in a most attractive form, the attack and defence excite a lively interest, and the reader is artfully made to accept the truth of the doctrine by witnessing, as it were, the utter overthrow of its assailants. The ἠθοποιΐα, or character-painting, of the dialogues of Plato has never been surpassed, even by the greatest dramatists. The subtlest touches are here given with wonderful deftness, and a whole gallery of portraits is presented to us as varied, as delicately drawn, and as life-like as those of Euripides, of Molière, or of Shakspeare. In some of them, however (e. g. the *Parmenides*, *Protagoras*, and *Symposium*), the artistic mistake has been made of reporting the conversation in the *oratio obliqua;* and in these the sustained indirectness of construction, the crowded infinitives, and the absurdity of supposing one man to repeat from memory the whole of an intricate dialogue, greatly diminish the pleasure of the reader.

The dialogues of Aristotle are very different from those of Plato, and are probably a reversion to the models of Alexamenus and Zeno. The form is still nominally that of a conversation, but in fact the *diverbium* appears only in the introductory parts, and after the argument is once under full headway it becomes an almost unbroken monologue. The conversational *proœmium* is, therefore, rather a device to secure the attention of the reader, than an essential part of the work as a whole; and the ἠθοποιΐα is conspicuously absent.

Such of the philosophical and rhetorical writings of Cicero as adopt the form of the dialogue are decidedly Aristotelian rather than Platonic in their arrangement and in their lack of dramatic ability. Such are the treatises *De Senectute*, *De Amicitia*, the *Brutus*, the *Tusculanae Disputationes*, the *De Oratore*, and the *De Republica*.

The so-called *Dialogi* of L. Annaeus Seneca (*Dialogorum Libri xii.*) get the name from the frequent introduction of a second speaker with the words *inquis*, *inquit*, *dicet aliquis*, etc., but they are in no true sense of the word dialogues at all.

In Latin literature the title DIALOGUS is given *par excellence* to a work of Tacitus (*Dialogus de Oratoribus*), a conversation between a number of literary celebrities of the time of Vespasian, who in it discuss the decay of oratory under the Empire. The style shows that the dialogue was composed at the time when the writer was in the Ciceronian period of his studies and was endeavouring to imitate the diction of that great master. Hence it differs in many respects from the later Tacitean compositions, so that some critics from the time of Lipsius have even suspected its authenticity; but in a letter of Pliny (ix. 10, 2) addressed to Tacitus is found an evident allusion to the *Dialogus*, even did not a careful study of the piece itself yield sufficient evidence of the authorship. See Weinkauff, *Untersuchungen über den Dialogus des Tacitus* (Cologne, 1880); and Resl, *Utrum Dialogus Tacito Adscribi Possit* (Czernowitz, 1881). Editions are those of Ritter (Bonn, 1859), Michaelis (Leipzig, 1868), Peter (Jena, 1877), Andresen (Leipzig, 1879), Bährens (Leipzig, 1881), Peterson (Oxford, 1893), Bennett (Boston, 1894), and Gudeman (Boston, 1894).

Diamartyria (διαμαρτυρία). See ANACRISIS.

Diamastigōsis (διαμαστίγωσις). A solemnity performed at Sparta at the festival of Artemis Orthia (Pausan. iii. 16, § 6). The ceremony was this: Spartan youths (ἔφηβοι) were scourged on the occasion at the altar of Artemis, by persons appointed for the purpose, until their blood gushed forth and covered the altar. The scourging itself was preceded by a preparation by which those who intended to undergo the diamastigosis tried to harden themselves against its pains. Pausanias describes the origin of the worship of Artemis Orthia, and of the diamastigosis, in the following manner: A wooden statue of Artemis, which Orestes had brought from Tauris, was found in a bush by Astrabacus and Alopecus, the sons of Irbus. The two men were immediately struck mad at the sight of it. The Limnaeans and the inhabitants of other neighbouring places then offered sacrifices to the goddess; but a quarrel ensued among them, in which several individuals were killed at the altar of Artemis, who now demanded atonement for the pollution of her sanctuary. From henceforth, human victims were selected by lot and offered to Artemis, until Lycurgus introduced the scourging of young men at her altar as a substitute for human sacrifices.

The diamastigosis, according to this account, was a substitute for human sacrifice, and Lycurgus made it also serve his purposes of education, in so far as he made it a part of the system of hardening the Spartan youths against bodily sufferings (Plut. *Lyc.* 18).

Diāna (from the root of *dies*). An ancient Italian deity, whose name is the feminine counterpart of Ianus (originally Dianus). She was the goddess of the moon; of the open air and open country with its mountains, forests, springs, and brooks; of the chase; and of childbirth, since the moon was believed to foster growth (Cic. *N. D.* ii. 19). In the latter capacity she, like Iuno, bore the second title of Lucina. Thus her attributes were akin to those of the Greek Artemis, and in the course of time she was completely identified with her and with Hecaté, who resembled her. The most celebrated shrine of Diana was at Aricia (q. v.), in a grove (*nemus*), from which she was sometimes simply called Nemorensis (Plin. *H. N.* xix. 3, 33). This was on the banks of the modern lake of Nemi, which was styled the mirror of Diana. Here a male deity named Virbius (Ovid, *Fast.* vi. 756) was worshipped with her, a god of the forest and the chase. He was in later times identified with Hippolytus, the risen favourite of Artemis, and the oldest priest of the sanctuary (*Rex Nemorensis*, Suet. *Calig.* 35).

He was said to have originated the custom of giving the priest's office to a runaway slave, who broke off a branch from a particular tree in the precincts and slew his predecessor in office in single combat. In consequence of this murderous custom the Greeks compared Diana of Aricia with the Tauric Artemis, and a fable arose that Orestes had brought the image of that goddess into the grove. Diana was chiefly worshipped by women, who prayed to her for happiness in marriage or childbirth. The most important temple of Diana at Rome was on the Aventine, founded by Servius Tullius as the sanctuary of the Latin confederacy. On the day of its foundation (August 13) the slaves had a holiday. This Diana was completely identified with the sister of Apollo, and worshipped simply as Artemis at the Secular Games. (See LUDI.) A sign of the original difference, however, remained. Cows were offered to the Diana of the Aventine, and her temple adorned with cows', not with stags', horns, but it was the doe which was sacred to Artemis. See ARTEMIS.

Diana.

Dianium. The modern Denia; a town in Hispania Tarraconensis on a promontory of the same name (now Cape S. Martin) founded by the Massilians. Here stood a celebrated temple of Diana, from which the town derived its name (Plin. *H. N.* iii. 5, 11).

Dianŏmae (*διανομαί*) or **Diadŏseis** (*διαδόσεις*). Public doles to the Athenian people, resembling the Roman *congiarium*. To these belong the free distributions of corn (Aristoph. *Vesp.* 715 foll.), the *cleruchiae*, the revenues from the mines, and the theoric fund. See THEORICON.

Diapsephĭsis (*διαψήφισις*). A political institution at Athens, the object of which was to prevent aliens, or such as were the offspring of an unlawful marriage, from assuming the rights of citizens. As usurpations of this kind were not uncommon at Athens (Plut. *Pericl.* 37), various measures had been adopted against them; but, as none of them had the desired effect, a new method, the *διαψήφισις*, was devised, according to which the trial of spurious citizens was to be held by the demotae within whose deme intruders (*παρέγγραπτοι*) were suspected to exist; for if each deme separately was kept clear of intruders, the whole body of citizens would naturally feel the benefit. Every deme, therefore, obtained the right or duty at certain times to revise its lexiarchic registers, and to ascertain whether any had entered their names who had no claims to the rights of citizens. The assembly of the demotae, in which these investigations took place, was held under the presidency of the demarch or some senator belonging to the deme. When the demotae were assembled, an oath was administered to them, in which they promised to judge impartially. The president then read out the names of the demotae from the register, asking the opinion of the assembly (*διαψηφίζεσθαι*) respecting each individual, whether they thought him a true and legitimate citizen or not. Any one then had the right to say what he thought or knew of the person in question, and when any one was impeached a regular trial took place (Demosth. *c. Eubul.* p. 1301, § 9). If a person was found guilty of having usurped the rights of a citizen (*ἀποψηφίζεσθαι*), his name was struck from the lexiarchic register, and he himself was degraded to the rank of an alien. But if he did not acquiesce in the verdict, but appealed to the great courts of justice at Athens, a heavier punishment awaited him if he was found guilty there also; for he was then sold as a slave, and his property was confiscated by the State (Dion. Hal. *De Isaeo*, c. 16, and the fragment of the speech *pro Euphileto* there preserved).

If by any accident the lexiarchic registers had been lost or destroyed, a careful scrutiny of the same nature as that described above, and likewise called *διαψήφισις*, took place, in order to prevent any spurious citizen from having his name entered in the new registers. See DEMUS.

The oldest known *διαψήφισις* occurred in B.C. 445 (Plut. *Pericl.* 37; Schol. Aristoph *Vesp.* l. c.).

Diarium. A day's allowance for Roman slaves or soldiers. See SERVUS.

Diary. See COMMENTARIUS; EPHEMERIS.

Diasia (*τὰ Διάσια*). A great festival celebrated at Athens, without the walls of the city, in honour of Zeus, surnamed *Μειλίχιος*. The whole people took part in it, and the wealthier citizens offered victims (*ἱερεῖα*), while the poorer classes burned such incense as their country furnished (*θύματα ἐπιχώρια*). The Diasia took place in the latter half of the month of Anthesterion, with feasting, and was, like most other festivals, accompanied by a fair. The etymology of *Διάσια* given by most of the ancient grammarians (from *Διός* and *ἄση*) is false; the name is a mere derivative from *Διός*, as *Ἀπολλώνια* from *Ἀπόλλων*.

Diastȳlus (*διάστυλος*). See TEMPLUM.

Diatrēta (sc. *vasa*). Cups of glass mentioned by Martial (xii. 70, 9) of an egg-shape, and hence could not be put down, but must be emptied at a draught. See VITRUM.

Diaulos (*δίαυλος*). See CURSUS.

Diazōma (*διάζωμα*). See SUBLIGACULUM.

Diazomăta (*διαζώματα*). The broad passages in the Greek theatre, which horizontally divided the successive rows of seats into two or three flights. The Latin equivalent is *praecinctio* (q. v.). See THEATRUM.

Dicaea (*Δικαία*). A town in Thrace on Lake Bistonis (Herod. vii. 109).

Dicaearchia. See PUTEOLI.

Dicaearchus (*Δικαίαρχος*). (1) A native of Messana in Sicily. He was a scholar of Aristotle's, and is called a Peripatetic philosopher by Cicero (*De Off.* ii. 5); but, though he wrote some works on philosophical subjects, he seems to have devoted his attention principally to geography and statistics. His chief philosophical work was two dialogues on the soul, each divided into three books, one dialogue (*Κορινθιακοί*) being supposed to have been held at Corinth, the other at Mitylené (*Λεσ-*

βιακοί). In these he argued against the existence of the soul. The greatest performance, however, of Dicaearchus was a treatise on the geography, politics, and manners of Greece, which he called Βίος Ἑλλάδος, "The Life of Greece," a title imitated by Varro in his *Vita Populi Romani*. All the philosophical writings of Dicaearchus are lost. His geographical works have shared the same fate, except a few fragments. We have remaining one hundred and fifty verses of his Ἀναγραφὴ τῆς Ἑλλάδος, or "Description of Greece," written in iambic trimeters; and also two fragments of the Βίος Ἑλλάδος, one containing a description of Boeotia and Attica, and another an account of Mount Pelion. Dicaearchus's maps were extant in the time of Cicero (*Ep. ad Att.* vi. 2). Cicero was very fond of the writings of Dicaearchus, and speaks of him in terms of warm admiration (*Ad Att.* ii. 2). In one of the extant fragments Dicaearchus quotes Posidippus, and must therefore have been alive in B.C. 289. There is an edition of the fragments of Dicaearchus by Fuhr (Darmstadt, 1841).

Dicasterion (δικαστήριον). A word which indicates both the aggregate judges that sat in court and the place itself in which they held their sittings. For an account of the former, the reader is referred to the article DICASTES; with respect to the latter, our information is very imperfect. In the earlier ages there were five celebrated places at Athens set apart for the sittings of the judges who had cognizance of the graver causes in which the loss of human life was avenged or expiated—viz., the Areopagites and the Ephetae. These places were on the Areopagus; in the Palladium, a sacred place in the southeastern part of the city; in the Delphinium, a place sacred to the Delphian Apollo in the same district; in the Prytaneum, the ancient sacred hearth of the State, to the northeast of the Acropolis; and finally at Phreatto or Phreattys in the Piraeus, at the inlet of Zea (Schömann, *Antiq.* i. 465, Eng. trans.; and the great passage in Demosth. *c. Aristocr.* pp. 641–646). The antiquity of these last four is sufficiently vouched for by the archaic character of the division of the causes that were appropriated to each: in the first we are told that accidental deaths were discussed, in the second, homicides confessed, but justified; in the third there were quasi-trials of inanimate things, which, by falling and the like, had occasioned a loss of human life (see APSYCHON DIKÉ); in the fourth, homicides who had returned from exile and committed a fresh manslaughter were appointed to be tried. With respect to these ancient institutions, of which little more than the name remained when the historical age commenced, it will be sufficient to observe that in accordance with the ancient Greek feeling respecting homicide—viz. that it involved ceremonial pollution in all cases, irrespective of the degree of criminality—the presiding judge was invariably the king archon, the Athenian *rex sacrorum;* and that the places in which the trials were held were open to the sky, to avoid the contamination which the judges might incur by being under the same roof with a murderer (Antiph. *de Caed. Her.* § 11; cf. PHONOU DIKÉ).

The Heliaea properly so called, and probably, also, the majority of the Heliastic courts, were situated in the Agora; others in various parts of the city. The statement that there were not more than ten of these is probably erroneous. Besides the Heliaea, the first in numbers and importance, the following are named: the Parabyston (παράβυστον), in which the Eleven presided, and which is said to have received its name from its position in a remote quarter of the city; the Dicasterion of Metiochus, or Metichus, and that of Calleas (τὸ Καλλειον), probably named after their builders; the Green Court (Βατραχιοῦν) and the Red Court (Φοινικιοῦν), the Middle Court (Μέσον), the Greater Court (Μεῖζον), the New Court (Καινόν), the Triangular Court (Τρίγωνον), and the Dicasterion at the holy place of Lycus (ἐπὶ Λύκῳ), probably near the Lyceum without the city. Dicasteries near the walls and in the street of the Hermoglyphi are mentioned with no further indication of their name. The Odeum, too, a building erected by Pericles and properly destined for musical performances, was used for the sittings of Heliastic courts; and so, probably, were other places of which no mention is found. The dicasts sat upon wooden benches, which were covered with rugs or matting (ψιαθία), and there were elevations or tribunes (βήματα), upon which the antagonist advocates stood during their address to the court. The space occupied by the persons engaged in the trial was protected by a railing (δρύφακτοι) from the intrusion of the bystanders; but in causes which bore upon the violation of the Mysteries, a further space of fifty feet all round was enclosed by a rope, and the security of this barrier guaranteed by the presence of the public slaves. See DEMOSII.

Dicastes (δικαστής). In its broadest acceptation a judge, but more particularly denoting the Athenian functionary of the democratic period, commonly rendered "juryman." Except, however, in the circumstance that they were sworn "well and truly" to discharge the duties intrusted to them, there was little resemblance between an Attic dicasterion and an English jury. As distinguished from the district judges (οἱ κατὰ δήμους δικασταί, better known by their later name of οἱ τετταράκοντα), and from the Nautodicae or judges in commercial cases, the dicastae are frequently styled Heliastae, and their courts the Heliastic courts. The name comes from ἡλιαία, a word which, like ἀγορά, denotes both the assembly and the place in which it was held; and the court of the Heliaea, as the most strongly manned and the first in dignity, being taken as a representative of the rest, both names were used indiscriminately. Their jurisdiction extended to matters of every kind without exception. In private causes it is highly probable that they acted originally as judges of the second instance—i. e. of appeal; but in public matters they acted as the primary and sole judicial authority. The Heliastae were instituted by Solon, but what was their original number and how they were nominated at first we do not know. At the time when democracy was fully developed, when the causes even of the subject allies were brought before the Athenian courts, there were 6000 dicasts or Heliasts, 600 for each tribe, chosen by lot. Previously the number cannot have been very small; and divisions of the whole body into sections, such as we find afterwards, may without hesitation be assumed to have existed in the earlier times also. The ballot (κληροῦν, ἐπικληροῦν τὰ δικαστήρια, Demosth. *c. Everg.* p. 1144, § 17; sometimes also πληροῦν, after the analogy of "manning" a ship, *c. Timocr.* p. 729, § 92) was conducted annually by the nine archons; ac-

cording to some authorities their secretary (γραμματεύς) made the tenth.

The lots were drawn, and the persons chosen were sworn, in the earlier ages at a place called Ardettus, without the city, on the banks of the Ilissus; but in after-times at some other spot, of which we are not informed. The formula of the Heliastic oath, preserved in Demosthenes (*c. Timocr.* p. 746, §§ 149–151), passed until lately as genuine, and was accepted as such by Schömann in his early writings (*Att. Process*, etc.) as well as by other recent scholars. The first hint that, like most of the documents embodied in the Demosthenic speeches, it was the patchwork of a late grammarian, seems to have been given by Schömann in his *Antiquities* (1855); and the point was completely proved in a special dissertation by Westermann in 1859. The whole number of 6000 Heliasts was divided into ten sections of 500 each, so that 1000 remained over, in order, when necessary, to serve for the filling of vacancies in the sections. These sections, as well as the places of meeting, were called Dicasteria, and in each section members of all the tribes were mingled together. Each Heliast received, as a certificate of his appointment, a bronze tablet (πινάκιον, σύμβολον) with his name and the number or letter of the section to which he belonged (from A to K). Three of these σύμβολα have been found, inscribed as follows: B. ΑΝΤΙΧΑΡΜΟΣ ΛΑΜΠ[ΤΡΕΥΣ], Δ. ΔΙΟΔΩΡΟΣ ΦΡΕΑ[ΡΡΙΟΣ], Ε. ΔΕΙΝΙΑΣ ΑΛΑΙΕΥΣ: and bear besides representations of owls and Gorgon heads, and other devices symbolic of the Athenian people (Boeckh, *C. I. G.* nos. 207–209).

As often as courts were to be held the Heliastae assembled in the Agora, and the courts in which each section had to sit for the day were there assigned by the Thesmothetae by lot. But it did not happen always, or in every suit, that whole sections sat; on the contrary, sometimes cases were tried only by parts of a section, sometimes by several sections combined, according to the importance of the issues. Provision, however, was made that the number should be always an uneven one, in order to avoid an equality of the votes; and if we find the number of 200 or 2000 dicasts mentioned, we are to assume that the round numbers only are given instead of 201 or 2001. For examples of the actual figures, we have in Demosthenes a court of 1001 dicasts taken from two sections (δικαστηρίων δυοῖν εἰς ἕνα καὶ χιλίους ἐψηφισμένων, *c. Timocr.* p. 702, § 9); and one of 1501 from three sections in *Lex Seguer.* s. v. ἡλιαία. The usual number in the Heliaea appears to have been 501.

For the trial of certain classes of cases Heliastae of a peculiar qualification were required; as, for instance, in the case of profaners of the Mysteries, when the initiated only were allowed to judge; and in that of military offenders, who were left to the justice of those only whose comrades they were, or should have been at the time when the offence was alleged to have been committed. After this ballot on the day of the trial each member of the section received a staff with the colour and number of the court in which he had to sit; this might serve both as a ticket to procure admittance and also to distinguish him from any loiterer who might endeavour clandestinely to obtain a seat after business had begun. That the dicasts were not sworn afresh before every case seems certain—the oath originally taken at the annual election sufficed. The legal age of the Heliastae was at least thirty, and of course the full franchise (ἐπιτιμία) was another condition of eligibility. No perquisite was ever more jealously guarded. For an *atimos* to attempt to earn the dicast's fee was a capital offence, and a case is mentioned in which this law was actually carried out (Demosth. *c. Mid.* p. 573, § 182). It would appear that they were only balloted for from among those who voluntarily offered themselves; we have no information on this point, but after the custom of payment was introduced there would be no lack of candidates.

This payment (μισθὸς δικαστικός, more usually τὸ δικαστικόν) is said to have been first instituted by Pericles. It is generally supposed from Aristophanes (*Nub.* 863), who makes Strepsiades say that with the first obolus he ever received as a dicast he bought a toy for his son, that it was at first only one obolus. It increased rapidly under the influence of the demagogues (Aristot. *ap.* Schol. Aristoph. *Vesp.* 682; Schol. *Ran.* 140; Poll. viii. 113; Hesych. s. v. δικαστικόν; Suid. s. v. ἡλιασταί). Three oboli or the *triobolon* (τριώβολον) occurs as early as B.C. 425 in the comedies of Aristophanes, and is afterwards mentioned frequently (Aristoph. *Eq.* 51, 255; *Vesp.* 300, 663, 684). The payment was made at the end of the day's work by the Colacretae (q. v.), in exchange for the staff (βακτηρία) and ticket (σύμβολον) with which, as we have seen, each dicast was already provided on entering the court (Schol. *ad* Aristoph. *Plut.* 277; Suid. s. v. βακτηρία; Poll. viii. 16). No doubt the staves only were given up, to be redistributed on another trial; the bronze σύμβολα merely shown, and retained by the dicast, as they were inscribed with his name and had to serve him throughout the year; unless we are to suppose that two different kinds of σύμβολα were used.

Dicastĭcon (δικαστικόν). See DICASTES.

Dice. See ALA; TALUS; TESSERA.

Diké (Δίκη). The personification of Justice. In Greek mythology she is the daughter of Zeus and Themis, and sister of Eunomia (Order) and Eirené (Peace). She is represented as one of the Horae; as the attendant and adviser (πάρεδρος, ξύνεδρος) of her father; and as the avenger of wrong who smites the wicked with the sword forged for her by Aesa. In this last character she resembles the Erinnyes, though, unlike them, she not only punishes wrong but rewards virtue.

Diké (δίκη). A term of Attic law which signifies generally any proceedings at law by one party directly or mediately against others. The object of all such actions is to protect the body politic, or one or more of its individual members, from injury and aggression—a distinction which has in most countries suggested the division of all causes into two great classes, the public and the private, and assigned to each its peculiar form and treatment. At Athens the first of these was implied by the terms public δίκαι or ἀγῶνες, or still more peculiarly by γραφαί; causes of the other class were termed private δίκαι or ἀγῶνες, or simply δίκαι in its limited sense. There is a still further subdivision of γραφαί into δημοσίαι and ἴδιαι, of which the former is somewhat analogous to impeachments for offences directly against the State; the latter to criminal prosecutions, in which the State appears as a party mediately injured in the violence or other wrong done to individual citizens. It will be

observed that cases frequently arise which, with reference to the wrong complained of, may with equal propriety be brought before a court in the form of the γραφή last mentioned, or in that of an ordinary δίκη; and under these circumstances the laws of Athens gave the prosecutor an ample choice of methods to vindicate his rights by private or public proceedings, much in the same way as a plaintiff in modern times may, for the same offence, prefer an indictment for assault or bring his civil action for trespass on the person. It will be necessary to mention some of the principal distinctions in the treatment of causes of the two great classes above mentioned before proceeding to discuss the forms and treatment of the private lawsuit.

In a δίκη, only the person whose rights were alleged to be affected, or the legal protector (κύριος) of such person, if a minor or otherwise incapable of appearing *suo iure*, was permitted to institute an action as plaintiff; in public causes, with the exception of some few in which the person injured or his family were peculiarly bound and interested to act, any free citizen, and sometimes, when the State was directly attacked, almost any alien, was empowered to do so. In all private causes, except those of ἐξούλης, βιαίων, and ἐξαιρέσεως, the penalty or other subject of contention was exclusively recovered by the plaintiff; while in most others the State alone, or jointly with the prosecutor, profited by the pecuniary punishment of the offender. The court fees, called πρυτανεῖα, were paid in private but not in public causes; and a public prosecutor who compromised the action with the defendant was in most cases punished by a fine of a thousand drachmas and a modified disfranchisement, while there was no legal impediment at any period of a private lawsuit to the reconciliation of the litigant parties (Meier, *Att. Process*, p. 163).

The proceedings in the δίκη were commenced by a summons to the defendant (πρόσκλησις) to appear on a certain day before the proper magistrate (εἰσαγωγεύς), and there answer the charges preferred against him (Aristoph. *Nub.* 1221). This summons was often served by the plaintiff in person, accompanied by one or two witnesses (see CLETERES), whose names were endorsed upon the declaration (λῆξις or ἔγκλημα). If there were an insufficient service of the summons, the lawsuit was styled ἀπρόσκλητος and dismissed by the magistrate (Hesych.). From the circumstance of the same officer who conducted the ἀνάκρισις being also necessarily present at the trial, and as there were besides *dies nefasti* (ἀποφράδες) and festivals during which none, or only some special causes could be commenced, the power of the plaintiff in selecting his time was, of course, in some degree limited; and of several causes, we know that the time for their institution was particularized by law (Aristoph. *Nub.* 1190). There were also occasions upon which a personal arrest of the party proceeded against took the place of, or at all events was simultaneous with, the service of the summons; as, for instance, when the plaintiff doubted whether such party would not leave the country to avoid answering the action; and accordingly we find that in such cases (Demosth. c. *Zenoth.* p. 890, § 29; c. *Aristog.* i. p. 788, § 60) an Athenian plaintiff might compel a foreigner to accompany him to the polemarch's office, and there produce bail for his appearance, or, failing to do so, submit to remain in custody till the trial. The word κατεγγυᾶν is peculiarly used of this proceeding. Between the service of the summons and appearance of the parties before the magistrate, it is very probable that the law prescribed the intervention of a period of five days (Meier, *Att. Process*, p. 580). If both parties appeared, the proceedings commenced by the plaintiff putting in his declaration, and at the same time depositing his share of the court fees (πρυτανεῖα), the non-payment of which was a fatal objection to the further progress of a cause (Matthiae, *de Iud. Ath.* p. 261). These were very trifling in amount. If the subject of litigation was rated at less than 100 drachmae, nothing was paid; if at more than 100 drachmae and less than 1000 drachmae, 3 drachmae was a sufficient deposit, and so on in proportion. The deposits being made, it became the duty of the magistrate, if no manifest objection appeared on the face of the declaration, to cause it to be written out on a tablet, and exposed for the inspection of the public on the wall or other place that served as the cause list of his court (Meier, *Att. Process*, p. 605).

The magistrate then appointed a day for the further proceedings of the anacrisis (q. v.), which was done by drawing lots for the priority in case there was a plurality of causes instituted at the same time; and to this proceeding the phrase λαγχάνειν δίκην, which generally denotes to bring an action, is to be primarily attributed. If the plaintiff failed to appear at the anacrisis, the suit, of course, fell to the ground; if the defendant made default, judgment passed against him (Meier, *Att. Process*, p. 623). Both parties, however, received an official summons before their non-appearance was made the ground of either result. An affidavit might at this, as well as at other periods of the action, be made in behalf of a person unable to attend upon the given day, and this would, if allowed, have the effect of postponing further proceedings (ὑπωμοσία); it might, however, be combated by a counter-affidavit to the effect that the alleged reason was unfounded or otherwise insufficient (ἀνθυπωμοσία); and a question would arise upon this point, the decision of which, when adverse to the defendant, would render him liable to the penalty of contumacy (Demosth. c. *Olymp.* p. 1174, § 25). The plaintiff was in this case said ἐρήμην ἑλεῖν; the defendant, ἐρήμην ὀφλεῖν, δίκην being the word omitted in both phrases. If the cause were primarily brought before an umpire (διαιτητής), the anacrisis was conducted by him; in cases of appeal it was dispensed with as unnecessary. The anacrisis began with the affidavit of the plaintiff (προωμοσία), then followed the answer of the defendant (ἀντωμοσία or ἀντιγραφή) (see ANTIGRAPHÉ), then the parties produced their respective witnesses, and reduced their evidence to writing, and put in originals, or authenticated copies, of all the records, deeds, and contracts that might be useful in establishing their case, as well as memoranda of offers and requisitions then made by either side (προκλήσεις). The whole of the documents were then, if the cause took a straightforward course (εὐθυδικία), enclosed on the last day of the anacrisis in a casket (ἐχῖνος), which was sealed and intrusted to the custody of the presiding magistrate till it was produced and opened at the trial. During the inter-

val no alteration in its contents was permitted, and accordingly evidence that had been discovered after the anacrisis was not producible at the trial (Demosth. *c. Boeot.* i. p. 999, § 18). In some causes, the trial before the dicasts was by law appointed to come on within a given time; in such as were not provided for by such regulations, we may suppose that it would principally depend upon the leisure of the magistrate. The parties, however, might defer the day (*κυρία*) by mutual consent (Demosth. *c. Phaen.* p. 1042, § 12). Upon the court being assembled the magistrate called on the cause (Platner, *Process und Klagen*, i. 182), and the plaintiff opened his case. At the commencement of the speech the proper officer (*ὁ ἐφ' ὕδωρ*) filled the clepsydra with water. As long as the water flowed from this vessel the orator was permitted to speak; if, however, evidence was to be read by the officer of the court or a law recited the water was stopped till the speaker recommenced. The quantity of water, or, in other words, the length of the speeches, was not by any means the same in all causes: in the speech against Macartatus, and elsewhere, one amphora only was deemed sufficient; eleven are mentioned in the impeachment of Aeschines for misconduct in his embassy. In some few cases, as those of *κάκωσις*, according to Harpocration, no limit was prescribed. The speeches were sometimes interrupted by the cry *κατάβα*, "go down"—in effect, "cease speaking"—from the dicasts, which placed the advocate in a serious dilemma; for if after this he still persisted in his address, he could hardly fail to offend those who bade him stop; if he obeyed the order, it might be found, after the votes had been taken, that it had emanated from a minority of the dicasts (Aristoph. *Vesp.* 980). After the speeches of the advocates, which were in general two on each side, and the incidental reading of the documentary and other evidence, the dicasts proceeded to give their judgment by ballot. See PSEPHOS.

When the principal point at issue was decided in favour of the plaintiff, there followed, in the case of a *δίκη τιμητή*, a further discussion as to the amount of damages, or penalty, which the defendant should pay. (See TIMEMA.) If the penalty was already prescribed by law, the suit was described as *ἀτίμητος*, not requiring assessment (Demosth. *c. Mid.* p. 543, § 90). The method of voting upon this question seems to have varied, in that the dicasts used a small tablet instead of a ballot-ball, upon which those that approved of the heavier penalty drew a long line, the others a short one (Aristoph. *Vesp.* 167). Upon judgment being given in a private suit, the Athenian law left its execution very much in the hands of the successful party, who was empowered to seize the movables of his antagonist as a pledge for the payment of the money or institute an action of ejectment (*ἐξούλης*) against the refractory debtor. The judgment of a court of dicasts was in general decisive (*δίκη αὐτοτελής*); but upon certain occasions, as, for instance, when a gross case of perjury or conspiracy could be proved by the unsuccessful party to have operated to his disadvantage, the cause, upon the conviction of such conspirators or witnesses, might be commenced *de novo*. In addition to which, the party against whom judgment has passed by default had the power to revive the cause, upon proving that his non-appearance in court was unavoidable (Platner, *Process und Klagen*, i. 396); this, however, was to be exercised within two months after the original judgment. If the parties were willing to refer the matter to an umpire (*διαιτητής*), it was in the power of the magistrate to transfer the proceedings as they stood to that officer; and in the same way, if the diaetetes considered the matter in hand too high for him, he might refer it to the *εἰσαγωγεύς*, to be brought by him before an Heliastic court. The whole of the proceedings before the diaetetes were analogous to those before the dicasts, and bore equally the name of *δίκη*; but it seems that the phrase *ἀντιλαχεῖν τὴν μὴ οὖσαν* is peculiarly applied to the revival of a cause before the umpire in which judgment had passed by default.

The following are the principal actions, both public and private, which we read of in the Greek writers, and which are briefly defined in this Dictionary under their several heads:

Δίκη or *Γραφή* — *Ἀγεωργίου*: *Ἀγραφίου*: *Ἀγράφου μετάλλου*: *Αἰκίας*: *Ἀλσγίου*: *Ἀναγωγῆς*: *Ἀναυμαχίου*: *Ἀνδραποδισμοῦ*: *Ἀνδραπόδων*: *Ἀπατήσεως τοῦ δήμου*: *Ἀφορμῆς*: *Ἀπολείψεως*: *Ἀποπέμψεως*: *Ἀπορρήσεως*: *Ἀπροστασίου*: *Ἀργίας*: *Ἀργυρίου*: *Ἀσεβείας*: *Ἀστρατείας*: *Αὐτομολίας*: *Βεβαιώσεως*: *Βιαίων*: *Βλάβης*: *Βουλεύσεως*: *Κακηγορίας*: *Κακολογίας*: *Κακώσεως*: *Κακοτεχνιῶν*: *Κάρπου*: *Καταλύσεως τοῦ δήμου*: *Κατασκοπῆς*: *Κλοπῆς*: *Δεκασμοῦ*: *Δειλίας*: *Δώρων*: *Δωροξενίας*: *Ἐγγύης*: *Ἐνοικίου*: *Ἐπιτριηραρχήματος*: *Ἐπιτροπῆς*: *Ἐξαγωγῆς*: *Ἐξαιρέσεως*: *Ἐξούλης*: *Ἁρπαγῆς*: *Εἱργμοῦ*: *Ἑταιρήσεως*: *Ἱεροσυλίας*: *Ὑποβολῆς*: *Ὕβρεως*: *Λειπομαρτυρίου*: *Λειπονανυτίου*: *Λειποστρατίου*: *Λειποταξίου*: *Μισθοῦ*: *Μισθώσεως οἴκου*: *Μοιχείας*: *Νομίσματος διαφθορᾶς*: *Οἰκίας*: *Παρακαταθήκης*: *Παρανοίας*: *Παρανόμων*: *Παραπρεσβείας*: *Παρεισγραφῆς*: *Φαρμάκων*: *Φόνου*: *Φωρᾶς ἀφανοῦς καὶ μεθημερίνης*: *Φθορᾶς τῶν ἐλευθέρων*: *Προαγωγίας*: *Προδοσίας*: *Προεισφορᾶς*: *Προικός*: *Ψευδεγγραφῆς*: *Ψευδοκλητείας*: *Ψευδομαρτυριῶν*: *Ῥητορική*: *Σκυρία*: *Σίτου*: *Συκοφαντίας*: *Συμβολαίων* or *Συνθηκῶν παραβάσεως*: *Τραύματος ἐκ προνοίας*: *Τυραννίδος*. See DICASTES; JUDICIAL PROCEDURE; and for the Roman actions, ACTIO.

Dicrŏtus (*δίκροτος*). See NAVIS.

Dictaeus. See DICTÉ.

Dictamnum Promontorium. See DICTYNNAEUM PROMONTORIUM.

Dictātor. The Latin term for a magistrate appointed for special emergencies, after auspices duly taken by the consuls on the commission of the Senate. The dictator was never appointed for more than six months. The first instance of the appointment occurred in B.C. 501. The dictator was usually, though not always, chosen from the number of *consulares*, or men who had held the office of consul. No plebeian was elected before B.C. 356. He was always nominated for a particular or specified purpose, on the fulfilment of which he laid down his office. He combined the supreme judicial with the supreme military power, and there was, originally, no appeal against his proceedings, even the veto of the tribunes being powerless against him. He was free from responsibility for his acts, and could therefore not be called to account on the expiration of his term of office, the case of Camillus, who was so impeached, being very peculiar. (See Becker, *Röm. Alterth.* ii. pt. 2, p. 172.) That the dictator was free from subsequent

attack is expressly stated by Dion. Hal. (v. 70, vii. 56), Appian (*B. C.* ii. 23), and others. His insignia were the *sella curulis* and the *toga praetexta*, and he was attended by twenty-four lictors, who represented the lictors of two consuls, and who even in the city bore axes in their bundles of rods, as a sign of unlimited power of life and death. His assistant was the *magister equitum* (master of the horse), who was bound absolutely to obey his commands, and whom he had to nominate immediately after his own election. The original function of the dictator was military; but after B.C. 363 a dictator was occasionally chosen, in the absence of the consuls, for other purposes than dealing with external danger or internal troubles—especially to hold the games or religious festivities. The office gradually passed out of use, though not legally abolished. The last military dictator was appointed in B.C. 206, the last absolutely in B.C. 202. The dictatorships of Sulla and Caesar who was named perpetual dictator not long before his death, were anti-republican and unconstitutional. After Caesar had been murdered, in B.C. 44, the office was abolished forever by a law of Marcus Antonius. See Mommsen, *Römische Staatsrecht*, ii. 133–172; Becker, *Röm. Alterth.* ii. pt. 2, p. 150 foll.

Dicté (Δίκτη). A mountain in the east of Crete, where Zeus is said to have been reared. Hence he bore the surname Dictaeus. The Roman poets frequently employ the adjective Dictaeus as synonymous with Creticus.

Dictionaries. See GLOSSARIUM; LEXICON.

Dictynna (Δίκτυννα or Δίκτυνα). A surname of both Britomartis and Artemis, two divinities who were subsequently identified. The name is connected with δίκτυον, "a hunting-net," and was borne by Britomartis and by Artemis as goddesses of the chase (Herod. iii. 59). See ARTEMIS; BRITOMARTIS.

Dictynnaeum or **Dictamnum Promontorium.** A promontory on the northern coast of Crete, towards the northwest. This promontory, answering to the Psacum Promontorium of Ptolemy, forms the termination of a chain called Tityrus by Strabo. On its summit was placed a celebrated temple of the nymph Britomartis or Dictynna (Diod. Sic. v. 76). See DICTYNNA.

Dictynnia (τὰ Δικτύννια). A festival with sacrifices, celebrated at Cydonia in Crete, in honour of Artemis, surnamed Δίκτυννα, from δίκτυον, "a hunter's net" (Diod. Sic. v. 76). Particulars respecting its celebration are not known. Artemis Δίκτυννα was also worshipped at Sparta (Pausan. iii. 12, § 7) and at Ambrysos in Phocis (Pausan. x. 36, § 3).

Dictys (Δίκτυς), called CRETENSIS. A Cretan, said to have accompanied Idomeneus to the Trojan War, and to have written a history of that contest. This work (*Ephemeris Belli Troiani*), according to the account that has come down to us, was discovered in the reign of Nero, in a tomb near Cnossus, which was laid open by an earthquake. It was asserted to have been written in Phœnician on bark, and translated into Greek by one Eupraxides or Eupraxis. We have a pretended Latin version by one C. Septimius, who probably lived in the time of the emperor Diocletian. The work of Septimius contains the first five books, with an abridgment of the remainder. This work is a part of the fictitious literature that sprang up in the first century of the Christian era, and, though worthless except as a literary curiosity, it was an important source of the romances of the Middle Ages. (See DARES). Good editions are those of Dederich (Bonn, 1832–37), and Meister (Leipzig, 1872). See Dunger, *Dictys-Septimius: über die ursprüngliche Abfassung und die Quellen der Ephemeris* (Dresden, 1878).

Didascalia (διδασκαλία). (1) The performance of a drama. (2) The pieces brought forward for performance at a dramatic entertainment. (3) A board hung up in the theatre, with short notices as to the time and place of the contest, the competing poets, their plays and other successes, perhaps also the *choregi*, and the most celebrated actors. These documents, so important for the history of the drama, were first collected and arranged by Aristotle, whose example was followed by the Alexandrian scholars Callimachus, Aristophanes of Byzantium, and others. From these writings, also called *didascaliae*, but now unfortunately lost, come the scanty notices preserved by grammarians and scholiasts upon the particular tragedies and comedies. Following the example of the Greeks, the Romans provided the dramas of their own poets with *didascaliae*, as for instance those attached to the comedies of Terence and the *Stichus* of Plautus.

Didius Salvius Iuliānus. A Roman who bought the Roman Empire from the praetorian guards, when they put up the Empire for sale after the death of Pertinax, A.D. 193. The price paid was 25,000 sesterces ($1000) to each soldier. After reigning for two months (March 28 to June 1), he was murdered by the soldiers while Severus was marching against the city. His life was written by Spartianus.

Dido (Διδώ), also called ELISSA, the reputed founder of Carthage. She was a daughter of a Tyrian king, Belus, Agenor, or Mutgo, and sister of Pygmalion, who succeeded to the crown after the death of his father. Dido was married to her wealthy uncle, Acerbas or Sichaeus, who was murdered by Pygmalion. Upon this, Dido secretly sailed from Tyre with his treasures, accompanied by some noble Tyrians, and passed over to Africa. Here she purchased as much land as might be enclosed with the hide of a bull, but she ordered the hide to be cut up into the thinnest possible strips, and with them she surrounded a spot on which she built a citadel called Byrsa (from βύρσα, "bull's-hide"). Around this fort the city of Carthage arose and soon became a powerful and flourishing place. The neighbouring king, Hiarbas, jealous of the prosperity of the new city, demanded the hand of Dido in marriage, threatening Carthage with war in case of refusal. Dido had vowed eternal fidelity to her late husband; but seeing that the Carthaginians expected her to comply with the demands of Hiarbas, she pretended to yield to their wishes, and under pretence of soothing the manes of Acerbas by expiatory sacrifices she erected a funeral pile, on which she stabbed herself in presence of her people. After her death she was worshipped by the Carthaginians as a divinity. Vergil has inserted in his *Aeneid* the legend of Dido, with various modifications. According to the common chronology, there was an interval of more than

300 years between the capture of Troy (B.C. 1184) and the foundation of Carthage (B.C. 853); but Vergil, nevertheless, makes Dido a contemporary of Aeneas, with whom she falls in love on his arrival in Africa. When Aeneas hastened to seek the new home which the gods had promised him, Dido, in despair, destroyed herself on a funeral pile. She was worshipped at Carthage and may be identified with Inno Caelestis, the Roman representative of the Phœnician Astarté. See Verg. *Aen.* bks. i.–iv. and vi.; and the article AENEAS.

Didrachmon (*δίδραχμον*). See DRACHMA.

Didŭma (*τὰ Δίδυμα*). See BRANCHIDAE.

Didŭmus (*Δίδυμος*). A famous grammarian, the son of a seller of fish at Alexandria, who was born in the consulship of Antonius and Cicero, B.C. 63, and flourished in the reign of Augustus. Macrobius calls him the greatest grammarian of his own or any other time (*Saturn.* v. 18, 9). According to Athenaeus (iv. 139), he published 3500 volumes, and had written so much that he was called "the forgetter of books" (*βιβλιολάθας*), for he often himself forgot what he had written; and also "the man with brazen bowels" (*χαλκέντερος*), from his unwearied industry. He wrote, among other things, commentaries on Hesiod, Homer, Pindar, Bacchylides, Aeschylus, Sophocles, Euripides, Cratinus, Eupolis, Aristophanes, Menander, Antiphon, Isaeus, Hyperides, Aeschines, Demosthenes, and Thucydides; on Ion; and also on the plays of Phrynichus; several treatises against Iuba, king of Mauretania; a book on the corruption of style; and a great number of historical and antiquarian treatises. The most important production of Didymus was his very learned treatise on the edition of Homer by Aristarchus (q. v.), parts of which are preserved in the Venetian scholia on Homer. His lexical works, in fact, were the source of innumerable lexica, scholia, etc. The collection of proverbs extant under the name of Zenobius was partly taken from a previous collection made by Didymus. The fragments of Didymus may be found in the collection by M. Schmidt (Leipzig, 1854). See the account of Didymus in Wilamowitz, Eurip. *Heracles*, i. 157–168; and Susemihl, *Geschichte d. griech. Lit.* ii. 195–210, 688 foll. (1892). See DIDASCALIA; SCHOLIUM.

Diefenbach, LORENZ. A celebrated German philologist, born at Ostheim, in the Grand Duchy of Hesse, July 29th, 1806. He studied theology and philology at Giessen, and after travelling extensively, was settled as pastor and librarian at Solme-Laubach, and in 1848 at Frankfort-on-the-Main. Here, from 1865 until 1876, he was the second librarian to the city. A writer and scholar of much versatility, he produced a large number of works in general literature, including verse and prose fiction, besides the famous books on linguistic topics whereby he will be longest remembered. These are *Celtica*, 3 vols. (1840); *Vergleichendes Wörterbuch der Gothischen Sprache*, 2 vols. (1846–51); *Glossarium Latino-Germanicum Mediae et Infimae Aetatis* (1857), being a supplement to the great work of Ducange (q. v.); and *Origines Europae*, 2 vols. (1874), completed by Wülcker in 1885. Diefenbach died at Darmstadt, March 28, 1883.

Diengyēsis (*διεγγύησις*). See ENGYÉ.

Dies. The ancients distinguished (1) *dies civilis* (*νυχθήμερον*), the time in which the sun apparently completed a course around the earth, including thus both night and day; and (2) *dies naturalis* or the time between the rising and the setting of the sun. The civil day began with the Athenians at the setting of the sun; with the Romans (as with the Egyptians and Hipparchus) at midnight; with the Babylonians at the rising of the sun, and with the Umbrians at mid-day (Macrob. *Saturn.* i. 3; Gell. iii. 2).

At the time of the Homeric poems, the natural day was divided into three parts (*Il.* xxi. 111). The first, called *ἠώς*, began with sunrise and comprehended the whole space of time during which light seemed to be increasing—i. e. till mid-day (*Il.* viii. 66, ix. 84; *Od.* ix. 56). The second part was called *μέσον ἦμαρ* or mid-day, during which the sun was thought to stand still (Hermias, *ad* Plat. *Phaedr.* p. 342). The third part bore the name of *δείλη* or *δείελον ἦμαρ* (*Od.* xvii. 606; cf. Buttman's *Lexilog.* ii. n. 95), which derived its name from the increased warmth of the atmosphere. The last part of the *δείλη* was sometimes designated by the words *ποτὶ ἕσπερα* or *βουλυτός* (*Od.* xvii. 191; *Il.* xvi. 779).

The first and last of the divisions made at the time of Homer were afterwards subdivided into two parts. The earlier part of the morning was termed *πρωΐ* or *πρῳ τῆς ἡμέρας*; the later—i. e. from 9 or 10 till noon—*πληθούσης τῆς ἀγορᾶς* or *περὶ πλήθουσαν ἀγορὰν*. The *μέσον ἦμαρ* of Homer was afterwards expressed by *μεσημβρία*, *μέσον ἡμέρας*, or *μέση ἡμέρα*, and comprehended, as before, the middle of the day, when the sun seemed neither to rise nor to decline. The two parts of the afternoon were called *δείλη πρωΐη* or *πρωΐα*, and *δείλη ὀψίη* or *ὀψία*. This division continued to be observed down to the latest period of Grecian history, though another more accurate division, and one more adapted to the purposes of common life, was introduced at an early period; for Anaximander, or according to others, Anaximenes, is said to have made the Greeks acquainted with the use of the Babylonian chronometer or sundial (called *πόλος* or *ὡρολόγιον*, sometimes with the epithet *σκιοθηρικόν* or *ἡλιαμάνδρον*), by means of which the natural day was divided into twelve equal spaces of time. These spaces were, of course, longer or shorter according to the various seasons of the year. The name hours (*ὧραι*), however, did not come into general use till a very late period, and the difference between natural and equinoctial hours was first observed by the Alexandrian astronomers. See Pollux, *Onom.* i. 68.

During the early ages of the history of Rome, the natural phenomena of increasing light and darkness formed with the Romans, as with the Greeks, the standard of division, as we see from the vague expressions in Censorinus (*De Die Nat.* 24). In the Twelve Tables only the rising and the setting of the sun and mid-day (*meridies*) were mentioned as the parts into which the day was then divided. Varro (*L. L.* vi. 4, 5) and Isidorus (*Orig.* v. 30 and 31) likewise distinguished three parts of the day—viz. *mane*, *meridies*, and *suprema*, sc. *tempestas*, after which no assembly could be held in the Forum.

But the division of the day most generally observed by the Romans was that into *tempus antemeridianum* and *pomeridianum*, the *meridies* itself being considered only as a point at which the one

ended and the other commenced. As it was of importance that this moment should be known, an officer (see ACCENSI) of the consuls was directed to proclaim the time of mid-day, when from the Curia he saw the sun standing between the Rostra and the Graecostasis. The division of the day into twelve equal spaces, which, here as in Greece, were shorter in winter than in summer, was adopted at the time when artificial means of measuring time were introduced among the Romans from Greece. This was about the year B.C. 293, when L. Papirius Cursor, before the war with Pyrrhus, brought to Rome an instrument called *solarium horologium*, or simply *solarium* (Plaut. *ap. Gellium*, iii. 3, § 5; Plin. *H. N.* vii. § 212). In B.C. 263, M. Valerius Messala brought one which he had taken at the capture of Catina; and although this was incorrect, having been constructed for a place 4° farther south than Rome, it was in use for 99 years before the error was discovered. In B.C. 164, the censor Q. Marcius Philippus had a more exact sundial constructed; but the time was still unknown in cloudy weather. Scipio Nasica, therefore, erected in B.C. 159 a public clepsydra, which indicated the hours of the night as well as of the day (Censor. c. 23). Before the erection of a clepsydra it was customary for one of the subordinate officers of the praetor to proclaim the third, sixth, and ninth hours; which shows that the day was, like the night, divided into four parts, each consisting of three hours. In daily life numerous terms were in use to denote the different parts of the day, mostly of a general and somewhat vague character. (Cf. Varr. *L. L.* vi. 4–7; Servius on *Aen.* ii. 268; iii. 587; Isid. *Orig.* v. 31, 32.) See, also, the article HOROLOGIUM.

All the days of the year were, according to different points of view, divided by the Romans into different classes. For the purpose of the administration of justice and of holding assemblies of the people all the days were divided into *dies fasti*, *dies nefasti*, and *dies* partly *fasti*, partly *nefasti*.

1. *Dies fasti*, in the wider sense, were days on which legal and political business could be lawfully transacted. They were divided into:

(*a*) *Dies fasti*, in the narrower sense, marked with F in the calendars. On these legal business could be conducted (Ovid, *Fast.* i. 48, *fastus erit per quem lege licebit agi;* Varr. *L. L.* vi. 29, *dies fasti per quos praetoribus omnia verba sine piaculo licet fari*). The word is derived by the ancients from *fari;* but, although the root is undoubtedly the same, the more immediate connection is with *fas*.

(*b*) *Dies comitiales*, days on which meetings of the people could legally be held, and on which, if there was no meeting convened, courts could be opened (Macrob. *Saturn.* i. 16).

These days are marked C in the calendar.

2. *Dies nefasti* were days on which no legal or political business could be done (Varr. *L. L.* vi. 30). These are again divided into two quite distinct classes:

(*a*) *Dies nefasti* or *feriati*, on which no business could be done because the day was sacred to some festival. These are marked N' in the calendars. This sign was commonly interpreted *nefastus parte* or *nefastus principio*, and was explained to mean that the day was one during the earlier part of which no business could be done. But Mommsen (*Chronol.* p. 220; *C. I. L.* i. 366) showed that this view was quite untenable, and explains the sign to be, like M' when used as an abbreviation for Manius, a modification of the archaic M with five strokes (ᴍ).

(*b*) *Dies religiosi* or *vitiosi*, sometimes called *atri*, marked in the calendars by R. These were unlucky days, which had been declared to be such by a decree of the Senate in consequence of some disaster which had taken place upon them. All the *dies postriduani* were included under this head —i. e. the days after the Kalends, the Nones, and the Ides—because these were believed to have been especially unfortunate (Ovid, *Fast.* i. 59, 60). On these days it was not only unlawful to transact any legal or political business, but it was also unlucky to begin any affair of importance. Cf. Gell. iv. 9, 5.

3. Days partly *fasti* and partly not, including:

(*a*) *Dies intercisi*, marked in the calendars by EN, for *endotercisi* (*endo* being an archaic form of *in*, as in *endoperator*). On these days a victim was sacrificed in the morning and the *exta* offered in the evening. Between the sacrifice and the offering the day was *fastus;* before the former and after the latter it was *nefastus* (Varr. *L. L.* vi. 31; Ovid, *Fast.* i. 49).

(*b*) *Dies fissi*, three in number. To two of these, March 24 and May 24, are prefixed the letters Q. R. C. F.—i. e. *quando rex* (*sacrorum*) *comitiavit, fas*. These days were, even in ancient times, confused with the *Regifugium*—i. e. February 24—and the letters were wrongly interpreted *quando rex comitio fugit*. To the third, June 15, is prefixed Q. ST. D. F.—i. e. *quando stercus delatum fas;* on this day the temple of Vesta was solemnly cleansed by the Vestals, and the filth carried away or thrown into the Tiber (Ovid, *Fast.* vi. 707), no other business being permitted on this day.

Mommsen (*C. I. L.* i. p. 373) calculates that the year contained 45 *dies fasti*, 194 *dies comitiales*, 48 *dies nefasti* or *feriati*, 57 *dies religiosi*, 8 *dies intercisi*, and 3 *dies fissi*.

Another division of the days of the year was of a purely religious character, with which naturally the former division to a certain extent coincided in a city so dominated by religious scruples as Rome:

1. *Dies festi*, on which the gods were honoured by (a) *sacrificia*, (b) *epulae*, (c) *ludi*, (d) *feriae*. See FERIAE.

2. *Dies profesti*, ordinary working-days.

3. *Dies intercisi*, of a mixed character.

For the NUNDINAE, see the article with that title.

Diespĭter. See IUPITER.

Diet. See DIAETETICA.

Diffareatio. See DIVORTIUM.

Digamma (δίγαμμα). A name given by grammarians of the first century to Van, the sixth letter of the early Greek alphabet, but which in the classical had ceased to be used and was known only by inscriptions. The digamma ("double gamma") gets its name from its form ϝ or ϝ. Its sound was originally something like that of English *w*. Its form in the hieratic Egyptian was ; in the ancient Phœnician, ; the square Hebrew, . It is found in Peloponnesian inscriptions as late as the sixth century B.C., but it had disappeared from the Ionic or Eastern Greek alphabet before the middle of the seventh century B.C., being retained only as a numeral = 6. From the Chalcidian or Western alphabet it was transmitted to Italy, re-

taining its position as the sixth letter, but acquiring the sound of *F*, a labio-dental fricative. See ALPHABET.

That its influence remained after it ceased to be written, is shown by the fact that in the Homeric poems it prevents elision where a final vowel stands before a word which originally had the digamma (e. g. φίλα ϝείματα δύσω). (See DIALECTS.) Too much was made of this fact at one time, and Mr. Payne Knight even published a text of Homer with the digamma restored, a part of this text being reprinted in this country by Dr. Charles Anthon in his edition of the *Iliad*. But more recent scholarship shows that many of the supposed instances are not those of words that originally were digammated, but which rather once had an initial spirant, *s* or *j*—e. g. εἰς ἅλα (σ) ἅλτο: ἔτι γὰρ (σ) ἔχον. See Hadley's *Essays*, pp. 56–80 (1873).

Words which finally lost the digamma in Greek still often show it in the cognate languages—e. g. οἶκος, Lat. *vicus*; οἶνος, Lat. *vinum*; ὀΐς (ὀϝις), Lat. *ovis*; ῥήγνυμι, Lat. *frango*; ἔργον, Eng. work. In Laconian it frequently became β—e. g. βάνναξ for ϝάναξ, βέργον for ϝέργον, etc.

The word δίγαμμα is not found earlier than the first century A.D., when it occurs in the grammarians. Dionysius of Halicarnassus describes it, but gives it no name (i. 20). Terentianus Maurus calls it δίγαμμος *littera* (163 K). Macrobius uses the word δίγαμμον (sc. στοιχεῖον) (*De Vero.* vi. 13). Quintilian (i. 7, 27) calls it *Aeolica littera* (cf. i. 4, 7), but it is not found in the later Lesbian inscriptions, and in Alcaeus and Sappho it is represented by β before ρ (e. g. βράκος for the Homeric ῥάκος = ϝράκος). See Monro, *Homeric Grammar* (1882); and King and Cookson, *Principles of Sound and Inflexion*, pp. 166–171 (Oxford, 1888).

Digentia. The modern Licenza; a small stream in Latium, beautifully cool and clear, flowing into the Anio, through the Sabine farm of Horace.

Digesta. See CORPUS IURIS CIVILIS; PANDECTAE.

Digitalia. See MANICA.

Digĭtus. See PES.

Diĭpolĭa (τὰ Διῖπόλια, Διῖπόλεια, or Διπόλια). A festival celebrated in Athens on the 14th Scirophorion (June to July) to Zeus (Aristoph. *Pax*, 420) as the protector of the city. It was also called Buphonia, from the sacrifice of an ox connected with it. A labouring ox was led to the altar of Zeus in the Acropolis, which was strewn with wheat and barley. As soon as the ox touched the consecrated grain he was punished by a blow on the neck from an axe, delivered by a priest of a particular family, who instantly threw away the axe and took to flight. In his absence the axe was brought to judgment in the Prytaneum, and condemned, as a thing polluted by murder, to be thrown into the sea. To kill a labouring ox, the trusty helper of man, was rigidly forbidden by custom. In the exceptional sacrifice of one at this festival the ancient custom may be regarded as on the one hand excusing the slaughter, and on the other insisting that it was, nevertheless, equivalent to a murder.

Dikes. See MOLES.

Dilectus. The levying of soldiers for military service among the Romans. In the republican age all the citizens who were liable to service assembled in the Capitol on the day previously announced by the consuls in their *edictum*, or proclamation. The twenty-four *tribuni militum* were first divided among the four legions to be levied. Then one of the tribes was chosen by lot, and the presence of the citizens ascertained by calling the names according to the lists of the several tribes. The calling was always opened with names of good omen. (See OMEN.) If a man did not appear he would be punished, according to circumstances, by a fine, confiscation of property, corporal punishment, even by being sold into slavery. Four men of equal age and bodily capacity were ordered to come forward, and were distributed among the four legions; then another four, and so on, so that each legion got men of equal quality. As the proceeding was the same with the other tribes, each legion had a quarter of the levy for each tribe. No one man had exemption (*vacatio*) from service unless he was over forty-six years of age, or had served the number of campaigns prescribed by law—twenty in the infantry, ten in the cavalry—or held a city office or priesthood, or had a temporary or perpetual dispensation granted on account of special business of State. In ancient times the levy of the cavalry followed that of the infantry, in later times it preceded it. On the oath taken after the levy, see SACRAMENTUM.

About the year B.C. 100, Marius procured the admission of the *capite censi*, or classes without property, to military service. (See PROLETARII.) After this the legions were chiefly made up out of this class by enlistment; and though the liability to common military service still existed for all citizens, the wealthy citizens strove to relieve themselves of it, the more so as after Marius the time of service was extended from twenty campaigns to twenty years. In B.C. 89, Roman citizenship was extended to all the inhabitants of Italy, and all, therefore, became liable to service. The levies were, in consequence, not held exclusively in Rome, but in all Italy by *conquisitores*. These officials, though they continued to use the official lists of qualified persons, assumed more and more the character of recruiting officers. They were ready to grant the *vacatio*, or exemption, for money or favour, and anxious to get hold of volunteers by holding out promises. The legal liability to military service continued to exist in imperial times, but after the time of Augustus it was only enforced in regard to the garrison at Rome and on occasions of special necessity. The army had become a standing one, and even outside of Italy, except when a special levy of new legions was made, the vacancies caused by the departure of the soldiers who had served their time were filled up by volunteers. The levy was carried out by imperial commissioners (*dilectatores*), whose business it was to test the qualifications of the recruits. These were, Roman citizenship—for only citizens were allowed to serve, whether in the legions or in the guard and other garrison cohorts of Rome (*cohortes urbanae*)—physical capacity, and a certain height, the average of which was 5 feet 10 inches under the Empire. For the republican age we have no information on this point. See EXERCITUS.

Dimăchae (διμάχαι). Macedonian cavalry, who also fought on foot when ordered. See Pollux, i. 132.

Dimachaeri (διμάχαιροι). See GLADIATORES.

Diminutio Capĭtis. See DEMINUTIO CAPITIS.

Dinarchus (Δείναρχος). One of the ten Greek orators, for the explanation of whose orations Harpocration compiled his lexicon. (See CANON ALEXANDRINUS.) He was a Corinthian by birth, but settled at Athens and became intimate with Theophrastus and Demetrius Phalereus. Dionysius of Halicarnassus fixes his birth at B.C. 361. The time of his highest reputation was after the death of Alexander, when Demosthenes and other great orators were dead or banished. He seems to have made a living by writing speeches for those who were in need of them. Having always been a friend to the aristocratic party, he was involved in a charge of conspiracy against the democracy and withdrew to Chalcis in Euboea. He was allowed to return to Athens after an absence of fifteen years. On his arrival, Dinarchus lodged with one Proxenus, an Athenian, a friend of his, who, however, if the story be true, robbed the old man of his money. Dinarchus brought an action against him, and, for the first time in his life, made his appearance in a court of justice. The charge against Proxenus, which is drawn up with a kind of legal formality, is preserved by Dionysius of Halicarnassus. Of the numerous orations of Dinarchus, only three remain, and these are not entitled to any very high praise. One of them is against Demosthenes, touching the affair of Harpalus. The best MSS. of Dinarchus are the Codex Cripsianus and the Codex Oxoniensis. The extant orations of Dinarchus are found in the usual collections of the Attic orators, especially Baiter and Sauppe's *Oratores Attici;* and an edition by Thalheim (1887); elaborate commentary by Mätzner (1842).

Dindorf. (1) KARL WILHELM. A celebrated Hellenist, son of Gottlieb Immanuel Dindorf, and born January 2d, 1802, at Leipzig, where his father was Professor of Oriental Languages in the University. There the young Dindorf pursued his own studies in classical philology under Gottfried Hermann and C. D. Beck. In 1827, he received a call to the University of Berlin, which he declined, but in the following year accepted the title of Professor Extraordinarius at Leipzig. This he held until 1833, when he resigned it in order to devote himself entirely to research. For fifty years he continued to labour in the line of Greek and especially upon the dramatic poetry of Greece, and his contributions are of the very greatest value to modern scholarship. He died August 1st, 1883.

The most important works of Dindorf's long and productive labours are vols. vii.–xiii. of the great Invernizzi-Beck edition of Aristophanes (1820–34); a separate edition of Aristophanes, with notes and scholia (1835–39); of Aeschylus (1841–51); of Euripides (1834–63); an annotated edition of Sophocles (1832–36); a second volume of scholia to Sophocles, edited by Elmsley (1852); an edition of Demosthenes, with notes and scholia (1846–51); a work on the metres of Aeschylus, Sophocles, Euripides, and Aristophanes (1842); lexicons to Sophocles and Aeschylus (1873–76); a text of Homer (1855–56); the scholia to the *Odyssey* (1855), and to the *Iliad* (1875–77). In collaboration with Hase and his brother, Ludwig Dindorf, he edited the *Thesaurus Graecae Linguae* of Stephanus (1831–65). See Bursian, *Geschichte der class. Philologie* (Munich, 1883), pp. 861–870.

(2) LUDWIG AUGUST, brother of the preceding, born January 3d, 1805, was a classical scholar of some eminence. He collaborated with his brother and C. B. Hase upon the *Thesaurus Graecae Linguae* of Stephanus (9 vols. Paris, 1831–65); and published, independently, critical editions of Xenophon, Diodorus Siculus, Pausanias, Polybius, Dio Cassius, Zonaras, Hesiod, Euripides, and the *Historici Graeci Minores*, besides a work on the chronography of John Malelas, etc. He died September 6th, 1871.

Dindymēné (Δινδυμηνή). See DINDYMUS.

Dindȳmus (Δίνδυμος) or **Dindȳma.** (1) A mountain in Phrygia on the frontiers of Galatia, near the town Pessinus, sacred to Cybelé, the mother of the gods, who is hence called Dindymené. (2) A mountain in Mysia, near Cyzicus, also sacred to Cybelé. See RHEA.

Dinia. A town of Gallia Narbonensis, and the capital of the Bodiontici. It is now Digne.

Dinocrătes (Δεινοκράτης). A very celebrated Macedonian architect, who offered to cut Mount Athos into a statue of Alexander. (See ATHOS.) That monarch took him to Egypt, and employed him in several works of art. Ptolemy Philadelphus directed him to construct a temple for his queen, Arsinoë, after her death; and the intention was to have the ceiling of lodestone and the statue of iron, in order that the latter might appear to be suspended in the air. The death of the artist himself frustrated the undertaking (Plin. *H. N.* xxxiv. 42). See EPHESUS, p. 599.

Dinostrătus (Δεινοστράτος). A famous mathematician of the Platonic school, the brother of Menechares, and a disciple of Plato. Pursuing the steps of his brother, who amplified the theory of conic sections, Dinostratus is said to have made many mathematical discoveries; but he is particularly distinguished as the inventor of the *quadratrix*, though there is some reason for ascribing the original invention of this curve to Hippias of Elea (Proclus, *Comment. in Eucl.* ii. 4).

Dio. See DION.

Diobŏlon (διώβολον). A small coin of two obols (see DRACHMA), which was given to each Athenian citizen during the festivals to pay for his seat in the theatre, whence the gift was called διωβελία (Xen. *Hell.* i. 7, § 2; Aristot. *Pol.* ii. 7, § 19). In Plautus the adjective *diobolaris* signifies anything very cheap or mean, like "tuppenny" in English.

Diocaesarēa (Διοκαισάρεια) (more anciently SEPPHŌRIS [Σεπφώρις]) in Galilaea was a small place until Herodes Antipas made it the capital of Galilaea, under the name of Diocaesarea.

Diocléa (Δοκλέα). A town of Dalmatia, the birthplace, according to some, of the emperor Diocletian (Aurel. Vict. *Epit.* 54).

Diocletian, EDICT OF. An edict published by the emperor Diocletian about A.D. 303, directing those engaged in the sale of provisions not to exceed certain fixed prices in times of scarcity. It is preserved in an inscription in Greek and Latin on the outer wall of the *cella* of a temple at Stratonicea (Eski-hissar) in Caria. It states the price of many varieties of provisions, and these inform us of their relative value at the time. The provisions specified include not only the ordinary food of the people, but also a number of articles of luxury. Thus mention is made of several kinds

of honey, of hams, sausages, salt and fresh-water fish, asparagus and beans, and even *pernae Menapicae* (Westphalian hams). At the time when the edict was published the *denarius* was obviously much reduced in value, that coin appearing as the equivalent of a single oyster. The inscription was first copied by Sherard in 1709; it has been elaborately edited by M. Waddington, with new fragments and a commentary, 1864; and by Mommsen in the third volume of the *Corpus Inscriptionum Latinarum*. Portions of the Greek copy and the Latin preamble were found at Plataea in 1888–89 during the explorations of the American School of Classical Archæology. In 1890, during the excavations of the British School of Archæology, several hundred lines of the Greek version of the decree were discovered at Megalopolis, including a list of pigments with their prices.

Diocletianopŏlis (Διοκλητιανούπολις). A city of Thrace, so called in honour of Diocletian. Its site is not known. See CELETRUM.

Diocletiānus, GAIUS VALERIUS IOVIUS. A celebrated Roman emperor, born of an obscure family in Dalmatia at the town of Dioclea, from which he derived his first name, which was probably Docles, afterwards lengthened to the more harmonious Greek form of Diocles, and at length, after his accession to the Empire, to the Roman form of Diocletianus. He likewise, on this occasion, assumed the patrician name of Valerius. Some, however, make him to have been born at Salona. His birth-year is also differently given. The common account says A.D. 245, but other statements make him ten years older. He was first a common soldier, and by merit and success gradually rose to rank, serving in Gaul and in Moesia under Probus, and being present at the campaign against the Persians when Carus perished in so mysterious a manner. He commanded the household or imperial body-guard when young Numerianus, the son of Carus, was secretly put to death by Aper, his father-in-law, while travelling in a litter on account of illness, on the return of the army from Persia. The death of Numerianus being discovered, after several days, by the soldiers near Chalcedon, they arrested Aper and proclaimed Diocletian emperor, who, addressing the army from his tribunal in the camp, protested his innocence of the death of Numerianus, and then, upbraiding Aper for the crime, plunged his sword into his body. Diocletian made his solemn entry into Nicomedia in September, A.D. 284, and afterwards chose this town for his favourite residence. Carinus, the other son of Carus, having collected a force to oppose Diocletian, the two armies met at Margum in Moesia, where the soldiers of Carinus had the advantage at first, but Carinus himself having been slain by one of his own officers, both armies joined in acknowledging Diocletian emperor, A.D. 285. Diocletian was generous after his victory, and, contrary to the common practice, there were no executions, proscriptions, or confiscations of property. He even retained most of the officers of Carinus in their places. Diocletian, on assuming the imperial power, found the Empire assailed in various quarters, but his talents and energy soon succeeded in counteracting these evils. In the year 286, he chose his old friend Maximian, a brave, but rude and uncultivated soldier, as his colleague, and it is to the credit of both that the latter continued ever after faithful to Diocletian and willing to follow his advice. Maximian was stationed in Gaul, and on the German frontier, to repel invasion; Diocletian resided chiefly in the East, to watch the Persians, though he appears to have visited Rome in the early part of his reign. After the lapse of a few years Diocletian thought it necessary, in consequence of invasions and revolts in different parts of the Empire, to increase the number of his colleagues. On the 1st of March, 292, or, according to some, 291, he appointed Galerius a Caesar, and Maximian, at the same time, adopted, on his part,

Coin of Diocletian.

Constantius Chlorus. The two Caesars repudiated their respective wives; Galerius married Valeria, Diocletian's daughter, and Constantius married Theodora, daughter of Maximian. The two Caesars remained subordinate to the two Augusti, though each of the four was intrusted with the administration of a part of the Empire. Diocletian kept to himself Asia and Egypt; Maximian had Italy and Africa; Galerius, Thrace and Illyricum; and Constantius, Gaul and Spain. But it was rather an administrative than a political division. At the head of the edicts of each prince were put the names of all four, beginning with that of Diocletian. Diocletian resorted to this arrangement probably as much for reasons of internal as of external policy. By fixing upon three colleagues, one in each of the great divisions of the Empire, each having his army, and all mutually checking one another, Diocletian put a stop to military insolence and anarchy, though another danger remained—that of disputes and wars between the various sharers of the imperial power.

The new Caesars justified Diocletian's expectations. Successful wars were waged in different quarters of the Empire; and though Galerius at first met with a defeat from Narses, king of Persia, yet, in the following year, he gave the Persians a terrible overthrow. Narses sued for peace, which was granted by Diocletian, on condition of the Persians giving up all the territory on the right or western bank of the Tigris. This peace was concluded in 297, and lasted forty years. At the same time Diocletian marched into Egypt against Achillaeus, whom he besieged in Alexandria, which he took after a siege of eight months, when the usurper and his chief adherents were put to death. Diocletian is said to have behaved on this occasion with unusual sternness, several towns of Egypt, among others Busiris and Coptos, being destroyed. For several years after this the Empire enjoyed repose, and Diocletian and his colleagues were chiefly employed in framing laws and administrative regulations and in constructing forts on the frontiers. Diocletian kept a splendid court at Nicomedia, which town he embellished with numerous structures. He, or rather Maximian by his order, caused the magnificent Thermae

at Rome to be built, the remains of which still bear Diocletian's name, and which contained, besides the baths, a library, a museum, and other establishments.

In February, 303, Diocletian issued an edict against the Christians, ordering their churches to be razed, their books to be burned, and all Christians to be dismissed from offices civil or military—with other penalties, exclusive, however, of death. Various causes have been assigned for this measure. It is known that Galerius had always been hostile to the Christians, while Diocletian had openly favoured them, and had employed them in his armies and about his person; and Eusebius speaks of the prosperity, security, and protection which they enjoyed under his reign. They had churches in most towns, and one at Nicomedia, in particular, under the very eye of the emperor. Just before the edict was issued, Galerius had repaired to Nicomedia to induce Diocletian to proscribe the Christians. He filled the emperor's mind with reports of conspiracies and seditions, and, aided by the artifices of the heathen priesthood, was at last successful. The barbarities that followed upon the issuing of the edict above referred to are beyond belief. Malicious ingenuity was racked to the utmost to devise tortures for the persecuted followers of Jesus. For the space of ten years did this persecution rage with scarcely mitigated horrors; and such multitudes were massacred in all parts of the Empire that at last the imperial murderers ventured to erect a triumphal column, bearing the barbarously boastful, yet false inscription, that they had extinguished the Christian name and superstition and restored the worship of the gods to its former purity and splendour. This was the last persecution under the Roman Empire.

In November, 303, Diocletian repaired to Rome, where he and Maximian enjoyed the honour of a triumph, followed by festive games. This was the last triumph that Rome saw. The populace of that city complained of the economy of Diocletian on that occasion, and so offended him by their gibes and sarcasms that he left Rome abruptly, in the month of December, in very cold weather. A long illness ensued, which confined him at Nicomedia; and soon after his recovery he was visited by Galerius, who persuaded and almost forced him to abdicate. According to others, however, Diocletian did so spontaneously. Setting off for Salona, in Dalmatia, he built himself, near this place, an extensive palace by the sea-shore, in which he lived for the rest of his life, respected by the other emperors, without cares and without regret. At the same time that Diocletian abdicated at Nicomedia, Maximian, according to an agreement between them, performed a similar ceremony at Milan. Maximian retired to his seat in Lucania; but, not being endowed with the firmness of Diocletian, he tried some time after to recover his former power, and wrote to his old colleague to induce him to do the same. "Were you but to come to Salona," answered Diocletian, "and see the vegetables which I raise in my garden with my own hands, you would no longer talk to me of empire." Diocletian died May 1, 313. See the studies by Preuss (1868) and Mason (1876).

Diodōrus (*Διόδωρος*). (1) An historian, surnamed SICŬLUS, because born at Agyrium in Sicily, and the contemporary of Iulius Caesar and Augustus. Our principal data for the events of his life are derived from his own work. In early life he travelled into Asia, Africa, and Europe, and on his return established himself at Rome, where he published a general history, in forty books, under the title of *Βιβλιοθήκη Ἱστορική*, or Historical Library. To this labour he devoted thirty years of his life. The history comprehended a period of 1138 years, besides the time preceding the Trojan War, and was carried down to the end of Caesar's Gallic war. His work was written after the death of Caesar. The first six books were devoted to the fabulous history anterior to the war of Troy, and of these the three former to the antiquities of barbarian States, the three latter to the archæology of the Greeks. But the historian, though treating of the fabulous history of the barbarians in the first three books, enters into an account of their manners and usages, and carries down the history of these nations to a point of time posterior to the Trojan War. Thus, in the first book he gives a sketch of Egyptian history from the reign of Menes to Amasis. In the eleven following books he details the different events which happened between the Trojan War and the death of Alexander the Great; while the remaining twenty-three books contain the history of the world down to the Gallic War and the conquest of Britain. We have only a small part remaining of this vast compilation—namely, the first five books; then from the eleventh to the twentieth, both inclusive; and, finally, fragments of the other books from the sixth to the tenth inclusive, and also of the last twenty. These rescued portions we owe to Eusebius; to John Malalas, Georgius Syncellus, and other writers of the Lower Empire, who have cited them in the course of their own works; but, above all, to the authors of the "Extracts respecting Embassies" and of the "Extracts respecting Virtues and Vices." We are indebted also for a part of them to the patriarch Photius, who has inserted in his *Myriobiblon* extracts from several of the books, from the thirty-first to the thirty-third, and from the thirty-sixth to the thirty-eighth and fortieth. Important additions have also been made from MSS. in the Vatican Library.

A great advantage possessed by Diodorus over most of the ancient historians is his indicating the order of time, though it must be acknowledged at the same time that his chronology offers occasional difficulties and often needs educing. Diodorus, who wrote at Rome, and at a period when the dominion of that city extended over the greater part of the civilized world, arranges his narrative in accordance with the Roman calendar and consular *fasti;* but he frequently adds the names of the Athenian archons who were contemporaneous.

With regard to the historical value of the work itself and the merits of the author, the most varying opinions have been entertained by modern writers. The principal fault of Diodorus seems to have been the too great extent of his work. It was not possible for any man living in the time of Augustus to write an unexceptionable universal history. It is not, then, a matter of surprise that Diodorus, who does not appear to have been a man of superior abilities, should have fallen into a number of particular errors and should have placed too much reliance on authorities sometimes far from trustworthy. Wherever he speaks from his own observation he may, perhaps, generally be relied

upon; but when he is compiling from the writings of others he has shown little judgment in the selection. The literary style of Diodorus, though not very pure or elegant, is sufficiently perspicuous and presents but few difficulties, except where the MSS. are defective, as is frequently the case. The best editions of Diodorus are those of Wesseling (1746), L. Dindorf (1867–68), and Bekker (1853–54). (2) A native of Caria, and a disciple of the Megaric School. He was a great adept in that species of verbal combat which prevailed among the philosophers of his sect. It is said that a question was proposed to him in the presence of Ptolemy Soter by Stilpo, one of his fraternity, which he required *time* to answer, and on this account he was ridiculed by Ptolemy and denominated "Chronus" (Χρόνος). Mortified at this defeat, he wrote a book on the question, but nevertheless died of vexation. He is the reputed author of the famous sophism against motion: "If any body be moved, it is moved either in the place where it is or in a place where it is not, for nothing can act or suffer where it is not, and therefore there is no such thing as motion." Diodorus was rewarded for this discovery; for, having dislocated his shoulder, the surgeon who was sent for kept him for some time in torture, while he proved from the philosopher's own mode of reasoning that the bone could not have moved out of its place. (3) A Peripatetic philosopher, with whom the uninterrupted succession of the Peripatetic School terminated. He was a native of Tyre and a pupil of Critolaüs. Mention is often made of him in the selections of Stobaeus and also in the works of Cicero. The sovereign good, according to Diodorus, was to live in a becoming manner, free from toil and care, τὸ ἀμοχθήτως καὶ καλῶς ζῆν, or, *vacare omni molestia cum honestate*, as Cicero expresses it (*Acad.* ii. 42). (4) An orator and epigrammatic poet, a native of Sardis. He was surnamed Zonas (Ζωνᾶς). He fought in Asia and was contemporaneous with Mithridates the Great, against whom he was charged with conspiring. He defended himself successfully. Nine of his epigrams remain. (5) Another native of Sardis, who wrote historical works, odes, and epigrams. Strabo speaks of him as subsequent to the former and a contemporary and friend of his own. We have one of his epigrams remaining.

Diodŏtus (Διόδοτος). A Stoic philosopher, and teacher of Cicero, in whose house he died B.C. 59 (Cic. *Brut.* 90; *Ad Att.* ii. 20; *Tusc.* v. 39).

Diogĕnes (Διογένης). (1) A celebrated Cynic philosopher of Sinopé. His father, Icesias, a banker, was convicted of debasing the public coin, and was obliged to leave the country; or, according to another account, his father and himself were charged with this offence, and the former was thrown into prison, while the son escaped and went to Athens. Here he attached himself, as a disciple, to Antisthenes, who was at the head of the Cynics. Antisthenes at first refused to admit him into his house and even struck him with a stick. Diogenes calmly bore the rebuke and said, "Strike me, Antisthenes, but you will never find a stick sufficiently hard to remove me from your presence, while you speak anything worth hearing." The philosopher was so much pleased with this reply that he at once admitted him among his scholars. Diogenes fully adopted the principles and character of his master. Renouncing every other object of ambition, he determined to distinguish himself by his contempt of riches and honours and by his invectives against luxury. He wore a coarse cloak, carried a wallet and a staff, made the porticoes and other public places his habitation, and depended upon casual contributions for his daily bread. A friend whom he had desired to procure him a cell not executing his order so soon as was expected, he took up his abode in a πίθος, or large vessel, in the Metroum. It is probable, however, that this was only a temporary expression of indignation and contempt, and that he did not make it the settled place of his residence. This famous "tub" is indeed celebrated by Juvenal; it is also ridiculed by Lucian and mentioned by Seneca. But no notice is taken of so singular a circumstance by other ancient writers who have mentioned this philosopher. It cannot be doubted, however, that Diogenes practised the most hardy self-control and the most rigid abstinence—exposing himself to the utmost extremes of heat and cold and living upon the simplest diet, casually supplied by the hand of charity. In his old age, sailing to Aegina, he was taken by pirates and carried to Crete, where he was exposed to sale in the public market. When the auctioneer asked him what he could do, he said, "I can govern men; therefore sell me to one who wants a master." Xeniades, a wealthy Corinthian, happening at that instant to pass by, was struck with the singularity of his reply and purchased him. On their arrival at Corinth, Xeniades gave him his freedom and committed to him the education of his children and the direction of his domestic concerns. Diogenes executed this trust with so much judgment and fidelity that Xeniades used to say that the gods had sent a good genius to his house. During his residence at Corinth, the interview between him and Alexander is said to have taken place. Plutarch relates that Alexander, when at Corinth, receiving the congratulations of all ranks on being appointed to command the army of the Greeks against the Persians, missed Diogenes among the number, with whose character he was not unacquainted. Curious to see one who had given so signal an instance of his haughty independence of spirit, Alexander went in search of him and found him sitting in his tub in the sun. "I am Alexander the Great," said the monarch. "And I am Diogenes the Cynic," replied the philosopher. Alexander then requested that he would inform him what service he could render him. "Stand from between me and the sun," said the Cynic. Alexander, struck with the reply, said to his friends, who were ridiculing the whimsical singularity of the philosopher, "If I were not Alexander, I should wish to be Diogenes." This story is too good to be omitted, but there are several circumstances which in some degree diminish its credibility. It supposes Diogenes to have lived in his tub at Corinth, whereas it is certain that he lived there in the house of Xeniades, and that, if he had ever dwelt in a tub, he left it behind him at Athens. Alexander, moreover, was at this time scarcely twenty years old, and could not call himself Alexander the Great, for he did not receive this title till his Persian and Indian expedition, after which he never returned to Greece; yet the whole transaction represents him as elated with the pride of conquest. Diogenes probably was visited by

Alexander, when the latter held the general assembly of the Greeks at Corinth, and was received by him with rudeness and incivility, which may have given rise to the whole story. The philosopher at this time would have been about seventy years of age.

Various accounts are given concerning the manner and time of his death. It seems most probable that he died at Corinth, of mere decay, in the ninetieth year of his age and in the 114th Olympiad. A column of Parian marble, terminating in the figure of a dog, was raised over his tomb. His fellow-townsmen of Sinopé also erected brazen statues in memory of the philosopher. Diogenes left behind him no system of philosophy. After the example of his school, he was more attentive to practical than to theoretical wisdom. See Hermann, *Zur Geschichte und Kritik des Diogenes* (Heilbronn, 1860); and the article CYNICI.

Diogenes in his πίθος or "Tub." (From a fragment of a Lamp in the British Museum.)

(2) A native of Apollonia in Crete, who was a pupil of Anaximenes and contemporary with Anaxagoras. Schleiermacher, however, affirms, from the internal evidence of the fragments of the two philosophers, that Diogenes preceded Anaxagoras. But Diogenes might have written before Anaxagoras and yet have been his junior, as we know was the case with Empedocles. Diogenes followed Anaximenes in making air the primal element of all things; but he carried his views further, and regarded the universe as issuing from an intelligent principle, by which it was at once vivified and ordered, a rational as well as sensitive soul, but still without recognizing any distinction between matter and mind. Diogenes wrote several books on Cosmology (Περὶ Φύσεως).

(3) LAËRTIUS, so called from his native city, Laërté in Cilicia. He wrote the lives of the philosophers (Φιλόσοφοι Βίοι), in ten books, which are still extant. The period when he lived is not exactly known, but it is supposed to have been during the reigns of Septimius Severus and Caracalla. Diogenes is thought to have belonged to the Epicurean School. He divides all the Greek philosophers into two classes: those of the Ionic and those of the Italic school. He derives the first from Anaximander, the second from Pythagoras. After Socrates, he divides the Ionian philosophers into three branches: (*a*) Plato and the Academics, down to Clitomachus; (*b*) the Cynics, down to Chrysippus; (*c*) Aristotle and Theophrastus. The series of Italic philosophers consists, after Pythagoras, of the following: Telanges, Xenophanes, Parmenides, Zeno of Elea, Leucippus, Democritus, and others down to Epicurus. The first seven books are devoted to the Ionic philosophers; the last three treat of the Italic school.

The work of Diogenes is a crude contribution towards the history of philosophy. It contains a brief account of the lives, doctrines, and sayings of most persons who have been called philosophers, and though the author is evidently a most unfit person for the task which he imposed upon himself, and has shown very little judgment and discrimination in the execution of it, yet the book is extremely useful as a collection of facts, which we could not have learned from any other quarter, and is entertaining as a sort of *pot-pourri* on the subject. The article on Epicurus is valuable, as containing some original letters of that philosopher, which comprise a fairly satisfactory epitome of the Epicurean doctrines and are very useful to the readers of Lucretius. The best editions of Diogenes are those of Hübner (Leipzig, 1828–31) and Cobet (Paris, 1850).

Diogeniānus (Διογενειανός). A Greek grammarian of Heraclea. About the middle of the second century A.D. he made extracts, in five books, from the great collection of glosses compiled about a century before by Pamphilus. These extracts form the foundation of the lexicon of Hesychius (q. v.). A collection of proverbs made by him is preserved in an abridged form. See LEXICON.

Diomedēae Insŭlae (Διομήδειαι νῆσοι). Five small islands in the Adriatic Sea, north of the promontory Garganum in Apulia, named after Diomedes. (See DIOMEDES.) The largest of these, called Diomedea Insula or Trimerus (Tremiti), was the place whither Iulia, the daughter of Augustus, was exiled (Tac. *Ann.* iv. 71).

Diomēdes (Διομήδης). (1) The son of Tydeus and Deïpylé. He was king of Aetolia, and one of the bravest of the Grecian chiefs in the Trojan War, ranking next to Achilles and Aiax. Homer represents him as one of the favourites of Athené. Among his exploits, it is recorded of him that he engaged in single combat with Hector and Aeneas; that he wounded Ares, Aeneas, and Aphrodité; and that, in concert with Odysseus, he carried off the horses of Rhesus and the palladium, and secured the arrows of Philoctetes. Diomedes was deprived of the affection of his wife Aegialé through the wrath and vengeance of Aphrodité, by whose influence, during his absence at the war, she had become attached to Cyllabarus, the son of Sthenelus. Diomedes was so afflicted at the estrangement of Aegialé that he abandoned Greece and settled at the head of a colony in Magna Graecia, where he founded a city, to which he gave the name of Argyripa, and married a daughter of Dannus, prince of the country. In the progress of his voyage to Italy, Diomedes was shipwrecked on that part of the Libyan coast which was under the sway of Lycus, who seized and confined him. He was, however, liberated by Callirrhoé, the tyrant's daughter, who became so fond of him that upon his quitting the African shores she put herself to death. Diomedes, according to one account, died in Italy at a very advanced age; while another legend makes him to have been slain by his father-in-law Dannus. His companions were so much afflicted by his death that they were changed into birds. Vergil, however, makes this transformation earlier in date, and to have taken place during the lifetime of Diomedes (*Aen.* xi. 272). He seems to have followed the tradition recorded by Ovid (*Met.* xiv. 457), that Agnon, one of Diomedes's companions in his voyage from Troy, insulted Aphrodité with contemptuous language, and that the goddess, in revenge, transformed not only Agnon, but many

others of Diomedes's followers into birds. (See DIOMEDEAE INSULAE.) (2) A king of the Bistones, in Thrace, son of Ares and Cyrené. His mares fed on human flesh. Heracles sailed to this quarter, having been ordered, as his eighth labour, to bring these mares to Mycenae. The hero overcame the grooms of Diomedes and led the mares to the sea. The Bistones pursued with arms. Heracles, leaving the mares in charge of Abderus, one of his companions, went to engage the foe. Meantime the mares tore their keeper to pieces; and the hero, having defeated the Bistones and slain Diomedes, built a city by the tomb of Abderus, which he called Abdera after him. Heracles brought the mares to Eurystheus, who turned them loose, and they strayed to Mount Olympus, where they were destroyed by the wild beasts (Apollod. ii. 5, 8). Another account makes Heracles to have given Diomedes to be devoured by his own mares, and Eurystheus to have consecrated them to Heré (Diod. Sic. iv. 15). (3) A Roman grammarian of the fourth century A.D., whose work, entitled *Ars Grammatica*, has come down to us in three books. It is taken from the same sources as the contemporary work by Charisius (q. v.), and is chiefly valuable for the notices on literary history contained in the third book and taken from the *De Poetis* of Suetonius. The best text of Diomedes is that in Keil, *Grammatici Latini* (i. 298). On his Latinity see the treatise of Paucker (Berlin, 1883).

Diomosia (*διωμοσία*). See ANTOMOSIA.

Dion (*Δίων*). (1) An inhabitant of Syracuse, who became a disciple of Plato, invited to the court of Syracuse by the elder Dionysius. He was nearly connected with Dionysius by having married his daughter, and because his sister was one of his wives; and he was also much esteemed by him, so as to be employed on several embassies. At the accession of the younger Dionysius, Plato was again, at Dion's request, invited to Syracuse. (See PLATO.) In order, however, to counteract his influence, the courtiers obtained the recall of Philistus, a man notorious for his adherence to arbitrary principles. This faction determined to supplant Dion, and availed themselves of a real or supposititious letter to fix on him the charge of treason. Dion, precluded from defence, was transported to Italy, and from thence proceeded to Greece, where he was received with great honour. Dionysius became jealous of his popularity in Greece, especially at Athens, stopped his remittances, confiscated his estates, and compelled his wife, who had been left at Syracuse as an hostage, to marry another person. Dion, incensed at this treatment, determined to expel the tyrant. Plato resisted his intentions; but, encouraged by other friends, he assembled a body of troops, and with a small force sailed to Sicily, took advantage of the absence of Dionysius in Italy, and freed the people from his control. Dionysius returned; but, after some conflicts, was compelled to escape to Italy. The austere and philosophic manners of Dion, however, soon lost him the favour of his countrymen, and he was supplanted by Heraclides, a Syracusan exile, and obliged to make his retreat to Leontini. He afterwards regained the ascendency and caused Heraclides to be assassinated, which robbed him ever after of his peace of mind. An Athenian, an intimate friend, formed a conspiracy against his life, and Dion was assassinated in the fifty-fifth year of his age, B.C. 354 (Diod. Sic. xvi. 6 foll.; Plut. *Dion.*; Corn. Nep. *Dion*).

(2) DIO CASSIUS COCCEIĀNUS, son of Cassius Apronianus, a Roman senator, born A.D. 155, at Nicaea, in Bithynia. His true name was Cassius, but he assumed the other two names, as being descended on the mother's side from Dion Chrysostom. Thus, though he was on his mother's side of Greek descent, and though, in his writings, he adopted the prevailing language—Greek—of his native province, he must be considered as a Roman. Dio Cassius passed the greater part of his life in public employments. He was a senator under Commodus and governor of Smyrna after the death of Septimius Severus; and afterwards consul, as also proconsul in Africa and Pannonia. Alexander Severus entertained the highest esteem for him, and made him consul for the second time, with himself, though the Praetorian Guards, irritated against him on account of his severity, had demanded his life. When advanced in years (about A.D. 229), he returned to his native country. Dio published a Roman history, in eighty books, the fruit of his researches and labours for the space of twenty-two years. It embraced a period of 983 years, extending from the arrival of Aeneas in Italy, and the subsequent founding of Rome, to A.D. 229. Down to the time of Iulius Caesar, he only gives a summary of events; after this, he enters somewhat more into details; and from the time of Commodus he is very circumstantial in relating what passed under his own eyes. We have fragments remaining of the first thirty-six books: but there is a considerable portion of the thirty-fifth book, on the war of Lucullus against Mithridates, and of the thirty-sixth, on the war with the pirates and the expedition of Pompey against the king of Pontus. The books that follow, to the fifty-fourth inclusive, are nearly all entire: they comprehend a period from B.C. 65 to B.C. 12, or from the eastern campaign of Pompey and the death of Mithridates to the death of Agrippa. The fifty-fifth book has a considerable gap in it. The fifty-sixth to the sixtieth, both included, which comprehend the period from A.D. 9 to A.D. 54, are complete, and contain the events from the defeat of Varus in Germany to the death of Claudius. Of the following twenty books we have only fragments and the meagre abridgment of Xiphilinus. The eightieth or last book comprehends the period from A.D. 222 to A.D. 229, in the reign of Alexander Severus. The abridgment of Xiphilinus, as now extant, commences with the thirty-fifth and continues to the end of the eightieth book. It is a very indifferent performance, and was made by order of the emperor Michael VII., Parapinaces. The abbreviator, Xiphilinus, was a monk of the eleventh century.

The fragments of the first thirty-six books, as now collected, are of four kinds: (*a*) FRAGMENTA VALESIĀNA, such as were dispersed throughout various writers, scholiasts, grammarians, lexicographers, etc., and were collected by Henri de Valois. (*b*) FRAGMENTA PEIRESCIĀNA, comprising large extracts, found in the section entitled "Of Virtues and Vices," in the great collection or portative library compiled by order of Constantine VII., Porphyrogenitus. The manuscript of this belonged to Peiresc. (*c*) The fragments of the first thirty-four books, preserved in the second

section of the same work of Constantine's, entitled "Of Embassies." These are known under the name of FRAGMENTA URSINIĀNA, because the manuscript containing them was found in Sicily by Fulvio Orsini. (*d*) EXCERPTA VATICĀNA, by Mai, which contain fragments of books i.–xxxv. and lxi.–lxxx. To these are added the fragments of an unknown continuator of Dio, which go down to the time of Constantine. Other fragments from Dio belonging chiefly to the first thirty-five books were found by Mai in two Vatican MSS., which contain a collection made by Maximus Planudes. The annals of Zonaras also contain numerous extracts from Dion.

Dio has taken Thucydides for his model; but the imitator is comparable with his original neither in arrangement and the distribution of materials nor in soundness of view and just and accurate reasoning. His style is generally clear, where there appears to be no corruption of the text, though full of Latinisms. His diligence is unquestionable, and, from his opportunities, he was well acquainted with the circumstances of the Empire during the period for which he is a contemporary authority; and, indeed, we may assign a high value to his history of the whole period from the time of Augustus to his own age. Nor is his work without value for the earlier periods of Roman history, in which, though he has fallen into errors, like all the Greek and Roman writers who have handled the same obscure subject, he still enables us to correct some erroneous statements of Livy and Dionysius. The best editions are those of Fabricius, completed by Reimar, 2 vols. (Hamb. 1751); of Sturz, 8 vols. (Leipzig, 1824–25); of Bekker (1849); and especially of L. Dindorf (revised by Melber, 1890 foll.). The small Tauchnitz edition, 4 vols. 16mo, contains all the fragments.

(3) Surnamed CHRYSOSTŎMUS, or the Golden-mouthed, on account of the beauty of his style, was a native of Prusa in Bithynia, born about A.D. 50. He was a sophist and Stoic. Being in Egypt when Vespasian, who had been proclaimed emperor by his own army, came there, he was consulted by that prince on the proper course to be adopted under the circumstances. Dion had the candour to advise him to restore the Republic. Afterwards he resided for years at Rome, till, one of his friends having engaged in a conspiracy against Domitian, Dion, fearing for himself, fled to what is now Moldavia, where he remained till the tyrant's death, labouring for his subsistence with his own hands. Domitian having been assassinated, the legions quartered on the Danube were about to revolt, when Dion got upon an altar and harangued them so effectually that they submitted to the decision of the Senate. Dion was in high favour with Nerva and Trajan, and when the latter triumphed after his Dacian victories the orator sat in the emperor's car in the procession. He returned to Bithynia, where he spent the remainder of his life. Accusations of peculation and treason were brought against him, but rejected as frivolous. He died at an advanced age, but it is not known in what year. We have eighty orations attributed to him, which are very neatly written in pure Attic Greek, but are not of much intrinsic value. The best editions are those of Reiske, 2 vols. (Leipzig, 1784); Emper (1844); and L. Dindorf (1857).

Dionaea (Διώναια). See DIONÉ.

Diōné (Διώνη). A female Titan, loved by Zeus, by whom she became the mother of Aphrodité, who is hence called Dionaea and sometimes even Dioné. Hence Caesar is called Dionaeus Caesar, because he claimed descent from Venus (Aphrodité).

Dionysia (τὰ Διονύσια). A celebration in honour of Dionysus (q. v.), which was held in Athens in a special series of festivals, namely:

(1) The OSCHOPHORIA, supposed to have been instituted by Theseus on his return from Crete. This was celebrated in the month of Pyanepsion (October to November), when the grapes were ripe. It was so called from the shoots of vine (ὄσχοι) with grapes on them, which were borne in a race from the temple of Dionysus in Limnae, a southern suburb of Athens, to the sanctuary of Athené Sciras, in the harbour town of Phalerum. The bearers and runners were twenty youths (ἔφηβοι) of noble descent whose parents were still living, two being chosen from each of the ten tribes. The victor received a goblet containing a drink made of wine, cheese, meal, and honey, and an honorary place in the procession which followed the race. This procession, in which a chorus of singers was preceded by two youths in woman's clothing, marched from the temple of Athené to that of Dionysus. The festival was concluded by a sacrifice and a banquet.

(2) The SMALLER (τὰ μικρά), or RUSTIC DIONYSIA. This feast was held in the month of Poseideon (December to January), at the first tasting of the new wine. It was celebrated, with much rude merriment, throughout the various country districts. The members of the different tribes first went in solemn processions to the altar of the god, on which a goat was offered in sacrifice. The sacrifice was followed by feasting and revelry, with abundance of jesting and mockery and dramatic improvisations. Out of these were developed the elements of the regular drama (see DRAMA), for in the more prosperous villages, pieces—in most cases the same as had been played at the urban Dionysia—were performed by itinerant troupes of actors. The festival lasted some days, one of its chief features being the Ascoliasmus, or bag-dance. The point of this was to dance on one leg, without falling, upon oiled bags of inflated leather. (See ASCOLIA.) The Ἀλῷα, Harvest-home (or Feast of Threshing-floors), was celebrated at Athens and in the country in the same month to Demeter and Persephoné in common.

(3) The LENAEA (Λήναια), or Feast of Vats. This was held at Athens in the month of Gamelion (January to February), at the Lenaeun, the oldest and most venerable sanctuary of Dionysus in the city. After a great banquet, for which the meat was provided at the public expense, the citizens went in procession through the city, with the usual jesting and mockery, to attend the representation of the tragedies and comedies at the theatre.

(4) The ANTHESTERIA. Celebrated for three days in Anthesterion (February to March). On the first day (Πιθοιγία, or opening of casks) the casks were first opened, and masters and servants alike tasted the new wine. On the second (Χόες, or Feast of Beakers), a public banquet was held, at which a beaker of new wine was set by each guest. This was drunk with enthusiasm, to the sound of trumpets. The most important ceremony, however, was the marriage of the Basilissa, or wife of the Archon Basileus, with Dionysus, the Basilissa being re-

garded as representing the country. The ceremony took place in the older of the two temples in the Lenaeun, which was never opened except on this occasion. The last day was called Χύτροι, or the Feast of Pots, because on this day they made offerings of cooked pulse in pots to Hermes, as guide of the dead, and to the souls of the departed, especially those who had perished in the flood of Deucalion.

(5) The GREAT URBAN DIONYSIA (τὰ μέγαλα). This festival was held at Athens for six days in the month of Elaphebolion (March to April) with great splendour, and attended by multitudes from the surrounding country and other parts of Greece. A solemn procession was formed, representing a train of Dionysiac revellers. Choruses of boys sang dithyrambs, and an old wooden statue of Dionysus, worshipped as the liberator of the land from the bondage of winter, was borne from the Lenaeum to a small temple in the neighbourhood of the Acropolis and back again. The glory of this festival was the performance of the new tragedies, comedies, and satyric dramas, which took place, with lavish expenditure, on three consecutive days. In consequence of the immense number of citizens and strangers assembled, it was found convenient to take one of these six days for conferring public distinctions on meritorious persons, as in the case of the presentation of the golden crown to Demosthenes.

The Dionysia were celebrated at Rome under the name of BACCHANALIA. The circumstances of their introduction are given in detail by Livy, (xxxix. 8–19). According to his account, a Greek priest brought into Etruria the secret nightly celebration of this worship. It was not only accompanied by all manner of licentious excesses, but was also made the occasion for planning the most revolting crimes—perjury, forgery, false accusations, poisoning, and assassination. From Etruria the contagion spread to Rome. According to Livy, at first the rites were comparatively innocent. Women only were initiated, and that by day, three times in the year, and the priesthood was held by matrons in turn. It is quite possible that in this statement Livy has in view the worship of Stimula or Simila, an early Italian deity, afterwards identified with Semelé, whence Ovid (*Fast.* vi. 503–515) regards her rites as of a Bacchanalian character. Possibly Vergil is thinking of the same when (*Aen.* vii. 385) he speaks of the Bacchic rites as existing in Italy in the time of Aeneas. In any case it is hardly conceivable that the corrupt Etruscan cult should have so much changed its character in passing into Rome as Livy's account would require us to believe. He goes on to tell how a certain Paculla Annia, a Campanian priestess, claiming to be acting under the inspiration of the gods, changed the whole character of the worship. She was the first to admit men, by initiating her own sons; she altered the time of celebration from the day to the night, and held initiations five times every month instead of three times a year. The promiscuous admission of men and women and the license of night opened the way to all manner of debauchery and crime. The most horrible immoralities were practised, the wildest frenzy indulged in. Men flung themselves about as if possessed, and uttered frantic prophecies; women dressed as Bacchanals, with dishevelled locks, ran down to the Tiber and plunged into the water torches which, composed of a mixture of sulphur and lime, were not extinguished in the waves. The initiated were a vast number, including many of high birth, both men and women. To secure the complete subjugation of the votaries a rule was made that none should be admitted who were not under twenty years of age, a time at which the judgment is weak and the passions strong. For some time, although the existence of these rites was generally known, not only by report, but also by the clanging of cymbals and the howlings of the devotees by night, their real nature was not suspected. But in B.C. 186, the lewd and criminal character of the meetings was brought to the knowledge of the consuls. P. Aebutius, the orphan of a Roman knight, had been left by the death of his guardians to the charge of his mother Duronia and his stepfather Sempronius Rutilus. The latter had embezzled his property, and in order to escape punishment desired either to make away with the youth or to get him wholly into his power. Duronia, who was entirely devoted to her husband, determined to avail herself of the Bacchanalia for the corruption or destruction of her son. She informed him that at a time when he was ill she had vowed that he should be initiated into the Bacchic rites if he recovered, and that now was the time to discharge the vow. Aebutius, taking the matter lightly, mentioned it to a freedwoman, Hispala Fecenia, with whom he had a *liaison;* but she, in the utmost terror and distress, warned him of the dangers that he was incurring—she, when still a slave, had accompanied her mistress to the orgies, and had seen the vile practices of the votaries. Aebutius, returning to his mother, refused to be initiated, without disclosing his reasons. She, in a fury, drove him from the house. He took refuge with his father's sister, and at her advice laid the whole facts of the case before the consuls. Hispala was induced by them to confess all that she knew. The Senate was consulted and full powers given to the consuls to investigate the matter. Prompt measures were taken to secure evidence and to prevent the escape of the guilty. The inquiry led to the belief that more than 7000 men and women were implicated in the affair. Those who were merely initiated, and had taken the oath binding them to every kind of crime and lewdness, were punished with imprisonment; those against whom actual guilt was found—and these, we are told, were the majority—received capital punishment. The women for the most part were handed over to their relations, or to those who were responsible for them, for private execution; the rest were put to death in public.

One of the most ancient and precious records of the old Latin language preserved to us is the bronze tablet, commonly called the SENĀTUS CONSULTUM DE BACCHANALĪBUS, containing the letter in which the consuls communicated to the magistrates *in agro Teurano* (Tirioli, in the country of the Bruttii) part (as Mommsen thinks) of the decree of the Senate passed on this occasion (cf. Mommsen, *C. I. L.* i. 196; Ritschl, *P. L. M. E.* tab. xviii.; Allen's *Early Latin*, pp. 28–31 [Boston, 1880]; and Cortese, *Latini Sermonis Vetustioris Exempla*, p. 9 [Turin, 1892]). Doubtless it is only a specimen of many which *mutatis mutandis* were sent throughout Italy. The Bacchanalia are rigidly prohibited: if any one, Roman, Latin, or ally, considers himself

under a religious obligation *bacanal habere*, he can only do so by obtaining permission from the *praetor urbanus*, confirmed by a vote of the Senate in which not less than one hundred have taken part. No priest, president, or common purse is allowed, nor any kind of common vow. Not more than two men or three women (five in all) may celebrate the rites, except by special permission. These regulations were carried out with unflinching rigour, apparently not without the use of military force (Cic. *De Leg.* ii. 15, 37); but it was some years before the Bacchanalian rites were completely extinguished in southern Italy (Liv. xxxix. 41, xl. 19). The Liberalia (q. v.) were of an entirely different character. The bronze tablet mentioned above is now preserved at Vienna.

Dionysiăca (Διονυσιακά). An epic poem, in forty-eight books, by the Christian Greek poet Nonnus, of Panopolis in Egypt, during the fifth century A.D. See NONNUS.

Dionysius (Διονύσιος). (1) THE ELDER, a celebrated tyrant of Syracuse, raised to that high rank from the station of a simple citizen, was born in that city, B.C. 430. He was son-in-law to Hermocrates, who, having been banished by an adverse party, attempted to return by force of arms and was killed in the action. Dionysius was dangerously wounded, but he recovered and was afterwards recalled. In time he caused himself to be nominated one of the generals, and, under pretence of raising a force sufficient to resist the Carthaginians, obtained a decree for recalling all the exiles, to whom he gave arms. Being sent to the relief of Gela, then besieged by the Carthaginians, he effected nothing against the enemy, pretending that he was not seconded by the other commanders; and his friends suggested that, in order to save the State, the supreme power ought to be confided to one man, reminding the people of the times of Gelon, who had defeated the Carthaginians. The General Assembly therefore proclaimed Dionysius supreme chief of the Republic about B.C. 405, when he was twenty-five years of age. He increased the pay of the soldiers, enlisted new ones, and, under pretence of a conspiracy against his person, formed a guard of mercenaries. He then proceeded to the relief of Gela, but failed in the attack on the Carthaginian camp; he, however, penetrated into the town, the inhabitants of which he advised to leave it quietly in the night under the escort of his troops. On his retreat he persuaded those of Camarina to do the same. This raised suspicion among his troops, and a party of horsemen, riding on before the rest, raised, on their arrival at Syracuse, an insurrection against Dionysius, plundered his house, and treated his wife so cruelly that she died in consequence. Dionysius, with a chosen body, followed close after, set fire to the gate of Acradina, forced his way into the city, put to death the leaders of the revolt, and remained undisputed possessor of the supreme power. The Carthaginians, being afflicted by a pestilence, made proposals of peace, which were accepted by Dionysius, and he then applied himself to fortifying Syracuse, and especially the island of Ortygia, which he made his stronghold, and which he peopled entirely with his trusty partisans and mercenaries, by the aid of whom he put down several revolts. After reducing the towns of Leontini, Catana, and Naxus, he engaged in a new war with Carthage, in which he met with the most brilliant success, making himself master of numerous towns in Sicily, and becoming eventually feared both in Italy and Sicily. In order to raise money, he allied himself with the Illyrians, and proposed to them the joint plunder of the temple of Delphi; the enterprise, however, failed. He then plundered several temples, such as that of Persephoné at Locri; and as he sailed back with the plunder, with a fair wind, he, being a humourist in his way, observed to his friends, "You see how the immortal gods favour sacrilege." Having carried off a golden mantle from a statue of Zeus, consecrated by Gelon out of the spoils of the Carthaginians, he replaced it by a woollen garment, saying that this was better suited to the vicissitudes of the seasons. He also took away a golden beard from Aesculapius, observing that it was not becoming for the son of a beardless father (Apollo) to make a display of his own beard. He likewise appropriated to himself the silver tables and golden vases and crowns in the temples, saying that he would make use of the bounty of the gods (Cic. *N. D.* iii. 34). He made a descent with a fleet on the coast of Etruria, and plundered the temple at Caeré or Agylla of 1000 talents. With these resources he was preparing himself for a new expedition to Italy, when a fresh Carthaginian armament landed in Sicily, B.C. 383, and defeated Dionysius, whose brother Leptines fell in the battle. A peace followed, of which Carthage dictated the conditions.

This peace lasted fourteen years, during which Dionysius remained the undisturbed ruler of Syracuse and one half of Sicily, with part of southern Italy. He sent colonies to the coasts of the Adriatic, and his fleets navigated both seas. Twice he sent assistance to his old ally, Sparta: once against the Athenians, B.C. 374, and again in 369 after the battle of Leuctra, when the Spartans were hard pressed by Epaminondas. Meantime the court of Dionysius was frequented by many distinguished men, philosophers and poets. Plato is said to have been among the former, being invited by Dion (q. v.), the brother-in-law of Dionysius; but the philosopher's declamations against tyranny led to his being sent away from Syracuse. The poets fared little better, as Dionysius himself aspired to poetical fame, for which, however, he was not so well qualified as for political success. Those who did not praise his verses were in danger of being led to prison. Dionysius twice sent some of his poems to be recited at the Olympic Games, but they were hissed by the assembly. He was more successful at Athens. A tragedy of his obtained the prize, and the news of his success almost turned his brain. He had just concluded a fresh truce with the Carthaginians, after having made an unsuccessful attack on Lilybaeum, at the expiration of the fourteen years' peace; and he now gave himself up to rejoicings and feastings for his poetical triumph. In a debauch with his friends he ate and drank so intemperately that he fell senseless, and soon after died, B.C. 367, in the sixty-third year of his age, having been tyrant of Syracuse for thirty-eight years. Dionysius, his elder son by Doris, succeeded him in the sovereignty.

Dionysius was a clever statesman and generally successful in his undertakings. He did much to strengthen and extend the power of Syracuse, and it was probably owing to him that all Sicily did not fall into the hands of the Carthaginians. He was unscrupulous, rapacious, and vindictive; but

several of the stories related of his cruelty and suspicious temper appear improbable, or at least exaggerated. An account of the famous prison, or "Ear of Dionysius," will be found under the title LAUTUMIAE.

(2) The second of the name, styled THE YOUNGER, was son of Dionysius I. by Doris. His father, whom he succeeded, had left the State in a prosperous condition, but young Dionysius had neither his abilities nor his prudence and experience. He followed at first the advice of Dion, who, although a republican in principle, had remained faithful to his father, and who now endeavoured to direct the inexperienced son for the good of his country. For this purpose Dion invited his friend Plato to Syracuse, about B.C. 364. Dionysius received the philosopher with great respect, and, in deference to his advice, reformed for a while his loose habits and the manners of his court. But a faction, headed by Philistus, who had always been a supporter of the tyranny of the elder Dionysius, succeeded in prejudicing the son against both Dion and Plato. Dion was exiled, under pretence that he had written privately to the Senate of Carthage for the purpose of concluding a peace. Plato urgently demanded of Dionysius the recall of Dion, and not being able to obtain it, he left Syracuse, after which Dionysius gave himself up to debauchery without restraint. Dion, meanwhile, was travelling through Greece, where his character gained him numerous friends. Dionysius, moved by jealousy, confiscated his property and obliged his wife to marry another. Upon this, Dion collected a small force at Zacynthus, with which he sailed for Sicily and entered Syracuse without resistance. Dionysius retired to the citadel in Ortygia, and after some resistance, in which Philistus, his best supporter, was taken prisoner and put to death, he quitted Syracuse by sea and retired to Locri, the country of his mother, where he had connections and friends. Dion having been treacherously murdered, several tyrants succeeded each other in Syracuse, until Dionysius himself came and retook it about B.C. 346. Instead, however, of profiting by his ten years' exile, he had grown worse. Having, during the interval of his absence from Syracuse, usurped the supreme power in Locri, he had committed many atrocities, had put to death several citizens and abused their wives and daughters. Upon his return to Syracuse, his cruelty and profligacy drove away a great number of people, who emigrated to various parts of Italy and Greece, while others joined Hicetas, tyrant of Leontini and a former friend of Dion. The latter sent messengers to Corinth to request assistance against Dionysius. The Corinthians appointed Timoleon leader of the expedition. This commander landed in Sicily, B.C. 344, entered Syracuse, and soon after obliged Dionysius to surrender. Dionysius was sent to Corinth, where he spent the remainder of his life in the company of actors and low women. Some say that at one time he kept a school. Several repartees are related of him, in answer to those who taunted him upon his altered fortunes, which are not destitute of wit or wisdom (Plut. *Dion;* Diod. Sic. xvi. 5 foll.).

(3) DIONYSIUS THRAX, a celebrated Greek grammarian, a native of Byzantium, or perhaps of Alexandria (Suidas). Coming to Rome about B.C. 80, he engaged in teaching rhetoric and grammar. Of numerous manuals, commentaries, etc., that he published, one entitled Τέχνη Γραμματική has come down to us, and is of very great importance, as it became the basis for all subsequent grammars, and for many centuries was a standard text-book, either in the original or in Latin translations. From it, through the Latin equivalents, came the technical terms of modern grammar, such as "case" (*casus*, πτῶσις), "plural" (*pluralis*, πληθυντικός), "singular" (*singularis*, ἑνικός), "nominative" (*nominativus*, ὀνομαστική), etc. In the fourth century the book was translated into Armenian, and this version, which contains five more chapters than the Greek MSS., has given a definitive text of the whole. It is to be found in Bekker's *Anecdota Graeca* (Berlin, 1821), but especially in the recent edition by Uhlig (Leipzig, 1884). A French translation is given in Cirbied, *Mémoires et Dissertations sur les Antiquités Nationales et Étrangères* (Paris, 1824). On Dionysius see Gräfenhan, *Geschichte d. Class. Phil.* i. p. 402 foll. (Bonn, 1850); Lersch, *Sprachphilosophie der Alten*, i. p. 64 foll. (Leipzig, 1841); Steinthal, *Geschichte der Sprachwissenschaft*, 2d ed. (Berlin, 1891); Sayce, *Science of Language*, Introduction; Hübschmann, *Casuslehre*, pp. 15 foll.; Suidas, s. v. Διονύσιος; and the article GRAMMATICA.

(4) HALICARNASSENSIS or HALICARNASSEUS, an historian and critic, born at Halicarnassus in the first century B.C. We know nothing of his history beyond what he has told us himself. He states that he came to Italy at the termination of the civil war between Augustus and Antony (B.C. 29), and that he spent the following two-and-twenty years at Rome in learning the Latin language and in collecting materials for his history. He died at Rome, B.C. 7. The principal work of Dionysius is his work on Roman antiquities (Ῥωμαϊκὴ Ἀρχαιολογία), which commenced with the early history of the people of Italy and terminated with the beginning of the First Punic War, B.C. 265. It originally consisted of twenty books, of which the first ten remain entire. The eleventh breaks off in the year B.C. 312, but several fragments of the latter half of the history are preserved in the collection of Constantine Porphyrogenitus, and to these a valuable addition was made in 1816, by Mai, from an old MS. Besides, the first three books of Appian were founded entirely upon Dionysius, and Plutarch's biography of Camillus must also be considered as a compilation mostly taken from the *Antiquitates Romanae*, so that perhaps, upon the whole, we have not lost much of his work. The intention of the author in writing his history was to give the Greeks a more accurate and favourable idea than they had hitherto entertained of the Roman people and its civilization, for it had always fretted the Easterns to have been conquered by a race of mere "barbarians." The work is founded upon a very careful and thorough study of authorities, and is one of our chief sources of information upon ancient Roman history in its internal and external development. Good editions of the *Antiquitates* are those of Reiske, 6 vols. (Leipzig, 1774–76), Schwartz (Leipzig, 1877), and Jacoby 2 vols. (1885–88). The first edition in the original Greek was that of R. Stephanus (Paris, 1546).

Dionysius also wrote a treatise on rhetoric (Τέχνη Ῥητορική); criticisms (Τῶν Ἀρχαίων Κρίσις) on the style of Thucydides, Lysias, Isocrates, Isaeus, Dinarchus, Plato, and Demosthenes; a treatise on the arrangement of words (Περὶ Συνθέσεως Ὀνομάτων); and some other short essays. The first complete

edition of the entire works of Dionysius was that of Sylburg (Frankfort, 1586; reprinted at Leipzig, 1691). More recent editors of the rhetorical works are Gros (Paris, 1826) and Westermann.

(5) The author of a Greek poem in 1186 hexameters, entitled Τῆς Γῆς Οἰκουμένης Περιήγησις, "A Description of the Habitable World." It is not clearly ascertained where he was born. The probability is, however, that he was a native of Charax in Susiana. It is uncertain, also, when he flourished; he belonged, however, according to the general opinion, to the latter part of the third or the beginning of the fourth century A.D. He derived from his poem the surname of Periegetes. This production of his has little merit as a work of imagination and but feeble interest for the geographer. The commentary, however, of Eustathius upon it possesses some value from the miscellaneous information which is scattered throughout. There are two Latin translations of the poem—one by Rufus Festus Avienus (q. v.) and the other by Priscianus (q. v.). The last and best edition of the *Periegesis* is that of Bernhardy (Leipzig, 1828), in the first volume of his *Geographi Graeci Minores*.

(6) A Christian writer, called AREOPAGĪTA, from his having been a member of the court of Areopagus at Athens. He was converted to Christianity by St. Paul's preaching (Acts, xvii. 34). He is reported to have been the first bishop of Athens, being appointed to that office by the apostle Paul, and to have suffered martyrdom under Domitian. His fundamental thought is the absolute transcendence of God. During the Middle Ages a great number of writings were circulated under his name, and were collected together and printed at Cologne in 1536, and subsequently at Antwerp in 1634 and at Paris in 1646. They have now, for a long time, been deemed spurious, although scholars differ in respect to the times and authors of the fabrication. The most probable reasoning, however, fixes them at the end of the fourth century. The standard text is that of Corderius, reprinted by the Abbé Migne. Trans. by Parker (1894). See Harnack's *Dogmengeschichte*, vol. ii., and the studies by Niemeyer (1869) and Schneider (1884).

(7) Surnamed EXIGUUS, or "the Little," on account of the smallness of his stature, a Scythian monk of the sixth century, who became an abbot at Rome. Cassiodorus, who was his intimate friend, speaks highly of his learning and character. At the request of Stephen, bishop of Salona, he drew up a body of canons entitled *Collectio sive Codex Canonum Ecclesiasticorum*, etc., translated from the Greek, containing the first fifty apostolical canons, as they are called, with those of the councils of Nice, Constantinople, Chalcedon, Sardis, and including 138 canons of certain African councils. He afterwards drew up a collection of the decretals. To him some ascribe the mode of computing the time of Easter, and of dating from the birth of Christ.

(8) Of Colophon, an artist, contemporary with Polygnotus, whom he imitated. Aristotle describes him as a realist in the treatment of his subjects.

(9) DIONYSIUS CATO. See CATO, p. 302.

Dionȳsus (Διώνυσος or Διόνυσος). The god of luxuriant fertility, especially as displayed by the vine; and therefore the god of wine. His native place, according to the usual tradition, was Thebes, where he was born to Zeus by Semelé (q. v.), the daughter of Cadmus. Semelé was destroyed by the lightning of her lover, and the child was born after six months. Zeus accordingly sewed it up in his thigh till ripe for birth, and then gave it over to Ino, the sister of Semelé. (See ATHAMAS.) After her death Hermes took the boy to the nymphs of Mount Nysa, or according to another version, to the Hyades of Dodona, who brought him up and hid him in a cave away from the anger of Heré. It cannot be ascertained where Mount Nysa was originally supposed to be. In later times the name was transferred to many places where the vine was cultivated, not only in Greece, but in Asia, India, and Africa. When grown up, Dionysus is represented as planting the vine, and wandering through the wide world to spread his worship among men, with his wine-flushed train (θίασος)—his nurses and other nymphs, Satyrs, Sileni, and similar woodland deities. Whoever welcomed him kindly, like Icarius in Attica and Oeneus in Aetolia, received the gift of wine; but those who resisted him were terribly punished. A whole series of fables is apparently based upon the tradition that in many places, where a serious religious ritual existed, the dissolute worship of Dionysus met with a vigorous resistance. See LYCURGUS; MINYADAE; PENTHEUS; PROETUS.

This worship soon passed from the mainland of Greece to the wine-growing islands, and flourished pre-eminently at Naxos. Here it was, according to the story, that the god wedded Ariadné (q. v.). In the islands a fable was current that he fell in with some Tyrrhenian pirates, who took him to their ship and put him in chains. But his fetters fell off, the sails and the mast were wreathed with vine and ivy, the god was changed into a lion, while the seamen threw themselves madly into the sea and were turned into dolphins. In forms akin to this the worship of Dionysus passed into Egypt and far into Asia. Hence arose a fable, founded on the story of Alexander's campaigns, that the god passed victoriously through Egypt, Syria, and India as far as the Ganges, with his army of Sileni, Satyrs, and inspired women, the Maenades or Bacchantes, carrying their wands (θύρσοι) crowned with vines and ivy. Having thus constrained all the world to the recognition of his deity, and having with Heracles, assisted the gods, in the form of a lion, to victory in their war with the Giants, he was taken to Olympus, where, in Homer, he does not appear. From Olympus he descends to the lower world, whence he brings his mother, who is worshipped with him under the name of Thyoné ("the wild one"), as Leto was with Apollo and Artemis. From his mother he is called Thyoneus, a name which, with others of similar meaning, such as Bacchus, Bromios, Euios, and Iacchos, points to a worship founded upon a different conception of his nature.

In the myth with which we have been hitherto concerned, the god appears mainly in the character and surroundings of joy and triumph. But, as the god of the earth, Dionysus belongs, like Persephoné, to the world below as well as to the world above. The death of vegetation in winter was represented as the flight of the god into hiding from the sentence of his enemies, or even as his extinction; but he returned again from obscurity, or rose from the dead, to new life and activity. In this connection he was called Zagreus ("torn in pieces") and represented as a son of Zeus and his daughter Persephoné, or sometimes of Zeus and Demeter. In his childhood he was torn to pieces

Dionysus and Lion. (Choragic Monument of Lysicrates.)

by the Titans, at the command of the jealous Heré. But every third year, after spending the interval in the lower world, he is born anew. According to the Orphic story, Athené brought her son's heart to Zeus, who gave it to Semelé or swallowed it himself, whereupon the Theban or younger Dionysus was born. The grave of Dionysus was shown at Delphi in the inmost shrine of the Temple of Apollo. Secret offerings were brought thither, while the women who were celebrating the feast awakened Licnites; in other words, invoked the new-born god cradled in a winnowing-fan on the neighbouring mountain of Parnassus. Festivals of this kind, in celebration of the extinction and resurrection of the deity, were held by women and girls only, amid the mountains at night, every third year, about the time of the shortest day. The rites, intended to express the excess of grief and joy at the death and reappearance of the god, were wild even to savagery, and the women who performed them were hence known by the expressive names of Bacchae, Maenads, and Thyiades. They wandered through woods and mountains, their flying locks crowned with ivy or snakes, brandishing wands and torches, to the hollow sounds of the drum and the shrill notes of the flute, with wild dances and insane cries and jubilation. The victims of the sacrifice—oxen, goats, even fawns and roes from the forest—were killed, torn in pieces, and eaten raw, in imitation of the treatment of Zagreus by the Titans. Thrace and Macedonia and Asiatic Greece were the scene of the wildest orgies; indeed, Thrace seems to be the country of their birth. In Asiatic Greece, it should be added, the worship of Dionysus-Zagreus came to be associated with the equally wild rites of Rhea (Cybelé) and Atys and Sabus or Sabazius (q. v.). In Greece proper the chief seats of these were Parnassus, with Delphi and its neighbourhood, Boeotia, Argos, and Laconia, and in Boeotia and Laconia especially the mountains Cithaeron and Taÿgetus. They were also known in Naxos, Crete, and other islands. They seem to have been unknown in Attica, though Dionysus was worshipped at the Eleusinian Mysteries, with Persephoné and Demeter, under the name of Iacchos, as brother or bridegroom of Persephoné. (See MYSTERIA.) But the Attic cycle of national festivals in honour of Dionysus represents the idea of the ancient and simple Hellenic worship, with its merry usages. Here Dionysus is the god who gives increase and luxuriance to vineyard and tree. For he is a kindly and gentle power, terrible only to his enemies, and born for joy and blessing to mankind. His gifts bring strength and healing to the body, gladness and forgetfulness of care to the mind, whence he was called Lyaeus, or the loosener of care. They are ennobling in their effects, for they require tending, and thus keep men employed in diligent labour; they bring them together in merry meetings, and inspire them to music and poetry. Thus it is to the worship of Dionysus that the dithyramb and the drama owe their origin and development. In this way Dionysus is closely related, not only to Demeter, Aphrodité, Eros, the Graces, and the Muses, but to Apollo, because he inspires men to prophesy.

The most ancient representation of Dionysus consists of wooden images with the φαλλός (*membrum virile*) as the symbol of generative power. In works of art he is sometimes represented as the ancient Indian Dionysus, the conqueror of the East. In this character he appears, as in the Vatican statue incorrectly called Sardanapalus, of high stature, with a luxuriant wealth of hair on head and chin. Sometimes again, as in numerous statues which have survived, he is a youth of soft and feminine shape, with a dreamy expression, his long, clustering hair confined by a fillet or crown of ivy, generally naked, or with a fawn or panther skin thrown lightly over him. He is either reposing or leaning idly back with the θύρσος, grapes, or a cup in his hand. Often, too, he is surrounded by the Fauns of his retinue, Maenads, Satyrs, Sileni, Centaurs, etc., or by Nymphs, Muses, Cupids—indeed, in the greatest possible number and variety of situations. Besides the vine, ivy, and rose, the panther, lion, lynx, ox, goat, and dolphin were sacred to him. His usual sacrifices were the ox and the goat.

On the Italian god Liber, afterwards identified by the Romans with Dionysus, see LIBER.

Diophantus (Διόφαντος). A mathematician of Alexandria, who, according to the most received opinion, was contemporary with the emperor Julian. This opinion is founded upon a passage of Abulfaraj, an Arabian author of the thirteenth century. He names, among the contemporaries of the emperor Julian, Diophantes (for Diophantus) as the author of a celebrated work on algebra and arithmetic; and he is thought to have derived his information from an Arabic commentator on Diophantus, Muhammed al Buziani, who flourished about the end of the eleventh century. The reputation of Diophantus was so great among the ancients that they ranked him with Pythagoras and Euclid. From his epitaph in the Anthology the following particulars of his life have been collected: that he was married when thirty-three years old, and had a son five years after; that the son died at the age of forty-two, and that Diophantes did not survive him above four years; whence it appears that Diophantus was eighty-four years old when he died. Diophantus wrote a work entitled Ἀριθμητικά, in thirteen books, of which only six remain. It would seem that in the fifteenth, and even at the beginning of the seventeenth, century all the thirteen books still existed. The arithmetic of Diophantus is not merely

important for the study of the history of mathematics, but is interesting also to the mathematician himself from its furnishing him with luminous methods for the resolution of analytical problems. We find in it, moreover, the first trace of that branch of the exact sciences called algebra. There exists also a second work of Diophantus, on *Polygon Numbers* (Περὶ Πολυγόνων Ἀριθμῶν). He himself cites a third, under the title of Πορίσματα, or *Corollaries*. A good edition of Diophantus is still that of Fermat (Toulouse, 1670). It is based upon that of Meziriac (Paris, 1621), with additions. A valuable translation of the *Arithmetica* into German was published by Otto Schulz (Berlin, 1822). The latest edition of the text is by Tannery (Leipzig, 1893).

On the so-called Diophantine Analysis, see Euler's *Algebra*, pt. ii. The reader is referred to Heath's *Diophantos of Alexandria* (1885).

Diopĭthes (Διοπείθης). (1) An absurd character at Athens, half fanatic and half impostor, who traded in oracles and was the butt of the comic poets (Aristoph. *Vesp.* 380; *Aves*, 988, schol.). (2) An Athenian general, father of the poet Menander, sent out to the Thracian Chersonesus, about B.C. 344, at the head of a body of Athenian colonists (κληροῦχοι). Becoming involved in disputes with the Cardians, who had the support of Philip of Macedon, the latter sent a letter of remonstrance to Athens. Diopithes was impeached by the Macedonian party among the Athenians, but was ably defended by Demosthenes in the oration, still extant, "On the Chersonesus" (B.C. 341), so that he was permitted to retain his command. Subsequently he engaged in a military expedition against Philip, with much spirit and success (Diod. xvi. 75; Aristot. *Rhet.* ii. 8, 11).

Dioscorĭdes (Διοσκορίδης). A Greek physician and man of science. He flourished about the middle of the first century A.D., and was the author of a work *De Materia Medica* (Περὶ Ὕλης Ἰατρικῆς) in five books. For nearly 1700 years this book was the chief authority for students of botany and the science of healing. Two short essays on specifics against vegetable and animal poisons (*Alexipharmaca* and *Theriaca*) are appended to it as the sixth and seventh books; but these are probably from the hand of a later Dioscorides of Alexandria. A work on family medicine is also attributed to him, but is not genuine. The *Materia Medica* has been edited by Sprengel (1829–30).

Dioscorĭdis Insula (Διοσκορίδους νῆσος, Ptol.), or **Dioscorĭda** (Διοσκορίδα). An island situated at the south of the entrance of the Arabian Gulf and now called Socotra (Ptol. viii. 22).

Dioscūri (Διόσκουροι—i. e. sons of Zeus). The horse-tamer Castor (Κάστορ) and Polydeuces (Πολυδεύκης, Pollux), the master of the art of boxing. In Homer they are represented as the sons of Leda and Tyndareos, and called in consequence Tyndaridae; as dying in the time between the rape of Helen and the Trojan War, and as buried in Lacedaemon. But even under the earth they were alive. Honoured by Zeus, they lived and died on alternate days and enjoyed the prerogatives of godhead. In the later story sometimes both, sometimes only Polydeuces is the descendant of Zeus. (See LEDA.) They undertook an expedition to Attica, where they set free their sister Helen whom Theseus had carried off. They took part in the expedition of the Argonauts. (See AMYCUS; ARGONAUTAE.) Castor, who had been born mortal, fell in a contest with Idas and Lynceus, the sons of their paternal uncle Aphareus. The fight arose, according to one version, in a quarrel over some cattle which they had carried off; according to another, it was about the rape of two daughters of another uncle Leucippus, Phoebé and Hilaïra, who were betrothed to the sons of Aphareus. On his brother's death, Polydeuces, the immortal son of Zeus, prayed his father to let him die, too. Zeus permitted him to spend alternately one day among the gods his peers, the other in the lower world with his beloved brother. According to another story, Zeus, in reward for their brotherly love, set them in the sky as the constellation Gemini, or the morning and evening star. They are the ideal types of bravery and dexterity in fight. Thus they are the tutelary gods of warlike youth, often sharing in their contests, and honoured as the inventors of military dances and melodies. The ancient symbol of the twin gods at Lacedaemon was two parallel beams (δόκανα), joined by cross-pieces, which the Spartans took with them to war. They were worshipped at Sparta and Olympia with Heracles and other heroes. At Athens, too, they were honoured as gods under the name of Ἄνακες. At sea, as in war, they lend their aid to men. The storm-tossed mariner sees the sign of their beneficent presence in the flame at the mast-head (Hor. *Carm.* i. 3). He prays and vows to them the sacrifice of a white lamb, and the storm soon ceases. (See HELENA.) The rites of hospitality are also under their protection. They are generally represented with their horses Xanthus and Cyllarus, as in the celebrated colossal group of the Campidoglio in Rome. Their characteristic emblem is an oval helmet crowned with a star.

Dioscuri (Castor and Pollux). (From a Coin in the British Museum.)

The worship of Castor and Pollux was from early times current among the tribes of Italy. They enjoyed especial honours in Tusculum and Rome. In the latter city a considerable temple was built to them near the Forum (B.C. 484) in gratitude for their appearance and assistance at the battle of the Lake Regillus twelve years before. In this building, generally called simply the Temple of Castor, the Senate often held its sittings. It was in their honour, too, that (after B.C. 305) the solemn review of the Roman *equites* was held on the 15th of July. The names of Castor and Pollux, like that of Hercules, were often in use as familiar expletives, but the name of Castor was invoked by women only (Aul. Gell. xi. 6), since man had caused his death. Both were worshipped as gods of the sea, particularly in Ostia, the harbour town of Rome. Their image is to be seen stamped on the reverse of the oldest Roman silver coins. See NUMISMATICS.

Dioscuria (Διοσκούρια or Διοσκούρεια, *C. I. G.* 1444). Festivals celebrated in various parts of Greece in honour of the Dioscuri, the heroes

Castor and Polydeuces (Pollux). The Spartan Dioscuria, mentioned by Pausanias (iv. 27, § 1), were celebrated with sacrifices, rejoicings, and drinking. At Cyrené the Dioscuri were likewise honoured with a great festival (Schol. *ad* Pind. *Pyth.* v. 629). The Athenian festival of the Dioscuri has been mentioned under ANAKEIA, where they were worshipped under the name of Ἄνακες. Their worship was very generally adopted in Greece, especially in the Doric and Achaean States (Pausan. x. 33, 3; 38, 3), as we conclude from the great number of temples dedicated to them; but scarcely anything is known respecting the manner in which their festivals were celebrated.

The festival of the Dioscuri was celebrated at Rome with great splendour on the Ides of Quinctilis, the 15th of July, the day on which they were believed to have assisted the Romans against the Latins in the battle of the Lake Regillus. On this occasion the *equites*, who regarded the Dioscuri as their patrons, went in a magnificent procession, crowned with olive chaplets and wearing their state dress, the trabea, from the Temple of Mars outside the city, through the main streets, across the Forum, and by the ancient temple of the Dioscuri (Dionys. vi. 13). See EQUITES.

Dioscurĭas (Διοσκουριάς). A maritime town of Colchis at the mouth of the small river Charus. It was afterwards called Sebastopolis, and was, in the earliest ages, the port most frequented in Colchis by distant as well as neighbouring nations speaking different languages—a circumstance that still distinguishes Iskuriah, which name is only a corruption of the ancient one.

Diospŏlis (Διόσπολις). (1) MAGNA, a famous city of Egypt. (See THEBAE.) (2) PARVA, a city of Egypt, west of Tentyra, and on the western side of the Nile. It was the capital of the nome Diospolites.

Diōta (δίωτος). A vessel with two "ears" (ὦτα) or handles, and often used as synonymous with amphora, though equally applicable to any vessel with two handles. See AMPHORA.

Diota. (Naples Mus.)

Diovis. See IUPITER.

Diphĭlus (Δίφιλος). A poet of the new Attic comedy, a native of Sinopé, and contemporary of Menander. He is supposed to have written some one hundred pieces, of which we have the titles and fragments of about fifty. The *Casina* and *Rudens* of Plautus are modelled on two plays of Diphilus; and Terence has adopted some scenes from one of them (the Συναποθνήσκοντες) in his *Adelphoe*. Diphilus took his subjects both from common life and from mythology. Most of the passages that have been preserved relate to matters of cookery, the longest being one of forty-one lines. Both the judgments passed on him in antiquity and his remaining fragments justify us in recognizing him as one of the most gifted poets of his age. These fragments are collected in Meineke, i. pp. 445–457; iv. pp. 375–430.

Diphros (δίφρος). See CURRUS; SELLA.

Diphthĕra (διφθέρα). A leathern cloak worn in Greece by workmen and rustics. See Aristoph. *Nubes*, 72.

Diplax (δίπλαξ). A double cloak. See PALLIUM.

Diploïs (διπλοῖς). See PALLIUM.

Diplōma (δίπλωμα). (1) A sort of passport, consisting of two leaves (whence the name originated), which was given to a messenger or other person travelling upon public business, in order that he might readily obtain everything necessary on his journey, without delay or hindrance (Cic. *Fam.* vi. 12; Plin. *Ep.* x. 31; Capitol. *Pert.* 1). See CURSUS PUBLICUS. (2) A document drawn up by a chief-magistrate, which conferred some particular privilege upon the person to whom it was given (Suet. *Nero*, 12).

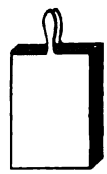
Diplomatics. See PALAEOGRAPHY.

Dipoenus (Δίποινος). A Greek sculptor, born in Crete, who flourished in Argos and Sicyon about B.C. 560. In conjunction with his countryman Scyllis he founded an influential school of sculpture in the Peloponnesus of the Daedalian style. See DAEDALA; STATUARIA ARS.

Dipolia. See DIIPOLIA.

Diptĕros (δίπτερος). An architectural term used of a temple with a double row of columns. See TEMPLUM.

Diptȳcha (δίπτυχα). Two writing-tablets fastened at the back by wires upon which, as upon hinges, they opened and shut. They were also known as *pugillares*. When three or more tablets are joined they are called *triptycha* or *polyptycha*. For further details see TABULA.



Diptychon. (Herculaneum.)

The DIPTYCHA CONSULARIA, frequently mentioned in the later times of the Empire, were made of ivory, and were presented by the consuls to the emperor and to their friends on the day on which they entered upon their office. Other magistrates, such as the quaestors, also distributed diptycha on the same occasion (Symmach. *Ep.* ii. 81). These diptycha contained the portraits and names of the consuls, with other representations in bas-relief. Several of these diptycha are still extant—sixty-one in all, according to Marquardt—the earliest bearing the date of A.D. 406 and the latest of 541.

Dirae. (1) A name of the Furiae. See ERINYES; FURIAE. (2) See CATO, VALERIUS.

Dircé (Δίρκη). The wife of Lycus, who married her after divorcing his former wife Antiopé. Dircé treated Antiopé with great cruelty; and accordingly, when Amphion and Zethus, the sons of Antiopé by Zeus, obtained possession of Thebes, they took a signal vengeance upon Dircé. They tied her to a wild bull, which dragged her about till she perished. They then threw her body into a fountain near Thebes, which was henceforth called the fountain of Dircé. (See ANTIOPÉ.) The adjective Dircaeus is frequently used as equivalent to Boeoticus.

Diré or **Deré** (Δειρή, called by Ptolemy Δηρή). A promontory of Africa over against the coast of Arabia, and at the narrowest part of the Sinus Arabicus or Red Sea. From its appearance as it stretched along the coast, it received the appellation o. Diré (Δειρή) or "the neck." The modern name is Bab-el-Mandeb.

Diribitōres. Officers who, at the Roman elections, divided the votes when taken out of the *cistae*,

so as to determine which had the majority. See Cic. *In Pis.* 15.

Discordia. The Roman goddess of strife. See ERIS.

Discus (δίσκος). (1) A circular plate or quoit of stone, iron, or bronze made for throwing to a distance as a feat of strength or skill. Of this game (δισκοβολία) it is sufficient to say that it was identical with our "putting the shot." See *Odyssey*, viii. 186–200. A very celebrated representation in art is the Discobolus of the sculptor Myron, whose powerful portrayal of the initial attitude of the thrower has been praised by critics from the time of Quintilian. (Cf. Quintil. ii. 13, § 10.) Many of the copies of the original vary the pose so as to represent the athlete's head as not turned aside, and this is the case with the famous statue in the Vatican. The most correct reproduction is that now in possession of Prince Lancelotti, and kept in his private bed-chamber in the Palazzo Lancelotti, Rome. (2) A dish or plate.

Discus Thrower. (Vatican.)

Dish. See LANX; PATINA.

Dis Pater (*Dives Pater*, "Father Dives" or The Rich). The ruler of the world below, worshipped by the Romans as the god who corresponded to the Greek Pluto (q. v.). His worship, like that of Proserpina, was first introduced in the early days of the Republic, at the command of the Sibylline Books. Dis Pater had a chapel near the altar of Saturnus, and a subterranean altar on the Campus Martius in common with Proserpina. This was only opened when, as at the Secular Games, sacrifices were offered to both. The victims offered thus were black animals.

Dispensātor. A steward in the Roman city household, who had the charge of the accounts and made the payments (Cic. *Att.* xi. 1; Juv. i. 91; Mart. v. 42). The dispensator was usually, perhaps always, a slave. If there was a procurator in the house, the dispensator was under him and acted simply as cashier. Thus we read in Petronius (30) that the procurator received the rents, while the dispensator paid out the money in the atrium. If there was a dispensator on the country estate, he was nearly the same as the *villicus* (*Dig.* l. 16, 166). The imperial procuratores discharged important duties, not only at the court but in Rome and the provinces (Plin. *H. N.* vii. § 129). How valuable was the appointment may be seen from the fact that Otho extorted a million sesterces from a slave whom he had recommended to Galba for the office of dispensator (Suet. *Oth.* 5).

Dissen, GEORG LUDOLF, a German classical scholar, was born near Göttingen, December 17th, 1784. He studied philology and philosophy at the university of his native city (1804–1808), and not long after receiving his degree was made Professor Extraordinarius at the University of Marburg, soon returning, however, to take the same office at Göttingen, where in 1817 he became Professor Ordinarius. Besides two valuable treatises —*De Temporibus et Modis Verbi Graeci* (Gött. 1809) and *De Philosophia in Xenophontis de Socrate Commentariis Tradita* (Marburg, 1812)—he published valuable editions of Pindar (1830), Tibullus (1831), and of the *Oration on the Crown* of Demosthenes (1837). His minor writings (*Kleine lat. und deutsche Schriften*) appeared in 1839 after his death, which occurred September 21st, 1837.

Distaff. See COLUS; FUSUS.

Dithyrambus (διθύραμβος). A hymn sung at the festivals of Dionysus to the accompaniment of a flute and a dance round the altar. (See DIONYSIA.) The hymn celebrated the sufferings and actions of the god in a style corresponding to the passionate character of his worship. In the course of time it developed into a distinct kind of Greek lyric poetry. It was in Corinth that it first received anything like a definite artistic form, and this at the hands of Arion, who was therefore credited by the ancients with its actual invention. The truth probably is that he was the first who divided the festal song of the chorus into strophe and antistrophe, an arrangement from which tragedy took its rise. (See TRAGOEDIA.) Dithyrambs were sung at Athens twice in the year—at the Great Dionysia in the spring and at the Lenaea in the beginning of winter. The chorus consisted of fifty persons, who stood in a circle round the altar. The dithyramb was further developed by Lasus of Hermioné, the lyric poet and musician who lived about B.C. 507 at the court of the Pisistratidae. By several innovations in music and rhythm, especially by a stronger and more complete instrumentation, this artist gave it greater variety and a more secular character. He also introduced the prize contests

for the best dithyramb, and apparently abolished the antistrophical division; at least this is not found in the dithyrambs of his pupil Pindar. With Lasus and Pindar, Simonides and Bacchylides may be named as among the foremost dithyrambic poets of their time. At the dithyrambic contests the poets of the different tribes contended for the prize. Each had its chorus, brilliantly fitted out at great expense by the richer citizens. Besides the honour of the victory the poet received a tripod; the chorus, and the people which it represented, an ox for the sacrificial feast. These performances were very popular for a long time; but, as the new tendency developed itself, voices of authority made themselves heard, condemning them as involving a serious degeneracy in art. There is, in fact, no doubt that in the form which it assumed after the time of the Peloponnesian War the dithyramb did violence to the older taste. More and more it lost the inner unity and beautiful proportion which that feeling required. A continuous and rapid change of rhythm and mode was accompanied by an extraordinary boldness of diction, in keeping with the wild character of the composition. In the hands of inferior poets this often passed into turgidity and bombast, if not into mere nonsense. Solo pieces were inserted to relieve the choruses, the text was gradually subordinated to the music, and the dithyramb was thus gradually transformed into a kind of opera. Though the subjects of the poems had long ceased to be taken exclusively from the cycle of Dionysiac myths, they were never, of course, entirely out of harmony with the lyrical spirit of the dithyramb.

There was a very considerable number of dithyrambic poets. The best known are Melanippides (q. v.) of Melos (about B.C. 415), who is generally held responsible for the degeneracy of the dithyramb and the excess of instrumental music; his disciple Philoxenus of Cythera, who died in 380; Timotheus of Miletus, who died in 357, and his contemporaries Polyidus and Telestes. Of the whole literature we possess nothing but fragments. See CHORUS; MUSICA.

Dittography. The name given to a clerical error frequently found in MSS. It consists in writing twice what should properly be written only once. Thus in the best MS. (Σ) of the *Fals. Leg.* of Demosthenes, we find Ἀριστοφῶν καὶ ὁ Ἀριστόδημος for Κτήσιφων καὶ ὁ Ἀριστόδημος. One of the scholiasts on Horace *Carm.* i. 27, 19 doubles two syllables, writing *laboraborabas* for *laborabas*. A very extraordinary instance is found in the Codex Puteolanus of Livy, which in xxvii. 11, 11, has *dedissent et ius liberum eosdem dedissent et ius liberum eosdem dedissent et ius liberum eosdem dedissent* — a proof of how mechanically the scribes performed their work. See TEXTUAL CRITICISM.

Dium (Δῖον). (1) An important town in Macedonia on the Thermaic Gulf (Thuc. iv. 28). (2) A promontory on the northern coast of Crete where the island has its greatest breadth (Ptol. iii. 17, 7).

Dius Fidius. See SANCUS.

Diverbium. Dialogue. See DIALOGUS.

Diversorium. A wayside inn. See CAUPONA.

Divico. The leader of the Helvetians in the war against L. Cassius in B.C. 107. He was at the head of the embassy sent to Iulius Caesar, nearly fifty years later, B.C. 58, when he was preparing to attack the Helvetians (Caes. *B. G.* i. 13).

Divinatio (prevision of the future). (1) In general the word is applied to all prophecy or foretelling in the simplest sense of the word. Among the Romans, prophecy was based, not on inspiration, as with the Greeks, but on the observation of definite signs, such as the *omen* (or voice), the prodigies and the auspices taken note of by the augurs. (See AUGUR.) The science of the *haruspices* (or the foretelling of events from the inspection of the carcases of sacrificial victims) was a later importation from Etruria. The ancient Romans were not familiar with the divinatio from *sortes* or lots, which was common in many parts of Italy. The Sibylline Books threw no light on future events. (See SIBYLLA.) Towards the end of the republican period the sciences of the augurs and haruspices lost their significance, and the Greek oracles, in the various forms of their craft, with the Chaldaean astrology, came into vogue, and carried the fashion in the society of the Empire. On divination among the Greeks see MANTIKÉ.

(2) In the language of Roman law, *divinatio* meant the legal inquiry for deciding who, among many advocates proposing themselves, was the fittest to undertake a prosecution, and also the speeches by which the various advocates tried to make good their competency for the task. Thus Cicero's oration called *Divinatio in Caecilium* was pronounced by him against Q. Caecilius Niger, a sham accuser of Verres, who claimed the right to prosecute, but who would have played into the hands of the accused.

Divisor. See AMBITUS.

Divitiăcus. An Aeduan noble and brother of Dumnorix (q. v.). He was a warm adherent of the Romans and of Caesar, who, in consideration of his entreaties, pardoned the treason of Dumnorix in B.C. 58 (Caes. *B. G.* i. 3, 16–20). He is mentioned by Cicero (*De Div.* i. 41) as a Druid.

Divodūrum (Διουόδουρον). The modern Metz; subsequently Mediomatrici, and still later Metis or Mettis, the capital of the Mediomatrici in Gallia Belgica (Ptol. ii. 9, 12).

Divŏna. See CADURCI.

Divortium. Divorce. (1) GREEK. The term for this act was ἀπόλειψις or ἀπόπεμψις, the former denoting the act of a wife leaving her husband, and the latter that of a husband dismissing his wife (Demosth. *c. Onet.* i. p. 865, § 4; *c. Neaer.* p. 1362, § 52, 1365, § 59). The only Greek States respecting whose laws of divorce we have any knowledge are Athens and Sparta. In both States the law permitted either husband or wife to call for and effect a divorce, though it was much easier for a husband to get rid of his wife than for a wife to escape from her husband. At Sparta, it seems, a man might dismiss his wife if she bore him no issue; the recorded instances, however, are those of kings, and private inclination was sacrificed to State policy (Herod. v. 39; vi. 61). The law at Athens allowed a man to divorce his wife without ceremony, simply by his act of sending her out of his house (ἐκπέμπειν, ἀποπέμπειν), upon which she returned to the guardianship of her nearest male relation. (See KYRIOS.) The husband was then bound to return the dowry which she had brought him, or

to pay her interest at the rate of nine obols per mina per month—18 per cent. per annum; and in addition to this to provide alimony (σῖτος). A husband thus dismissing his wife usually did so, as might be expected, in the presence of witnesses (Lys. c. *Alcib.* i. § 28). What became of the children in such a case is not mentioned, but it is probable that they remained with the father. Adultery on the part of the wife compelled her husband to divorce her, or himself incur the penalty of atimia (Lex *ap.* Demosth. c. *Neaer.* p. 1374, § 87). When, on the other hand, a wife wished to leave her husband, if both parties agreed upon a divorce no further proceedings were required: mutual consent was sufficient to dissolve a marriage. If the husband objected, she was obliged to appear in person before the archon, and state in writing the grounds of her application (Plut. *Alcib.* 12). She had to conduct her case quite alone, for, as she was in her husband's power until judgment was given, no one had a right to come forward as her advocate. It has been maintained that she could be represented by her κύριος, but the notorious case of Alcibiades and his ill-used wife Hippareté, in the passage just cited, leaves little doubt that she could not. The action thus brought by a woman was called ἀπολείψεως δίκη. Her right to a separation would depend on the treatment she had received (see KAKOSIS); but of the nature of the archon's jurisdiction we know but little. The husband's loss of freedom (i. e. by becoming a prisoner of war and being sold into slavery) is mentioned as affording an absolute claim to a divorce.

(2) ROMAN. The word *divortium* signified generally a separation; and, in a special sense, a divorce or dissolution of marriage. Several authorities (Gell. iv. 3; Dionys. ii. 25) state that divorce was unknown at Rome in early times, and that the first instance of divorce occurred in B.C. 233, when Sp. Carvilius Ruga put away his wife on the ground of barrenness. It is said that the act of Carvilius was generally disapproved of (Val. Max. ii. 1–4). It is probable that divorce on account of the misconduct of the wife was in use from a very early period; but the case of Carvilius Ruga may have been the beginning of the lax system of divorce which prevailed towards the end of the free Republic and under the Empire.

The marriage by which the husband acquired *manus* over his wife, as well as the later free marriage, was dissoluble; but the marriage of a *flamen*, which was solemnized by *confarreatio*, could never under any circumstances be severed. See MATRIMONIUM.

A corresponding form to that by which a marriage had been created was used for dissolving it: thus a marriage entered into by *confarreatio* was put an end to by a similar ceremony, called *diffarreatio* (Festus, s. v. *diffarr.*). If a wife had passed into the *manus* of her husband by *coemptio*, she could only be released by a *remancipatio*, which, according to Gaius, the husband could be compelled to execute (i. 137). These formal restrictions on the right of divorce disappeared under the free form of marriage, which did not bring the wife *in manum viri*. The theory on which Roman marriage was based admitted the utmost facility of divorce: the consent and conjugal affection of the parties were regarded as the essential part of a marriage, and this *affectio maritalis* was necessary for the continuance as well as for the creation of a marriage. Accordingly, either party might declare his or her consent to dissolve the connection. No judicial decree and no interference of any public authority was necessary to dissolve the marriage. A divorce which was brought about by one party renouncing the marriage and not by mutual consent was called a *repudium*. It was customary for one who renounced a marriage to send a distinct notice or declaration of intention to the other party, and it was doubted in the time of Cicero whether the simple fact of either party marrying again without any such notice having been given was sufficient to constitute a divorce (Cic. *Orat.* i. 40). The ceremony of breaking the *nuptiales tabulae*, or of taking the keys of the house from the woman and turning her out of doors, was probably considered to be an act of itself significant enough; but the general practice was apparently to deliver a written notice, and perhaps to assign a reason. By the Lex Iulia *de adulteriis* it was required that a *repudium* should be executed in the presence of seven witnesses, Roman citizens of the age of puberty (*Dig.* xxiv. 2, 9). This prevented an adulteress from setting up the pretence of a *repudium* as an excuse for her conduct. See ADULTERIUM.

Not only the wife herself, but also her father, if she was under his power, might dissolve the marriage. This right of a paterfamilias was made practically ineffectual by a decree of the emperor Marcus. Towards the latter part of the Republic and under the Empire, divorces became very common. Cn. Pompeius divorced his wife Mucia for alleged adultery, and his conduct was approved (Cic. *Ad Att.* i. 12, 18); and Cicero speaks (*Ad Fam.* viii. 7) of Paulla Valeria as being ready to serve her husband on his return from his province with notice of divorce. Cicero himself divorced his wife Terentia after living with her for thirty years, and married a young woman whom he also divorced. Cato the Younger divorced his wife Marcia, that his friend Hortensius might marry her and have children by her; for this is the true meaning of the story (Plut. *Cat. Min.* 25). Maecenas put away his wife Terentia so often that the Roman wits said that he had been a hundred times married, and always to the same woman; Sempronius Sophus divorced his wife because she had once been to the public games without his knowledge. Seneca declared that there were women at Rome who reckoned the years by their husbands rather than by the consuls. Juvenal mentions one who had had eight husbands in five years; and Tertullian sums up the prevailing practices epigrammatically in the sentence, "The fruit of marriage is divorce" (*Apol.* 6). By the Lex Papia Poppaea a freedwoman who had married her patron was prevented from divorcing herself (*Dig.* xxiv. 2, 11) so as to be capable of marrying any one else. From an early time penalties were imposed on those who divorced without good cause, and also on those who by their conduct made a divorce necessary.

A man was punished by *nota censoria*, a woman by loss of *dos* (q. v.). There was the *retentio dotis propter mores* when the divorce was caused by the fault of the wife, and also the *retentio propter liberos* which was the right of the husband to deduct an additional amount of *dos* in case there were children of the marriage. The free right of divorce was not taken away by the early Christian emperors, but its exercise except on grounds de-

fined by statute was severely punished. Justinian went further than his predecessors in limiting the legal grounds of divorce. He even punished divorce by mutual consent unless the object of the parties was to live a life of chastity (*Dig.* 34, 2; *Cod. Theod.* iii. 16; *Cod.* v. 17). See Lecky, *Hist. of European Morals*, ii. pp. 304–308; Wächter, *Ueber Ehescheidungen bei den Römern;* Bader, *La Femme Romaine* (Paris, 1877); Friedländer, *Sittengeschichte Roms*, ch. v. (6th ed. Leipzig, 1888); Baecker, *Le Droit de la Femme dans l'Antiquité* (1880).

Diyllus (Δίυλλος). An Athenian, the author of a history of Greece and Sicily, in twenty-six or twenty-seven books; and also of a work on drinking-bouts (Συμποσιακά). His date is uncertain, but he probably flourished in the first century B.C. (Diod. xvi. 14, 78, etc.).

Dobērus (Δόβηρος). A town in Paeonia in Macedonia, east of the river Echedorus (Thuc. ii. 98).

Dobree, PETER PAUL, an English scholar of eminence, born in the island of Guernsey of French ancestry, in 1782. He studied under Porson at the University of Cambridge, and on the death of that distinguished Hellenist undertook to edit his unpublished papers, which had come into the possession of Trinity College. In 1820, appeared the *Plutus* of Aristophanes with Porson's notes; and in 1822, the Lexicon of Photius. In the same year, Dobree was made Regius Professor of Greek. On his death in 1825, he left an edition of Demosthenes in MS., which was edited and published by his successor.

Dokāna (τὰ δόκανα, from δοκός, "a beam"). An ancient symbolical representation of the Dioscuri (Castor and Polydeuces) at Sparta. It consisted of two upright beams with others laid across them transversely (Plut. *De Amor. Fratr.*). This rude symbol of fraternal unity evidently points to a very remote age, in which scarcely any attempts in sculpture can have been made. At a later time, when works of art were introduced into all the spheres of ordinary life, this rude and ancient object of worship, like many others of its kind, was not superseded by a more appropriate symbol. The Dioscuri were worshipped as gods of war, and we know that their images accompanied the Spartan kings whenever they took the field against an enemy. But when in the year B.C. 504 the two kings, during their invasion of Attica, failed in their undertaking on account of their secret enmity towards each other, it was decreed at Sparta that in future only one king should command the army, and in consequence should be accompanied by only one of the images of the Dioscuri (Herod. v. 75). It is not improbable that these images, accompanying the kings into the field, were the ancient δόκανα, which were now disjointed, so that one half of the symbol remained at Sparta, while the other was taken into the field by one of the kings. See DAEDALA; DIOSCURI.

Dokimasia (δοκιμασία). The name used at Athens to denote the process of ascertaining the capacity of the citizens for the exercise of public rights and duties. If, for instance, a young citizen was to be admitted among the Ephebi (q. v.), he was examined in an assembly of his district to find out whether he was descended on both sides from Athenian citizens, and whether he possessed the physical capacity for military service. All officials, too—even the members of the Senate—had to submit to an examination before entering upon their office. The purpose of this was to ascertain, not their actual capacity for the post, which was presupposed in all candidates, but their descent from Athenian citizens, their life and character, and (in the case of some offices which involved the administration of large sums) even the amount of their property. The examination was carried on in public by the archons in the presence of the Senate, and any one present had the right to raise objections. If such objections were held to be valid the candidate was rejected; but he had the right to appeal to the decision of a court, which would take cognizance of the matter in judicial form. On the other hand, if he were accepted, any one who thought his claims insufficient had the right of instituting judicial proceedings against him. If the decision was adverse he would lose his office, and was further liable to punishment varying according to the offence charged against him—which might be, for instance, that of unlawfully assuming the rights of a citizen. A speaker in a public assembly might thus be brought before a court by any citizen, for no one not possessed of the full right of citizenship could legally address the people. The question might thus be raised whether the orator were not actually *atimos*, or guilty of an offence which involved *atimia* (q. v.).

Docimia (Δοκιμία) and **Docimēum** (Δοκίμειον). A town of Phrygia near Synnada and famed for the marble quarries in its vicinity.

Doctors. See CHIRURGIA; MEDICINA; MEDICUS.

Doctus. A title given by the Roman writers to various poets, especially to Pacuvius (Hor. *Epist.* ii. 1, 56) and Catullus (Ovid, *Amor.* iii. 9, 62; Mart. viii. 73, 8). It is to be understood in the sense of "accomplished," "polished." Cf. Hor. *Odes*, i. 1, 29, where it is applied to poets in general, as being taught by the Muses.

Döderlein, LUDWIG, a great classical scholar and teacher, was born at Jena, December 19th, 1791. He began his higher studies at Pforta when sixteen years of age, continuing them under Thiersch at Munich, under Kreuzer and Voss at Heidelberg, and under Boeckh, Buttmann, and Wolf at Berlin. He reached the doctorate at Erlangen in 1813, and in 1815 was called to the chair of philosophy at Bern, transferring himself in 1819 to Erlangen, with the titles of Professor of Philosophy and Director of the Philological Seminary in the University, and Rector of the Gymnasium. At Erlangen he remained until his death, November 9th, 1863. His publications comprise editions of Tacitus (Halle, 1847); Horace (*Epistles*, Leipzig, 1856–58; *Satires*, 1860); and the *Iliad* (Leipzig, 1863–64); besides the following works, some of them of enduring value: *Latein. Synonyme und Etymologien*, 6 vols. (Leipzig, 1826–38); *Lat. Wortbildung* (Leipzig, 1838); *Handbuch d. lat. Synonymik* (Leipzig, 1839–49); *Handbuch d. lat. Etymologie* (Leipzig, 1841); *Reden und Aufsätze* (Frankfort, 1860); *Homerisches Glossarium*, 3 vols. (Erlangen, 1850–58); and a German Anthology—*Deutsche Mustersammlung* (1840).

Döderlein was fully as remarkable as a teacher as for his scholarship, and appears to have made upon his hearers a profound and ineffaceable impression. To great acuteness and unfailing tact he added an enthusiasm, energy, and vigour that

carried at once himself and his hearers away. Thoroughly imbued with the very genius of antiquity, the great masters of classical literature were to him not subjects of study but, as he himself called them, "intimate and cherished friends," and into all who listened to him he inspired much of his own passionate zeal. An untiring worker, rising every morning soon after midnight to pursue his researches, he left behind him both in his works and in the memories of his pupils the figure of a great and impressive personality.

Dodōna (Δωδώνη). (1) A celebrated city and oracle of Epirus, whose exact position has only of late been ascertained. We are not assisted here by any accurate ancient traveller like Pausanias, nor have we any itineraries or faithful measurements of distances to guide us; all is vague and indefinite. Dionysius of Halicarnassus placed it four days' journey from Buthrotum and two from Ambracia (*Antiq. Rom.* i. 5). It is universally allowed that the temple of Dodona owed its origin to the Pelasgi at a period much anterior to the Trojan War; since many writers represent it as existing in the time of Deucalion, and even of Inachus (Aesch. *Prom. Vinct.* 679). Herodotus distinctly states that it was the most ancient oracle of Greece, and represents the Pelasgi as consulting it on various occasions (ii. 52). Hence the title of "Pelasgic" assigned to Zeus, to whom the temple was dedicated (*Iliad*, xvi. 233). Of the existence, however, of another oracle in Thessaly of the same name no doubt can be entertained; and to this the prayer of Achilles, in Homer, probably had reference. Setting aside the fables which Herodotus has transmitted to us, and to which he evidently attached no belief, his report of the affinity which existed between the service of this temple and that of Thebes in Egypt is deserving of attention. It appears from this author that in his time the service of the temple was performed by women; and he has recorded the names of the three priestesses who officiated when he visited Dodona (ii. 55). Strabo, however, asserts that these duties were originally allotted to men, from the circumstance of Homer's mention of the Selli as being attendant upon the gods. The term Selli was considered by many ancient writers to refer to a people of Pelasgic origin (Soph. *Trach.* v. 1160 foll.; Aristot. *Meteorol.* 1, 14).

The responses of the oracle were originally delivered from the sacred oak or beech (φηγός) (Soph. *Trach.* v. 173). The god revealed his message in the rustling of the leaves, and the priests interpreted its meaning. Its reputation was at first confined to the inhabitants of Epirus, Acarnania, Aetolia, and the western parts of Greece (Pausan. vii. 21), but its fame was afterwards extended over the whole of that country, and even to Asia, as we know that on one occasion the oracle was consulted by Croesus (Herod. i. 46). The Boeotians were the only people who received the prophetic answers from the mouth of men; to all other nations they were always communicated by the priestesses of the temple. The reason of this exception is stated at length by Strabo (401), on the authority of Ephorus. Dodona was the first station in Greece to which the offerings of the Hyperboreans were despatched, according to Herodotus; they arrived there from the Adriatic, and were thence passed on to the Maliac Gulf (iv. 33). Among the several offerings presented to the temple by various nations, one dedicated by the Corcyreans is particularly noticed. It was a brazen figure placed over a caldron of the same metal; this statue held in its hand a whip, the lash of which consisted of three chains, each having an astragalus fastened to the end of it; these, when agitated by the wind, struck the caldron and produced so continued a sound that 400 vibrations could be counted before it ceased. Hence arose the various proverbs of the Dodonean caldron and the Corcyrean lash. Menander, in one of his plays, compared an old nurse's chatter to the endless sound of this kettle (*Menand. Reliq. ed.* Meineke, p. 27).

We hear of the oracle of Dodona at the time of the Persian invasion (Herod. ix. 93); and again in the reign of Agesilaüs, who consulted it previously to his expedition into Asia. It is stated by Diodorus Siculus (xiv. 13) that Lysander was accused openly of having offered to bribe the priestess. The oracle which warned the Molossian Alexander of his fate is well known from Livy (viii. 24). From Demosthenes we learn that the answers delivered from time to time to the Athenians were laid up in the public archives, and he himself appeals to their testimony on more than one occasion. At length, during the Social War, Dodona was, according to Polybius (iv. 67), almost entirely destroyed in an irruption of the Aetolians, under their leader Dorimachus, then at war with Epirus. It is probable that the temple of Dodona never recovered from this disaster, as in Strabo's time there was scarcely any trace left of the oracle, but the town must still have existed, as it is mentioned by Hierocles among the cities of Epirus in the seventh century, and we hear of a bishop of Dodona in the council of Ephesus. All accounts seem to agree that Dodona stood either on the declivity or at the foot of an elevated mountain called Tomarus or Tamarus. Hence the term Tomuri, supposed to be a contraction for Tomaruri (Τομαρούροι), or guardians of Tomarus, which was given to the priests of the temple. The site of Dodona was at one time supposed to be near Janina in Epirus, but recent explorations in the valley of Dramisius at the foot of Mount Olytzika have brought to light many dedicatory inscriptions to Zeus Naïos and Dioné, with other evidences that make this the probable site of the oracle. See Leake, *Northern Greece*, vols. i. and iv.; the *Revue Archéologique* for 1877, pp. 329, 397; and Carapanos, *Dodone et ses Ruines* (1878). (2) A city and oracle of Thessaly. It has given rise to much controversy whether Homer (*Il.* ii. 750) refers to this or the city of Epirus, and the scholiasts and commentators are divided in their opinions.

Dodonaeus (Δωδωναῖος). A surname of Zeus from Dodona. See Homer, *Il.* xvi. 233.

Dodonĭdes (Δωδωνίδες). The priestesses who gave oracles in the temple of Zeus in Dodona. See DODONA.

Dodrans. Nine twelfths or three fourths of a Roman *as;* three fourths. Hence the phrase *heres ex dodrante* was used of an heir to three fourths of an estate. See As.

Dodwell Vase. A small Greek vase covered with a lid and found at Corinth. The lid shows the representation of a boar-hunt and is inscribed with names. The body of the vase is ornamented with figures of animals. Its pattern shows traces of Phœnician influence. The Dodwell vase is now

in the Old Pinacothek at Munich. See Zahn, *Beschreibung der Galerie bemalter Vasen der königlichen bayerischen Sammlung* (Munich, 1854); Lau and Krell, *Die griechischen Vasen*, etc. (Leipzig, 1877); and the article VAS.

Dodwell Vase. (Munich.)

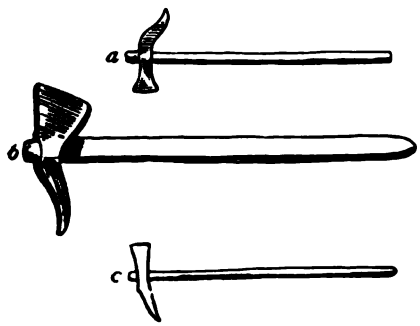
Dog-days. See CANICULARES DIES.

Dogmatĭci (δογματικοί). See MEDICINA.

Doga. See CANIS.

Dolabella. The name of a celebrated patrician family of the Cornelia gens. Those most deserving of notice are: (1) CN. CORNELIUS DOLABELLA, consul B.C. 81, whom the young Iulius Caesar accused in the year 77 of extortion in his province. (2) CN. CORNELIUS DOLABELLA, praetor urbanus B.C. 81. With Verres as his legate he plundered his province in Cilicia, and upon his return was accused, betrayed by Verres, and condemned. (3) P. CORNELIUS DOLABELLA, the son-in-law of Cicero, whose daughter Tullia he married in B.C. 51. He was one of the most profligate men of his age, and his conduct caused Cicero great uneasiness. On the breaking out of the Civil War he joined Caesar, and fought on his side at the battle of Pharsalia (B.C. 48), and was raised by him to the consulship in 44. He afterwards received from Antony the province of Syria. On his way to his province he plundered the cities of Greece and Asia Minor, in consequence of which the Senate sent against him Cassius, who took Caesarea, in which Dolabella had taken refuge. That he might not fall into the hands of his enemies he committed suicide, B.C. 43.

Dolābra, dim. DOLABELLA (σμίλη, σμιλίον). A tool consisting of a long handle and a double head, which terminated on one side in a sharp blade, the edge of which ran parallel to the handle (while the



Dolabrae. (Blümner, *Technologie.*)

blade of the *ascia* was at right angles to the handle), and on the other side in a pick, which was usually curved (*falx*). In this form it was used for hewing wood, for pruning where the pruning-hook was not strong enough, for making stockades, and for breaking down ramparts and walls. It was consequently a tool familiar to the Roman soldier, as may be seen in the accompanying illustration (fig. *b*) from Trajan's Column. For the purpose, however, of excavating or breaking up the earth (Pallad. ii. 1 and 3; iii. 21), a dolabra with a straighter pick appears to have been used; as is shown in fig. *a*, from a relief on a tomb. Of a similar form is fig. *c*, which represents the dolabra used by masons (Isid. *Orig.* xix. 19, 11). The hatchet used at sacrifices and by butchers was also called *dolabra*.

Dolĭché (Δολίχη). (1) A town of Thessaly in the Perrhaebian district, to the southeast of Azorus. Here the Roman consul Q. Marcius Philippus received a deputation from the Achaean League, at the head of which was Polybius, who accompanied the Roman army in their singular and perilous march through the defiles of Olympus into Pieria (Liv. xlii. 53; id. xliv. 2). (2) A town of Syria, situated in the district Euphratensis and northwest of Zeugma.

Dolĭchos (δόλιχος). See CURSUS; STADIUM.

Dolium (πίθος). A large jar of earthenware into which new wine was placed to ferment. Many of them were large enough to hold a man, and were shaped like a huge caldron with globular bodies and wide mouths. Diogenes (q. v.) the Cynic took up his abode in a dolium (not in a tub, as popularly said), and in some ancient works of art he is depicted as lolling in one of these vessels during his celebrated interview with Alexander the Great. See Diog. Laërt. vi. 23; Sen. *Ep.* 90, 14.

DOLIA CURTA were urinals placed in the narrow streets between the houses for the convenience of those who passed by (Lucret. iv. 1026; Macrob. iii. 16, § 15; Suet. *Vesp.* 23).

Dolia were also used as coffins. In the Crimea, near Sebastopol, sixteen πίθοι were discovered, four feet four inches high, and two feet two inches in diameter.

Makers of dolia were known as *doliarii*.

Dolius (Δόλιος). A slave of Penelopé who, with his six sons, welcomed Odysseus home and joined him against the suitors (*Odys.* xxiv. 498).

Dolls. See PUPA.

Dolo (δόλων). (1) A weapon consisting of a long staff with a short iron point (Verg. *Aen.* vii. 664). (2) A secret poniard or dagger inserted in a walking-stick (Plut. *Tib. Gracch.* 10; Suet. *Claud.* 13, *Domit.* 17) or a whip (*Dig.* 9, 2, 52). (3) A small topsail of a ship.

Dolonci (Δόλογκοι). A people of Thrace (Herod. vi. 34).

Dolŏpes (Δόλοπες). A powerful people in Thessaly, who dwelt on the Enipeus and fought before Troy. At a later time they dwelt at the foot of Mount Pindus; and their country, called Dolopia, was reckoned part of Epirus (Herod. vii. 132).

Dolus Malus. See CULPA.

Domestĭci. See PRAETORIANI.

Domicilium. A term of Roman law, signifying a man's permanent home. The following is the well-known definition of *domicilium* given in the *Corpus Iuris* (*Cod.* x. 40, 7): "In eo loco singulos habere domicilium non ambigitur, ubi quis larem rerumque ac fortunarum suarum summam constituit, unde rursus non sit discessurus, si nihil avocet, unde cum profectus est peregrinari videtur, quo si rediit peregrinari iam destitit." In a passage of the *Digest* a man's home is thus defined (*Dig.* l. 16, 203): "Sed de ea re constitutum esse (respondit) eam domum unicuique nostrum debere

existimari, ubi quisque sedes et tabulas haberet suarumque rerum constitutionem fecisset." A man acquired domicilium by making a place his residence and intending to remain in it permanently (*animus manendi*). Domicilium was lost by abandonment, and the question of the existence of domicile was treated as one of fact to be determined by the circumstances of each case.

The conception of domicile has far more important consequences in modern systems of law than in ancient; it is the foundation of a branch of what is sometimes called private international law, but more correctly the conflict of laws.

Dominium. *Dominium* or *rerum dominium* signifies ownership of property, and *dominus* is the owner. *Proprietas* is frequently used as an equivalent to *dominium;* and when ownership is distinguished from *usus fructus*, the word *proprietas* is preferred to *dominium* as an expression for ownership. The term *dominium* or *dominium legitimum* is, strictly speaking, confined to ownership *ex iure Quiritium*—i. e. to civil ownership—and does not include ownership *in bonis*—i. e. praetorian ownership.

Ownership is not defined by Roman legal writers, but the general notion implied in the term is clear. It is a right which, subject to certain legal limitations, entitles a person to exercise full control over a corporeal thing to the exclusion of all other persons. Ownership cannot, however, be defined by enumerating all the powers which may be incidental to it, as the *ius utendi, fruendi, possidendi, disponendi*, since ownership may exist notwithstanding that one or more of these powers is detached from it. A thing may be considered to belong to a person whose powers over it are very much curtailed; hence arises the difficulty of defining ownership. The limitations to which ownership in Roman law is subject are either general or special. The former are imposed for the purpose of enforcing the precept *sic utere tuo ut alienum non laedas:* they prevent owners from so using their powers as to injure adjoining owners or the public generally. Special limitations on ownership arise by persons acquiring rights over property owned by some one else. For instance, the owner may be bound to allow to another person a certain use or enjoyment of the thing of which he is *dominus*, or to abstain from doing certain acts on or to his property and for the benefit of some other person. The only rights of this kind recognized by Roman law are *servitus, emphyteusis, superficies, pignus:* such rights are called *iura in re aliena;* they are protected, like *dominium*, by actions *in rem:* their nature is more fully explained under the head of SERVITUS. Ownership is in its nature single and entire; consequently the same thing cannot belong to several separate owners, but several persons may be joint *domini* or owners of one thing.

Domĭnus. A master, owner. The word was applied as a title of respect to a superior in rank or station. Thus the head of a family was sometimes called *dominus* by the free members of his family as well as by his slaves. The title of *dominus* came to be ascribed to the emperor. The history of this use of the word, which corresponds with changes in the character of the emperor, is briefly as follows: Augustus refused to be called *dominus* (Suet. *Aug.* 53, with Peck's note), as did also Tiberius (Suet. *Tib.* 27); and Caligula was the first emperor who allowed himself to be addressed by the title (Victor. *Caes.* 3). Domitian claimed the titles of *Deus et Dominus* (Dio Cass. lxii. 13). Trajan only wished to be called *princeps* (Plin. *Paneg.* §§ 2, 63, 88). Pliny in his letters always addresses Trajan as *dominus*, but in doing so he does not intend to make use of an official title. *Dominus* first appears on imperial monuments in the reign of Septimius Severus. Aurelian first adopted the title *Deus et Dominus* on his coins. Diocletian allowed himself to be publicly addressed as *dominus*. From the fourth century the emperors freely ascribe the title to themselves. The reason why the earlier emperors objected to being styled *dominus* is to be found in the fact that they still kept up a pretence of republican equality. Now the word *dominus* to a Roman, like δεσπότης to a Greek, means a master in relation to slaves, or (politically) a tyrant, the possessor of arbitrary power (Sall. *Iug.* 85). Later, when the imperial power had become hedged about by precedent and tradition, the emperor willingly accepted the title as his due.

The word *dominus*, besides retaining its full force as a term of great dignity, underwent a further development as a social title. In Suet. *Claud.* 21, it is applied by the emperor to his plebeian guests as an ordinary title of courtesy. In Mart. vi. 88, it is equivalent to "Mister." It is used by Ovid (*Am.* iii. 7. 11) as a term of affection. In the modern languages it has developed through the Low Latin forms *domnus, domna, donnus, dominicella* into the Portuguese *dom*, Span. *don, doña*, Fr. *dame, madame* (*mea domna*), *demoiselle*, and Old English *dan*. See Peck's note to Suet. *Aug.* 53.

Domitia. (1) LEPĬDA, aunt of Nero, accused of magic and put to death (A.D. 54) through the intrigues of Agrippina, who was jealous of her influence over Nero (Tac. *Ann.* xii. 64 foll.). (2) DOMITILLA, wife of Vespasian, who had by her Titus and Domitian and a daughter named Domitilla. She had been the mistress of a Roman knight and passed for a freedwoman; but she was declared of free birth on having been acknowledged by her father Flavius Liberalis, who held the situation of scribe to one of the quaestors. She died before Vespasian came to the throne (Suet. *Vesp.* 3). (3) LONGĪNA, daughter of the famous Corbulo, the general of Nero. She married Aelius Lamia, but was seduced by Domitian and, after the birth of a daughter, publicly raised to the throne. Hardly, however, had the emperor elevated her to the station of Augusta, when his jealousy was alarmed by certain familiarities to which she admitted the pantomime Paris, so that he drove her from the palace. The ascendency which she had acquired, however, over the vicious emperor was too strong to be thus suddenly dissolved, and she was recalled to her former station. Domitia was concerned, it is thought, in the conspiracy by which the emperor lost his life. She died during the reign of Trajan (Suet. *Dom.* 3).

Domitiānus, TITUS FLAVIUS. The second so[illegible] of Vespasian, born at Rome A.D. 51. Vespasia[illegible] well aware of his natural disposition, reposed [illegible] confidence in him during his whole reign. Dom[illegible]tian, however, accompanied his father and h[illegible] brother Titus in their triumph at the close of th[illegible] Jewish War. Upon the death of Vespasian h[illegible]

endeavoured to foment troubles in the Empire and share the succession with Titus. The latter, however, forgave him, treated him with great kindness, and made him his colleague in the consulship, always declaring to him that he intended him for his successor. Domitian is accused of hastening the death of Titus by poison—a charge, however, not warranted by the circumstances of Titus's death. The beginning of his reign was marked by moderation and a display of justice bordering upon severity. His affected great zeal for the reformation of public morals, and punished with death several persons guilty of adultery as well as some vestals who had broken their vows. He completed several splendid buildings begun by Titus—among others an *odeum*, or theatre for musical performances. The most important event of his reign was the conquest of Britain by Agricola, but Domitian grew jealous of that great commander's reputation and recalled him to Rome. His suspicious temper and his pusillanimity made him afraid of every man who was distinguished either by birth and connections or by merit and popularity, and he mercilessly sacrificed many to his fears, while his avarice led him to put to death a number of wealthy persons for the sake of their property. The usual pretext for these murders was the charge of conspiracy or treason, and thus a numerous race of informers was created and maintained by this system of spoliation. His cruelty was united to a deep dissimulation, and in this particular he resembled Tiberius rather than Caligula or Nero. He either put to death or drove away from Rome the philosophers and men of letters; Epictetus was one of the exiled. He found, however, some flatterers among the poets, such as Martial, Silius Italicus, and Statius. The latter dedicated to him his *Thebaïs* and *Achilleïs* and commemorated the events of his reign in his *Silvae*. But, in reality, the reign of Domitian was other than favourable to the Roman arms, except in Britain. In Moesia and Dacia, in Germany and Pannonia, his armies were defeated and whole provinces lost (Tac. *Agric.* 41). Domitian himself went twice into Moesia to oppose the Dacians, but, after several defeats, concluded a disgraceful peace with their king Decebalus, whom he acknowledged as sovereign, and to whom he agreed to pay tribute, which was afterwards discontinued by Trajan. Yet Domitian made a pompous report of his victories to the Senate and assumed the honours of a triumph. In the same manner he triumphed over the Cotti and the Sarmatians, which made Pliny the Younger say that the triumphs of Domitian were always evidence of some advantages gained by the enemies of Rome. In A.D. 95, Domitian assumed the consulship for the seventeenth time, together with Flavius Clemens, who had married Domitilla, a relative of the emperor. In that year a persecution of the Christians is recorded in the history of the Church, but it seems that it was not directed particularly against them, but against the Jews, with whom the Christians were often confounded by the Romans. Flavius Clemens and his wife were among the victims. In the following year, A.D. 96, a conspiracy was formed against Domitian among the officers of his guards and several of his intimate friends, and his wife, the infamous Domitilla, herself is said to have participated in it. The immediate cause of it was his increasing suspicion, which threatened the life of every one around him, and which is said to have been stimulated by the predictions of astrologers and soothsayers, whom he was very ready to consult. He was killed in his apartments by several of the conspirators, after struggling with them for some time, in his forty-fifth year and in the fifteenth of his reign. On the news of his death the Senate assembled and elected M. Cocceius Nerva emperor.

Domitian. (Cameo in Paris.)

The character of Domitian is represented by all ancient historians in the darkest colours, as being a compound of timidity and cruelty, of dissimulation and arrogance, of self-indulgence and stern severity towards others. He gave himself up to every excess and plunged into the most degrading vices. Conceiving at last the idea of arrogating divine honours to himself, he assumed the titles of Lord and God and claimed to be a son of Minerva. Soon after he had succeeded to the government he indulged in that love of solitude which pride and fear combined to render in a very short time the most confirmed of all his habits. In the beginning of his reign, says his biographer, he accustomed himself to spend several hours every day in the strictest privacy, employed frequently in nothing else than in catching flies and piercing them with a sharp instrument. Hence the well-known remark made by Vibius Crispus, who, when asked whether there was any one with the emperor, replied, "No, not even a fly." Domitian took a delight in inspiring others with terror, and Dio Cassius tells of a singular banquet, to which he invited the principal members of the Senate and equestrian order, where everything wore the appearance of an intended execution. He once even convened the Senate to determine in what way a large turbot should be cooked, whether whole or divided (Juv. iv.). The Senate, after his death, issued a decree that his name should be struck out of the Roman annals and obliterated from every public monument. His career is sketched in detail by Imhoff (1857).

Domitia Gens. A celebrated plebeian family, divided into two branches—that of the Calvini and that of the Ahenobarbi. The Calvini attained to the consular office B.C. 331, and the Ahenobarbi in B.C. 191. The latter, at length, in the person of Nero, became invested with imperial power; but with this emperor perished the male line of the Domitii. Domitian belonged to this family only through his mother Domitia.

Domitia Lex. See LEX.

Domitilla. See DOMITIA.

Domitius Afer. See AFER.

Domitius Ahenobarbus. See AHENOBARBUS.

Domitius Calvinus. See CALVINUS.

Domitius Corbŭlo. See CORBULO.

Domitius Marsus. See MARSUS.

Domitius Ulpiānus. See ULPIANUS.

Domna, IULIA PIA. A native of Emesa, of low birth, but married to the Roman emperor Septimius Severus (A.D. 175), by whom she had Caracalla and Geta. She was a woman of much intellectual power and both political and literary ability, having great influence over her husband, after whose death she was intrusted by Caracalla with the conduct of state business of the first importance. When Caracalla was put to death by Macrinus (A.D. 217) she was at first treated with much consideration; but having excited the suspicion of Macrinus, she was banished from Antioch, and soon after ended her own life by voluntary starvation

Iulia Pia Domna. (Vatican Museum.)

(A.D. 217). She is described as a woman of much beauty but of loose morals; and is accused by Spartianus, Aurelius Victor, Eutropius, and Orosius of having maintained an incestuous intercourse with Caracalla, so that she was popularly known at Alexandria as "Iocasta." Dio Cassius, however, her contemporary, does not mention this scandalous story. Iulia was the great-aunt of Elagabalus and of Alexander Severus.

Domus (*οἰκία, οἴκησις, οἰκητήριον*, a dwelling-house; *οἶκος*, generally a room; in Homer and the tragedians, *δόμος*, but more usually in the plural as a dwelling-house). A house.

I. PRE-HISTORIC.—One special form of hut appears to have been commonly used by many different races of men at an early stage of their development. This was a small circular structure made of branches of trees stuck into the ground in a circle, and then bent inwards till their ends met and were tied together at the top. This rude frame-work was then filled in by wattled work woven in and out, and the whole was daubed over with tempered mud or clay. The hut of Achilles, thatched with rushes (*Il.* xxiv. 450), was probably a dwelling of this sort.

In historic times a survival of this ancient circular form of house existed in the form of the Prytaneum in Athens and elsewhere, and also in the Athenian *Θόλος*, which was built in the newer part of Athens as an adjunct, in a more convenient position for the use of the Prytanes. The Tholus was a round building with a conical roof, and must have had some resemblance to the Roman Temple of Vesta, to which the same name was frequently applied. The original Temple of Vesta was a round hut formed with wattle-work of osiers (Ovid, *Fast.* vi. 261 foll.; Fest. p. 250 M.).

Even during the imperial period in Rome one or more wattled huts were preserved in memory of the primitive dwellings of its founders. One of these, which stood at the western angle of the Palatine Hill, was known as the *Casa Romuli* (Dionys. i. 79); it was twice burned and repaired during the reign of Augustus (Dio Cass. xlviii. 43, and liv. 29). The Tugurium Faustuli is probably another name for the same thing. Another hut, also called after Romulus, appears to have been preserved on the Capitoline Hill (Vitruv. ii. 1; Sen. *Contr.* i. 6).

Casa Romuli.

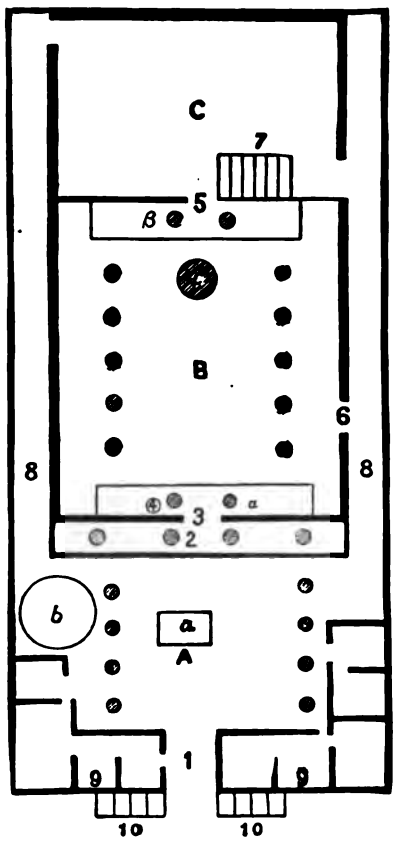
A careful representation of this early form of house, as used by the prehistoric Latin race, exists in the small sepulchral "house-urns," which are found in considerable numbers in the early cemeteries of central Italy and elsewhere. These curious pieces of archaic pottery have small movable doors fixed with a wooden peg. See Virchow, *Die italienischen und deutschen Haus-Urnen* (Berlin, 1884).

During the many centuries which elapsed before the commencement of the historic period of Greece, a state of society existed very different from that with which Greek literature has made us familiar. Instead of large cities, a number of small, highly fortified towns or villages were ruled in an autocratic way by some chieftain of semi-Oriental habits, who lived in a style of much luxury and splendour, surrounded by a group of followers, very much like those of a mediæval feudal lord. At this early period wealth and splendour, which in historic times were devoted to the more public uses of the agora, the council chamber, and the temples of the gods, were lavished on the palace of the chief. It is this period that is celebrated in the Homeric poems which, there is every reason to believe, give us a faithful, if highly coloured, picture of the magnificence which adorned the dwellings of wealthy chiefs, such as Alcinoüs and, in a lesser degree, Odysseus. The recent discoveries made by Dr. Schliemann and Dr. Dörpfeld, within the massive walls of Tiryns (the *Τίρυνς τειχιόεσσα* of Homer), have for the first time shown us that the stately and richly decorated palaces of the *Odyssey* were not wholly the offspring of a poet's fancy. See TIRYNS.

II. THE HOMERIC PALACE OF ODYSSEUS.—The palace of Odysseus, as depicted in the *Odyssey*, may be taken as representing the Homeric house. It has been most clearly described by Prof. Gardner, of whose valuable paper in the *Quarterly Review* (January, 1886) what follows under this head is practically a summary.

The Homeric house consisted of three part

αὐλή, the fore-court; δῶμα or μέγαρον, the hall of the men; and θάλαμος, called in later times γυναικωνῖτις, the apartments of the women. The house was entered by massive folding-doors (θύραι δικλίδες), and on either side were stone seats (ἕδραι). The doors led into the αὐλή, or open court-yard, which was used as a kind of farm-yard. On either side and behind were chambers (θάλαμοι) used for various purposes, such as grinding the corn (*Od.* xx. 105), and sometimes for sleeping in (*Od.* xix. 48). In one corner of the court was the θόλος, a circular building. In the midst of the court was the altar of Ζεὺς ἑρκεῖος. In the court were two colonnades or porticoes, each called αἴθουσα, one on either side right and left of the court-yard (αἴθουσα αὐλῆς), and the other opposite the entrance to the court-yard and along the front of the δῶμα or μέγαρον. The latter is often considered as part of the πρόδομος, so that αἴθουσα and πρόδομος are often used as synonymous terms. Crossing the αἴθουσα, the visitor passed into the μέγαρον or δῶμα, where the chiefs lived. At either end of the μέγαρον was a door, one leading into the court-yard through the αἴθουσα, and the other into the women's apartments, the θάλαμος, properly so called. In front of either door was a threshold (οὐδός), probably raised. The threshold in front of the door into the μέγαρον was made of ash-wood, and the threshold in front of the door into the women's apartments was of stone, λάϊνος οὐδός (*Od.* xx. 258), a distinction which is most important for understanding the combat between Odysseus and the suitors. By the ashen threshold was the δουροδόκη, or spear-stand, close to one of the pillars (*Od.* i. 128). The μέγαρον was of great size. In the palace of Odysseus the three hundred suitors of Penelopé feasted in it. Its height was that of the house itself, and its roof was supported by lofty pillars (κίονες). In the upper part of the μέγαρον was the ἐσχάρα, or hearth, where the food was cooked (*Od.* xx. 123), and the smoke escaped through a hole in the roof, as in the old Roman *atrium*. Besides the two principal doors of the μέγαρον already mentioned, there was a third, or postern-door, called ὀρσοθύρη, the position of which has given rise to much dispute. It should, however, probably be placed, for the reasons given by Gardner and Jebb, on the side of the μέγαρον, as shown in the plan (Plan, 6), leading into the λαύρη (*Od.* xxii. 128, 137), or narrow passage which gave access to the women's apartments from the outer court-yard, thus avoiding the necessity of passing through the μέγαρον (Plan, 8).



Palace of Odysseus. Ground-plan. (Gardner.)

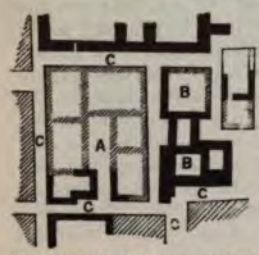
A. αὐλή, fore-court.
a. Altar of Ζεὺς ἑρκεῖος.
b. θόλος.
B. δῶμα or μέγαρον, men's hall.
c. ἐσχάρα.
C. θάλαμος, women's hall.
1. θύραι δικλίδες.
2. αἴθουσα, πρόδομος.
3. θύρα.
4. δουροδόκη.
α. μέλινος οὐδός.
β. λάϊνος οὐδός.
5. θύρα.
6. ὀρσοθύρη.
7. κλίμαξ.
8. λαύρη.
9, 9. θάλαμοι.
10, 10. ἕδραι.

The women's rooms, or θάλαμος, properly so called, also styled μέγαρα γυναικῶν (*Od.* xxii. 151), were immediately behind the μέγαρον on the ground-floor, directly communicating with the latter by a door. This is clear from the whole narrative in the *Odyssey* of the combat between Odysseus and the suitors. The passages proving this have been critically examined by Prof. Jebb in the essay quoted below. (Cf. *Od.* xvii. 506, xx. 389, etc.; see also iv. 718.) Here the women sat engaged in weaving and domestic occupations. Here was the nuptial chamber, with the marriage-bed made by Odysseus with his own hands (*Od.* xxiii. 192, 295). The ordinary sleeping and other rooms of the women were in the upper story (ὑπερῴϊον), which was reached by a ladder, κλίμαξ (*Od.* xxi. 5; cf. *Od.* ii. 358, iv. 760; *Il.* ii. 514, xvi. 184; Eustath. *ad Od.* i. 328, p. 1420, 53). Hence we find Penelopé, after sleeping with Odysseus in the nuptial chamber, ascending with her handmaids into the upper chamber (*Od.* xxiii. 364). It is therefore a mistake on the part of some modern writers to describe the women's rooms as situated only in the upper story. In the women's rooms was the armory (θάλαμος ὅπλων, cf. *Od.* xxii. 140, 151–156), and the treasury at the further extremity (θάλαμος ἔσχατος), with a high roof (*Od.* xxi. 8). In the women's part of the house there was also an open court, in which grew an olive-tree in the palace of Odysseus (*Od.* xxiii. 190).

For further details regarding the Homeric house, reference may be made to Gardner, *Journ. of Hellenic Studies*, iii. p. 264 foll.; Jebb, ib. vii. p. 170 foll.; Dörpfeld, in Schliemann's *Tiryns* (London, 1866); Winckler, *Die Wohnhäuser der Hellenen* (Berlin, 1868); Protodikos, *De Aedibus Homericis* (Leipzig, 1877); Rumpf, *De Aedibus Homericis* (Giessen, 1884). Valuable accounts of the architecture and other arts of the Homeric period are

given by Helbig, *Das homerische Epos* (1876), and by Buchholz, *Die homerischen Realien* (Leipzig, 1883–85).

III. THE LATER GREEK HOUSE.—The discoveries of recent years have shown that bricks made of unbaked clay were very extensively used down to quite late times for the private houses of the Greeks, and this is one reason why examples of Hellenic domestic architecture are so very rare. Burnt bricks were first introduced by the Romans (Blümner, *Technol. u. Terminol.*, etc., ii. p. 11). Till quite recently very few remains of Greek houses were known to exist. The excavations, however, made in the Greek city of Naukratis in the Egyptian Delta during 1884–86 by Messrs. Flinders Petrie and Ernest Gardner have brought to light remains of a large number of Greek streets and houses, all built of sun-dried brick, coated with painted stucco. The accompanying figure shows part of Mr. Petrie's discoveries: A is a single house forming a complete *insula*, as the Romans would call it; it consists of six rooms, with what was probably a small central open court. B B appear to be shops. C C are narrow streets. In this Greek city the streets seem all to be very narrow, and the *insulae* are mostly very small—in many cases, like the figured example, consisting of one house only. Though but very scanty remains were found of the unbaked-brick walls, yet in a few places patches of painted stucco on the exterior were found *in situ*. Though walls of this sort would last very well so long as they were roofed over and protected by their coating of hard stucco, yet when once they had fallen into a ruined state the process of decay would be rapid and complete, even in Egypt, and of course much more so in a more rainy climate.



Plan of a Greek House at Naukratis in Egypt.

The other more important examples of Greek domestic architecture which have yet been discovered are some houses in the Piraeus, the foundations of which were exposed in 1884 during the laying out of a new street by the municipality. (See Dr. Dörpfeld, in *Mittheil. d. deutsch. archäol. Inst. in Athen*, vol. ix. no. 3, 1884.) The figure shows a reduction made from Dr. Dörpfeld's plan.

On the southeast and southwest sides the block faces upon streets; it appears to be a double house, though this is not quite certain, owing to the impossibility of ascertaining the positions of all the doors. On the northwest side remains were found of a large open peristyle, apparently derived from the *αὐλή* of the earlier Hellenic plan; under the covered porticus of this cloister an altar was found, probably dedicated to Zeus Herkeios. On the southeast side the house was entered through a long shallow porch, with two columns, in which stood another altar, probably that of Apollo Agyieus. This porch led into a small open court, surrounded on three sides by a covered walk (*στοά* or *porticus*). The pavement of this was laid so as to drain into an open gully, through which the rainwater escaped into a drain. In one corner of the court was a well, and on the other side a stone cistern for storing water; a second cistern stood in the room adjoining the open court on the northwest. Some remains of paving were found, as is indicated on the plan. In one room it consists of stone flags; in another of a sort of rude mosaic, formed of pebbles set in concrete. On the southwest side are some rooms which were entered directly from the street; these may have been shops or public offices. Traces of a staircase leading to an upper floor were found at one end of the room with the flagging pavement. This block measures, without counting the large peristyle, about 140 feet by 75 feet. The clear open space of the peristyle was about 68 feet wide; its other dimension was not discovered. It is possible that this block may have been all part of the same house—one portion being the *ἀνδρωνῖτις*, or men's part, and the rest the *γυναικωνῖτις*, or women's part.

Plan of a Greek House discovered in the Piraeus.

During the most flourishing period of Greece the private houses appear to have been small and simple in design; splendour of materials and ornament were reserved for the temples of the gods and the public buildings, such as the Agora and the great *στοαί*, which in Athens especially contributed so largely to the architectural magnificence of the city. The front of the house towards the street was not large, as the apartments extended rather in the direction of its depth than of its width. In towns the houses were often built side by side, with party walls between (*ὁμότοιχοι οἰκίαι*). The exterior wall was plain and often covered with plaster or stucco. Sometimes, as in Tanagra, the exterior was adorned with what was probably terra-cotta (Dicaearch. p. 245, Fuhr). Plutarch says that Phocion's house was ornamented with plates of bronze (Plut. *Phoc.* 18). Unbaked clay, as we have already shown, was used for the walls; thus it was easy for the Plataeans to break through the party walls of their houses, so as to communicate with each other. For the same reason the burglar was called *τοιχωρύχος*, because he found it easier to obtain an entrance into houses by breaking through the soft walls than by the door or windows (Plat. *De Leg.* 831 E).

Foreigners were specially struck by the mean appearance of the private houses of Athens in the time of Pericles, as strongly contrasting with the splendour of the public buildings (Thuc. ii. 14, 65). "A stranger," says Dicaearchus, "might doubt upon a sudden view whether this were really the city of Athens," so mean were the houses and crooked and narrow the streets. It was not till the time of Demosthenes that good houses began to be built in Athens.

In all cases the country houses must have been

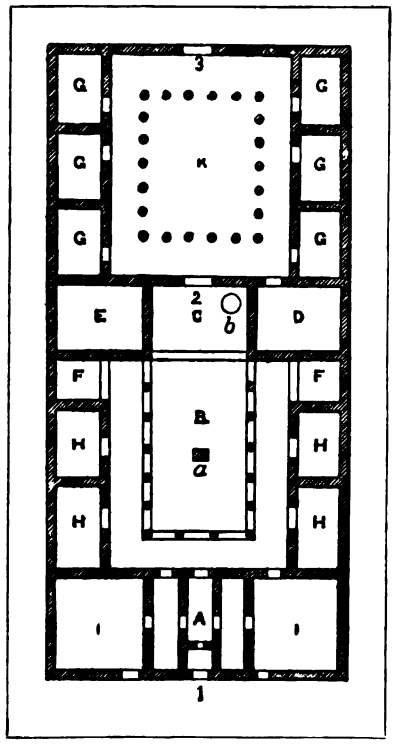
much finer buildings than those in the old cities, where streets were narrow and sites often very cramped (Isocr. *Areop.* § 20). Thucydides (ii. 14) speaks of the preference of the Athenians for houses in the country. See VILLA.

The plan and whole arrangement of town and country houses would naturally be absolutely different, and it is unreasonable to suppose that one fixed type of house was used by the Greeks. Existing remains show us that the Roman houses had as many varieties of plan as we have now, and yet many archæologists have written as if there was one stereotyped plan of house used in classical times. The somewhat pedantic language of Vitruvius (vi. 7, 10) on the subject has tended to support the belief in the existence of one fixed type of Greek house, but at his date, in the reign of Augustus, archæology was practically an unknown science, and it may reasonably be suggested that the so-called Greek plan of Vitruvius does not represent the domestic architecture of the bygone days when the Greeks were an independent race, but rather Vitruvius's private notion, as a practising architect, of a house to be built for some wealthy Roman in the revived pseudo-Hellenic style which began to be popular in the reigns of the early emperors of Rome.

Nevertheless, many of Vitruvius's statements may be of great use in illustrating difficult passages in older Greek writers, which treat of some details in the Hellenic house, especially when the description is compared with some of the existing Roman dwellings, which are evidently designed to some extent after a real or supposed Greek model.

Greek houses had three principal features in common. First, there were one or two open courts, surrounded by the various rooms. Secondly, in a Greek family the women lived in private apartments allotted to their respective use. Hence the house was always divided into two distinct portions, already mentioned—the Andronitis (ἀνδρωνῖτις), or men's apartments, and the Gynaeconitis (γυναικωνῖτις), or women's apartments. Thirdly, the Gynaeconitis was, as a general rule, in larger houses behind the Andronitis, and on the same floor as the latter Much difficulty has been occasioned in the arrangement of a Greek house by the statement of Vitruvius (vi. 7 [10]) that the principal entrance led at once into the Gynaeconitis, and that the Andronitis therefore was behind the women's rooms, or rather, if we construe his words strictly, by their side. But such an arrangement is alike inconsistent with the careful state of seclusion in which the Greek women were kept, and also with the positive statements of the writers of the period. It is very likely that Vitruvius misunderstood to some extent the descriptions given by his Greek authorities, and has assigned to the Gynaeconitis the arrangement of the Andronitis.

The plan below of the ground-floor of a Greek house of the larger size, with two courts or peristyles, is taken, with slight alterations, from Guhl and Koner. It is of course conjectural, but it will serve for the *probable* arrangements (for further we cannot go) of the Greek house at the period we are speaking of. Other plans, differing very much from this, have been given by several modern writers; but this appears on the whole the most consistent with the ancient authorities. In smaller



Plan of a Greek House. (Guhl and Koner.)

A. Entrance-hall.
B. Peristyle of the Andronitis.
a. Altar of Ζεὺς ἑρκεῖος.
C. Andron, or dining-hall.
b. ἑστία.
K. Peristyle of the Gynaeconitis.
H. Rooms of the Andronitis.
F. Perhaps sanctuaries of the θεοὶ κτήσιοι and θεοὶ πατρῷοι.
D. Thalamos.
E. Amphithalamos.
G. Rooms of the Gynaeconitis, for working in wool and other purposes.
I. Rooms of the Andronitis, and in some houses perhaps shops opening to the street.
1. Πρόδομος, and farther back, street-door, αὔλειος θύρα.
2. Door between the men's and women's rooms, μέσαυλος or μέταυλος θύρα.
3. Garden-door, κηπαία θύρα.

houses the Gynaeconitis was much more limited, having no open court, and in some cases was restricted to the upper story.

Some other matters connected with a Greek house require notice.

(1) *Upper Stories.*—When there was an upper story (ὑπερῷον, διῆρες), it seldom extended over the whole space occupied by the lower story. The principal use of the upper story was for the sleeping apartments, both of the family and of the slaves. Houses rarely had more than two stories; but in later times we find in the larger towns mention of houses with three stories (τριστέγη, Artemid. iv. 46; Acts, xx. 8, 9). The access to the upper floor seems to have been sometimes by stairs (ἀναβαθμοί) on the outside of the house, leading up from the street, as was the case at Rome (Aristot. *Oec.* ii. 5, p. 1347, 5). The upper story was sometimes let, or used for lodging guests (Antiph. *De Venef.* § 14). But in some large houses there were rooms set apart for the reception of guests (ξενῶνες) on the ground-floor.

Portions of the upper story sometimes projected beyond the walls of the lower part, forming balconies or verandas (*προβολαί, γεισιποδίσματα*, Pollux, i. 81), like the Roman *maeniana*.

(2) *Roofs.*—The roofs were generally flat, and it was customary to walk about upon them, as on the *solaria* at Rome (Lys. *adv. Simon.* § 11; Aristoph. *Lysistr.* 389), or to pass from one house to another (Demosth. *c. Androt.* p. 609, § 53). But high-pitched roofs were also used, covered with tiles (*κέραμος*, Pollux, i. 81).

(3) *Doors.*—For particulars, see IANUA and CLAVIS. In the interior of the house the place of doors was sometimes supplied by curtains (*παραπετάσματα, παρακαλύμματα*), which also hung between the pillars of the peristyle. They were either plain, dyed, or embroidered (Pollux, x. 32; Theophr. 5).

and that the smoke escaped through an opening in the roof; but it is not easy to understand how this could be the case when there was an upper story. The *καπνοδόκη* mentioned by Herodotus (viii. 137) was not really a chimney, but only an opening in the roof. But the *κάπνη* of Aristophanes (*Vesp.* 143) seems to have been really a chimney, as it is described by the Scholiast on the passage as pipe-shaped (*σωληνοειδής*). In any case, the chimney seems to have been used only in the kitchen (*ὀπτάνιον*, Alexis *ap.* Athen. ix. p. 386 b).

(7) *Decoration.*—The decorations of the interior were very plain at the period to which our description refers. The floors were mere plaster. At a late period coloured stones were used (Plin. *H. N.* xxxvi. § 184). Mosaics are first mentioned as introduced under the kings of Pergamus. The

Aula of Greek House. (Von Falke.)

(4) *Windows.*—The principal openings for the admission of light and air were in the uncovered peristyle and perhaps in the roofed part of the peristyle; but it is incorrect to suppose that the houses had no windows (*θυρίδες*), or at least none overlooking the street. They appear to have been chiefly in the upper story, and in ancient works of art women are represented looking out of them (Aristoph. *Thesm.* 797, *Eccles.* 961).

(5) *Privies.*—These were called *ἀπόπατοι, ἄφοδοι*, or *κοπρῶνες*. Their position is nowhere expressly indicated, but they were probably, as in Roman houses (see below), in proximity to the kitchen.

(6) *Heating.*—Artificial warmth was procured by little portable stoves (*ἐσχάρια, ἐσχαρίδες*) or chafing-dishes (*ἀνθράκια*). (See FOCUS.) It is often supposed that the chimney was altogether unknown,

walls, up to the fourth century B.C., seem to have been only whitewashed. The first instance of painting them is that of Alcibiades (Andoc. *In Alcib.* § 17)—an innovation that met with considerable opposition (Xen. *Mem.* iii. 8, § 10; *Oecon.* ix. 2). Plato mentions the painting of the walls of houses as a mark of a *τρυφῶσα πόλις* (*Repub.* ii. 373 A). These allusions prove that the practice was not uncommon in the time of Plato and Xenophon. We have also mention of painted ceilings at the same period, and at a later period this mode of decoration became general.

(8) *Letting and Price of Houses.*—There was a great deal of speculation in the building and letting of houses at Athens (Xen. *Oecon.* iii. 1). A distinction was made at Athens between the *οἰκία*, which was a dwelling-house for a single family, and the *συνοικία*, which was adapted to hold sev-

eral families—like the Roman *insula*. The lodging-houses were let mostly to foreigners who came to Athens on business, and especially to the μέτοικοι, whom the law did not allow to acquire real property, and who therefore could not purchase houses of their own. Pasion, the banker, had a lodging-house valued at 100 minas (Demosth. c. *Steph.* i. p. 1110, § 28). Two counting-houses are mentioned by Isaeus (*De Hagn. Her.* § 42) as yielding a return of rather more than 8½ per cent. interest on the purchase-money. But this probably was much below the average. The summer season was the most profitable for the letting of houses, when merchants and other visitors flocked to Athens. The rent was commonly paid by the month. Lodging-houses were frequently taken on speculation by persons called ναύκληροι or σταθμοῦχοι (Ammon., Harpocrat.), who made a profit by underletting them, and sometimes for not very reputable purposes (Isaeus, *De Philoct. Her.* § 19). Boeckh has given an account from the ancient writers of the prices of houses at Athens, which seem to have been very small. They varied from 3 minas ($54) to 120 minas ($2160), according to their size, situation, and condition, from 30 to 50 minas ($540 to $900) being an ordinary price (Boeckh, *Publ. Econ. of Athens*, pp. 65, 141; *Staatshaush.* i. p. 84).

For further details regarding the Greek house, see the commentators on Vitruvius; Schneider, *Epim. ad Xen. Mem.*; Hirt, *Die Lehre der Gebäude*, pp. 287–289; Stieglitz, *Archäol. d. Baukunst*, vol. ii. pt. 2, pp. 150–159; Krause, *Deinokrates*, p. 488 foll.; Winckler, *Die Wohnhäuser der Hellenen* (Berlin, 1868); Becker-Göll, *Charikles*, ii. p. 105 foll.; Hermann-Blümner, *Griech. Privatalt.* p. 143 foll.; Guhl and Koner, *Leben d. Griech. u. Röm.* p. 95 foll., 5th ed.); Laloux, *L'Architecture Grecque* (1888).

IV. THE ROMAN HOUSE.—The earliest dwellings of the Latins on the Palatine Hill were probably mere huts of mud-daubed osiers, like the hut of Romulus, which was preserved as a sacred relic for many centuries. After the burning of Rome by the Gauls, the city was rebuilt in haste, with very narrow streets and on no regular plan (Liv. v. 55). Even the houses of the richest citizens were small and of inexpensive materials, such as unburnt brick or soft brown tufa. No examples of fired bricks are known in Roman buildings till the time of Iulius Caesar; and the remarks of Vitruvius seem to refer wholly to crude or sun-dried bricks, of which no examples in Rome have survived to modern times. Down to the beginning of the last century of the Republic, Romans of rank continued to live in small houses. In B.C. 125, the censors censured Lepidus, the augur, because he paid 6000 sesterces (about $250) for his house rent (Vell. Paterc. ii. 10); and Sulla, when a young man, paid only 3000 sesterces for his rooms on the ground-floor, while a freedman in the upper part of the same house paid only 2000 sesterces, or $80 (Plut. *Sall.* c. 1).

The earliest regulation we find respecting houses is a law of the Twelve Tables that each building should be separated from another by a space of 2½ feet called *ambitus* (Fest. pp. 5, 11, M.). But this enactment was disregarded, and was again enforced by Nero when he rebuilt the city (Tac. *Ann.* xv. 43; see below). As Rome increased in population, the houses were raised in height. The *insula*, in which the lower and middle classes lived, was a building of several stories, let out in flats or separate rooms to different families or persons. The *domus* or *aedes privatae*, on the contrary, was a separate house, in later times a palace, usually with only one story above the ground-floor, the abode of the rich and great, and inhabited for the most part by a single family; though, as in the case of the palazzi in modern Rome, parts of them, especially at the back or top of the *domus*, were sometimes rented (Plaut. *Trin.* i. 2, 157; Suet. *Ner.* 44, *Vitell.* 7). In the general description of a Roman house our remarks apply only to the *domus*, properly so called, as the *insula* was built on an entirely different plan.

The INSULA is defined by Festus (p. 111, M.) to be a building not joined by common walls with neighbouring houses, but surrounded by a street, so that it stood like an island surrounded by rivers or the sea. It was thus, as has been said, very much like one of the large hotels in modern cities, with one or more courts, and bounded on all sides by streets, like the Louvre Hotel at Paris. The ground-floor was usually rented for shops (*tabernae*), and the upper stories in flats or separate rooms, as in continental and American cities at the present day. Such an *insula*, containing various tenements and shops, is the house of Pansa at Pompeii, described below. The number of *insulae* at Rome naturally exceeded that of the *domus*; and accordingly we find in the *Notitia*, which was compiled between A.D. 334 and 357, that there were at Rome 44,171 *insulae* and 1782 *domus* (Marquardt, *Staatsverw.* ii. p. 120). To the same effect Suetonius, in describing the fire at Rome under Nero, speaks of the "immense number" of *insulae* that were burned, in addition to the palaces (*domus*) of the nobles (Suet. *Ner.* 38). Becker and some other writers erroneously suppose that a single floor or a separate room in such a house was also called *insula*, but the proper name for such a separate lodging was *cenaculum* (Becker-Göll, *Gallus*, ii. p. 221).

It was apparently usual for an *insula* to have been built on speculation, and let by the proprietor to different occupants (Plut. *Crass.* 2; Mart. iv. 37). Hence the stories or separate rooms were called *cenacula meritoria* (Suet. *Vitell.* 7; Juv. iii. 234) or *conducta*. Cicero had some shops, which he let (Cic. *Ad Att.* xiv. 9). The rent (*pensio*) at Rome was considerable, even for a miserable garret (Juv. iii. 166, 225). Poor persons in the time of Iulius Caesar appear to have paid 2000 sesterces ($80 or $85) as the usual rent (Suet. *Caes.* 38). Caelius was said to have paid 30,000 sesterces (about $1200) for the rent of a third floor in the *insula* of P. Clodius, though Cicero says the real rent was only one third of this sum (*Cael.* 7, 17). The *insularii* were not the occupants of the *insulae*, but the agents who had charge of the *insulae* and collected the rents. They were also called *procuratores insularum*. The *insula* appears to have been named after the person to whom it belonged. Thus we find in inscriptions the *insula Arriana Polliana*, the *insula Sertoriana*, etc. (Orelli, 4324).

The upper stories and the separate rooms of the *insula* were, as we have already said, called *cenacula*. This word properly signifies rooms to dine in; but after it became the fashion to dine in the upper part of the house, all the rooms above the ground-floor were called *cenacula* (Varr. *L. L.* v. 162). There were different flights of stairs connecting the upper stories with the lower part of the house, as we find to be the case in houses at

Pompeii. Sometimes the stairs had no connection with the lower part of the house, but ascended at once from the street (Liv. xxxix. 14, 2; xxi. 62, 3). As the different stories could not all be lighted from openings in the roof, as in the *domus*, they had windows looking out into the street (Liv. i. 41, xxiv. 21). They also had sometimes balconies, supported by brackets, projecting into the street, from which an occupant could shake hands with his next-door or opposite neighbour (Mart. i. 86). These balconies were called *maeniana*, and the same name was also given to the stories which projected over those below, as we see in some old houses in England (Fest. p. 134, 22, M.; Isid. xv. 3, 11; Vitruv. v. 1, 2). Projecting stories were forbidden in A.D. 368 to be erected in Rome (Ammian. Marcell. xxvii. 9, 8) on account of the narrowness of the streets, and were again forbidden by the emperors Honorius and Theodosius unless there was an open space, in some cases of ten, in others of fifteen feet, clear of any adjacent building (*Cod. Iust.* viii. 10, 11). Such a projecting story is seen in some of the Pompeian houses.

Maenianum, or Projecting Story. (Overbeck, *Pompeii.*)

We find mention of a house three stories high in B.C. 218 (Liv. xxi. 62, 3); and Martial considered the third story, where he lived, as very high. If we were to estimate the height of the Roman houses by the way in which they are spoken of by the ancient writers, we should probably assign to them too many stories; for the houses, as Friedländer observes, very likely appeared higher than they really were in consequence of the narrowness of the streets. We have no express mention of any houses more than four stories high; but from various circumstances we may infer that some of the houses at Rome had a larger number of stories than are expressly mentioned. Thus Augustus limited the height of houses to seventy feet, which implies that they had been built still higher, and Cicero describes the houses as hoisted up and suspended in the air (*Leg. Agr.* ii. 35, 96). See Friedländer, *Sittengesch. Roms*, i. p. 5 foll.

The houses let for hire were in Rome, as in modern cities at the present day, badly built by speculators. The upper stories were of wood (*tabulata, contignationes*) and frequently fell down, while their material made them more liable to fires, which were very frequent in Rome. Catullus speaks ironically of the advantages of a beggar, who had nothing to fear from fire or the fall of houses. The returns from house property in Rome were large, but people feared to invest in it on account of fires (Gell. xv. 1). The inundations of the Tiber also caused the fall of houses. For further details, see Friedländer, i. p. 26 foll.

It was not, however, till the reign of Nero that a complete reform was effected in the arrangement and construction of the houses and streets of Rome. Nero had a new and elaborate Building Act drawn up, which required fire-proof materials, such as *peperino*, a hard volcanic stone, to be used for the external walls of houses. He also enacted that each building should have separate walls and a space (*ambitus*) left open all round it. As a means of escape and assistance in the case of fire he also caused arcades or colonnades to be built at his own expense in front of the *insulae*. In Trajan's reign the limit of height for street houses was fixed at sixty feet (Aurel. Vict. *Epit.* 13). The emperors Antoninus and Verus again made an ordinance about the space to be left round the *insulae* (*Dig.* viii. 2, 14).

We now turn to the history and construction of the DOMUS, or mansion of the great and wealthy. It was not till the last century of the Republic, when wealth had been acquired by conquests in the East, that houses of any splendour began to be built; but it then became the fashion not only to build houses of an immense size, but to adorn them with marble columns, paintings, statues, and costly works of art. They covered a large space, most of the rooms being on the ground-floor. The spacious *atria* and *peristylia*, being open to the sky, did not permit an upper story, which, if it existed, must have been confined to the sides of the building, and could not have been very high, as otherwise it would have darkened the *atria* and *peristylia*. These splendid mansions were erected for the most part on the hills and along the slopes of the Palatine, on the side near the Forum, which was the favourite quarter for the Roman nobles. In later times the various palaces of the emperors swallowed up almost the whole of this site.

The house of the orator L. Crassus on the Palatine, built about B.C. 92, was the first which had marble columns. For this, Crassus was severely blamed, and the stern republican M. Brutus nicknamed him the "Palatine Venus." This house was valued at 6,000,000 sesterces (about $240,000); but Pliny says that it yielded in magnificence to the house of Q. Catulus on the same hill, and was much inferior to that of C. Aquilius on the Viminal. The house of Catulus had a fine colonnade (*porticus*), adorned with the spoils of the Cimbric War. It was near the house of Cicero, as a portion of the colonnade was destroyed when Clodius razed the house of Cicero (Val. Max. vi. 3, § 1).

In B.C. 78, M. Lepidus, for the first time in Rome, used the rich Numidian marble not only for columns, but even for the thresholds of his doors; yet the fashion of building magnificent houses increased so rapidly that the house of Lepidus, which in his consulship was the first in

Rome, was thirty-five years later eclipsed by a hundred others. Lucullus was especially celebrated for the magnificence of his houses. The Romans were exceedingly fond of marble for the decoration of their abodes. An advance in costly magnificence was made by the ædile M. Aemilius Scaurus in the middle of the first century B.C. He purchased the house of L. Crassus and greatly enlarged it. He introduced, as the supports of his atrium, columns of the black "Lucullean" marble no less than thirty-eight feet in height, and of which the weight was so great that he had to provide security for an indemnity in case of injury that might be done to the main sewers while these immense blocks of marble were being carted through the streets (Plin. *H. N.* xxxvi. § 5 foll.). This house was sold to Clodius for nearly 15,000,000 sesterces (about $600,000) — a price, says Pliny, worthy of the madness of kings. This is the highest price recorded in the time of the Republic for a house. The consul Messalla bought the house of Antronius for 3,400,000 sesterces (about $140,000), and Cicero the house of Crassus (not L. Crassus, the orator) for 3,500,000 sesterces (about $140,000) (Cic. *Ad Att.* i. 13, 6, with Tyrrell's note; *Ad Fam.* v. 6). Cicero's house was on the lower slope of the Palatine towards the *Regia*, the official residence of Iulius Caesar as Pontifex Maximus, whom Cicero calls his neighbour (*Ad Fam.* v. 6, *Ad Att.* xiii. 45). These houses will serve as samples of the value of the mansions of the nobles during the Republic. Sallust speaks of them as like cities in size (*Cat.* 12), and Seneca describes them in the same terms under the Empire (*Ep.* 90, 43), when the imperial palaces became still more magnificent. Many of them, like the houses of Sallust and Maecenas, described below, were surrounded by gardens. The rich noble, we are told, was not content unless he had a *rus in urbe* (Mart. xii. 57, 21), and the extensive pleasure-grounds are alluded to in other passages.

According to Vitruvius, the principal parts of a Roman house were: (1) *Vestibulum*, (2) *Ostium*, (3) *Atrium*, (4) *Alae*, (5) *Tablinum*, (6) *Fauces*, (7) *Peristylium*. The parts of a house which were considered of less importance, and of which the arrangement differed in different houses, were: (1) *Cubicula*, (2) *Triclinia*, (3) *Oeci*, (4) *Exedrae*, (5) *Pinacotheca*, (6) *Bibliotheca*, (7) *Balineum*, (8) *Culina*, (9) *Cenacula*, (10) *Lararium* or *Sacrarium*, (11) *Diaetae*, (12) *Solaria*, (13) *Cellae*. We shall speak of each in order.

(1) *Vestibulum.*—There has been much dispute respecting the exact signification of this word, which has arisen from the different meanings attached to it at different periods of history and in different kinds of houses. In the palaces of the nobles the *vestibulum* was a vacant space before the house, forming a court-yard or entrance-court, surrounded on three sides by the house, and open on the fourth to the street. The two wings ran out beyond the façade of the building, and the door was in the third side opposite the street. In some houses the projecting sides were occupied by shops opening into the street. In the *vestibulum* the clients assembled, till the door was opened, to pay their respects (*salutatio*) to the master of the house, so that they might not be left standing either in the street or within the house (Gell. xvi. 5, §§ 3, 8; *vestibulum, quod est ante domum*, Varr. *L. L.* vii. 81; Macrob. vi. 8, § 15). Hence in the smaller houses in Rome and the municipal towns, there was either no *vestibulum*, so that the door opened straight upon the street, or the *vestibulum* was simply indicated by the door standing back a few feet from the street, as in many of the houses at Pompeii. Sometimes there were steps from the street leading up to the *vestibulum* (Sen. *Ep.* 84). In the houses of the nobility the *vestibulum* was adorned with statues, arms, and other trophies (Plin. *H. N.* xxxv. § 7). Public buildings also had *vestibula*, as the curia or senate-house (Liv. i. 48, ii. 48), and various temples (Liv. *Ep.* 86).

(2) *Ostium.*—The *ostium* was the entrance to the house, and is constantly used as synonymous with *ianua* and *fores*, "the door." But *ostium* properly signified the small vacant space before the *ianua*, whence Plautus (*Pers.* v. 1, 6) says *ante ostium et ianuam*. Here stood the *antae* (q. v.), two posts or pillars flanking the doorway. On the threshold the word *Salve* was frequently wrought in mosaic, as we see in the Pompeian houses; and over the threshold there sometimes hung a cage containing a magpie or a parrot, taught to greet those who entered (Petron. 28; Mart. vii. 87, 6; xiv. 76). Over the door a few words of good omen were sometimes written, such as *nihil intret mali* (Orelli-Henz. *Inscr.* 7287), or *deprecatio incendiorum* (Plin. *H. N.* xxviii. § 20). Sometimes the house was indicated by a sign over the door, as in mediæval times. Thus we are told that Augustus was born *ad Capita Bubula* (Suet. *Aug.* 5), and Domitian, *ad Malum Punicum* (Suet. *Dom.* 1). The street-door itself is fully described under IANUA.

Whether the street-door opened into a hall or directly into the *atrium* has been a subject of dispute. Vitruvius mentions no entrance-hall in a Roman house; but there are reasons for believing there must have been an entrance-hall in the palaces of the nobility, as behind the door there was a small room (*cella*) for the house-porter (*ostiarius* or *ianitor*), and it is difficult to suppose that this was in the *atrium* (Petron. 28), especially as a dog was kept by his side, chained to the wall, with a written warning *Cave Canem* (Plaut. *Most.* iii. 2, 169). Sometimes a dog was painted on the wall (Petron. 29) or wrought in mosaic on the pavement, as we find in the House of the Tragic Poet at Pompeii. (See illust. p. 296.) At the end of the hall, which seems to have been called *ostium*, there was no inner door, as Becker describes, but the entrance to the *atrium* was closed by a curtain (*velum*), which was drawn aside by the usher when he admitted strangers to an interview (Lamprid. *Alex. Sev.* 5, *Heliog.* 14; Sen. *Ep.* 20). The entrance-hall was small, so that a person in the *atrium* could look through it at those walking in the street (Suet. *Calig.* 41).

(3) *Atrium.*—The first point to be determined in connection with the *atrium*, upon which the whole disposition of a Roman house depends, is whether the *atrium* and the *cavum aedium* or *cavaedium* denote two separate courts or one and the same. Some modern writers maintain that they were distinct courts, and accordingly place three courts in a Roman house—first the *atrium*, then the *cavum aedium* in the centre, and lastly the *peristylium* in the rear. But this view cannot be maintained; it is rejected by the best modern authorities; it is in direct opposition to the statements of Varro (*L. L.* v. 161) and Vitruvius (vi. 3 and 8), who call

Restoration of the Interior of Roman House. (Overbeck, *Pompeii.*)

sometimes the chief room of the house *atrium* and sometimes *cavum aedium;* and it is contradicted by the fact that no houses in Pompeii have yet been discovered containing more than two courts —namely, the *atrium* and the *peristylium*. We may therefore conclude that the *atrium* and the *cavum aedium* denote the same room, the only difference perhaps being that *cavum aedium* indicated originally the open part, and *atrium* the entire area; but in general the two words are used as synonymous. The *atrium* or *cavum aedium* was a large room or court roofed over, with the exception of an opening in the centre, called *compluvium*, towards which the roof sloped so as to throw the rain-water into a cistern in the floor, termed *impluvium* (Varr. l. c.; Fest. p. 108, M.; Liv. xliii. 13, 6; Plaut. *Amph.* v 1, 56). The water from the *impluvium* flowed into a well (*puteus*) under ground; for before the construction of the aqueducts the Romans were dependent upon wells for their supply of water. The word *impluvium*, however, is sometimes employed in a wider sense to denote the whole uncovered space in the *atrium*, and therefore the opening in the top as well as the cistern at the bottom (Cic. *Act. in Verr.* i. 23, 61, with the note of Pseudo-Ascon. p. 177, Or.). *Compluvium* in like manner is sometimes used in the same wide signification as equivalent to *impluvium* (Suet. *Aug.* 92). The *compluvium* was sometimes covered with hangings, as a protection against the sun (Ovid, *Met.* x. 595). The breadth of the *impluvium*, according to Vitruvius, was not less than a quarter nor greater than a third of the breadth of the *atrium;* its length was in the same proportion according to the length of the *atrium*.

Vitruvius (vi. 3) distinguishes five kinds of *atria* or *cava aedium*, which were called by the following names:

(*a*) *Tuscanicum*. In this the roof was supported by four beams, crossing each other at right angles, the included space forming the *compluvium*. This kind of *atrium* was the most ancient of all.

(*b*) *Tetrastylum*. This was of the same form as the preceding, except that the main beams of the roof were supported by pillars, placed at the four angles of the *impluvium*.

(*c*) *Corinthium* was on the same principle as the tetrastyle, only that there were a greater number of pillars around the *impluvium*, on which the beams of the roof rested.

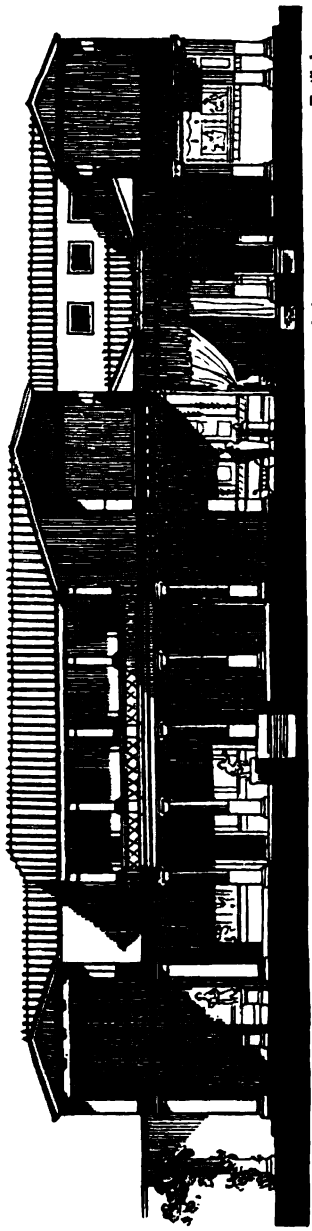
(*d*) *Displuviatum* had its roof sloping the contrary way to the *compluvium*, so that the water fell outside the house instead of being carried into the *impluvium*, and was carried off by gutters.

(*e*) *Testudinatum* was constructed in the same way as the *displuviatum*, but it was roofed all over and had no *compluvium*. We are not informed, however, how light was admitted into an *atrium* of this kind.

The *atrium*, as we have already seen, was originally the only room of the house, serving as sitting-room, bedroom, and kitchen, which it probably continued to do among the lower classes even in later times (Serv. *ad* Verg. *Aen.* i. 726, ix. 648). Here was the *focus*, or hearth, which served not only for cooking, but from its sacred character was used also for the receptacle of the Lares or Penates that were sometimes kept in little cupboards near the hearth (Plaut. *Aul.* ii. 18, 15; Tibull. i. 10, 20; Juv. viii. 110; Petron. 29). The Lar, or tutelary god of the house, stood close to the entrance behind the door leading into the *atrium* (Ovid, *Fast.* i. 136 foll.); and we find him so placed in some of the Pompeian houses. Near the sacred flame the members of the family took the common meal, and the same custom continued in the country even in the time of Augustus (Hor. *Sat.* ii. 6, 65 foll.). In the *atrium* the master of the house kept his *arca* (q. v.), or money-chest, which was fastened to the floor. Here stood the nuptial bed (*lectus genialis*) against the back wall, opposite the entrance to the *atrium*, whence it was also called *lectus adversus* (Gell. xvi. 9). Here sat the mistress of the house, spinning and weaving with her maids (Liv. i. 57, 9). Here all visits were paid and here the patron received his clients (Hor. *Ep.* i. 5, 31). Here the corpse was placed before it was carried out to burial. (See FUNUS.) Here, in the *alae*, were placed the waxen *imagines* (q. v.) of the ancestors of the house.

But as wealth increased, and numerous clients came to wait upon their patron, new rooms were built, and the *atrium* ceased to be the only room for the family. A kitchen (*culina*) was made for

cooking; the Lares were placed in a special *lararium;* the meals were taken in the upper story, hence called *cenaculum;* the master and mistress slept in a separate *cubiculum.* As the *atrium* now became the reception-room, it was fitted up among the wealthy with much splendour and magnificence for the reception of their clients. The opening in the roof was enlarged for the admission of more light, and was supported by pillars frequently made of costly marble. Between the pillars and along the walls, statues and other works of art were placed (Cic. *Verr.* i. 23, 61). In the middle of the *impluvium* was a marble fountain, with jets of water, frequently adorned with reliefs, of which many beautiful specimens have been found at Pompeii. Near the fountain, where the hearth formerly stood, was a marble table, called *cartibulum* (q.v.). The *atrium,* however, still continued, as in ancient times, to be the chief room of the house, and it was not only the room for the reception of guests, but its primitive character was preserved by its retaining the symbolical nuptial couch (Hor. *Ep.* i. 1, 87), the *imagines* of the ancestors, and the instruments for weaving and spinning.



Section of a Roman House. (From Von Falke's *Hellas und Rom.*)

The rooms which opened out of the *atrium* were lighted only through the *compluvium,* as there were no windows, as a general rule, upon the ground-floor.

(4) *Alae,* wings, were two small quadrangular apartments or recesses on the left and right sides of the *atrium* (Vitruv. vi. 4), but at its farther end and open to the *atrium,* as we see in the Pompeian houses. Here the *imagines* were kept in the houses of the nobles. But as the *alae* were really a part of the *atrium,* the *imagines* were frequently described as standing in the *atrium* (Juv. viii. 19 foll.; Plin. *H. N.* xxxv. § 6; Ovid, *Fast.* i. 591; Marquardt, *Privatl.* p. 235).

(5) *Tablinum* was in all probability a recess or room at the farther end of the *atrium* opposite the door leading into the hall, and was regarded as part of the *atrium.* It contained the family records and archives (Vitruv. vi. 4 and 8). It appears, from the houses of Pompeii, to have been separated not by a door, but simply by a curtain or *velum,* while it had a door at the back leading into the *peristylium.* Marquardt supposes that the *tablinum* was originally an alcove made of wood (whence its name) built at the back of the *atrium,* in which meals were taken during the summer, and was afterwards joined to the *atrium* by breaking through the walls of the latter.

With the *tablinum* the Roman house appears to have originally ceased, the sleeping-rooms being arranged on the upper floor. But when the *atrium* and its surrounding rooms were used for the reception of clients and other public visitors, it became necessary to increase the size of the house, and the following rooms were accordingly added:

(6) *Fauces* was a passage by the side of the *tablinum,* which passed from the *atrium* to the *peristylium,* or open court, as we see in the Pompeian houses. We must not suppose, however, that the plural indicates two passages (Vitruv. vi. 4).

(7) *Peristylium* was in its general form like the *atrium,* but it was one third greater in breadth, measured transversely, than in length (Vitruv. vi. 4); but we do not find these proportions preserved in the Pompeian houses. It was a court open to the sky in the middle; the open part, which was surrounded by columns, had a fountain in the centre, and was planted with flowers, shrubs, and trees forming a *viridarium.* The *atrium* and *peristylium* were the two important parts of a Roman house.

The arrangement of the rooms leading out of the *peristylium,* which are next to be noticed, varied, as has been remarked, according to the taste and circumstances of the owner. It is therefore impossible to assign to them any regular place in the house.

(*a*) *Cubicula,* bed-chambers, appear to have been usually small. There were separate *cubicula* for the day and night (*cubicula diurna et nocturna,* Plin. *Ep.* i. 3); the latter were also called *dormitoria,* and were mostly on the upper floor (*id.* v. 6, 21). Vitruvius (vi. 7) recommends that they should face the east for the benefit of the rising sun. They sometimes had a small ante-room, which was called by the Greek name of *προκοιτών,* in which the *cubicularius,* or valet, probably slept (Plin. *Ep.* ii. 17, 23). In some of the Pompeian houses we find a recess in which the bed was placed. This recess was called *zotheca* or *zothecula.*

(*b*) *Triclinia,* dining-rooms, are treated of in a separate article. See TRICLINIUM.

(*c*) *Oeci,* from the Greek *οἶκος,* were spacious halls or saloons borrowed from the Greeks, and were frequently used as *triclinia.* (Cf. Plin. *H. N.* xxxvi. § 184.) They were to have the same proportions as *triclinia,* but were to be more spacious on account of having columns, which *triclinia* had not (Vitruv. vi. 5). Vitruvius mentions four kinds of *oeci:*

(*α*) The *Tetrastyle,* which needs no further description. Four columns supported the roof.

(*β*) The *Corinthian,* which possessed only one

row of columns, supporting the architrave (*epistylium*), cornice (*corona*), and a vaulted roof.

(*c*) The *Egyptian*, which was more splendid and more like a basilica than a Corinthian *triclinium*. In the Egyptian *oecus*, the pillars supported a gallery with paved floor, which formed a walk round the apartment; and upon these pillars others were placed, a fourth part less in height than the lower, which surrounded the roof. Between the upper columns windows were inserted.

(*d*) The *Cyzicene* (Κυζικηνός) appears in the time of Vitruvius to have been seldom used in Italy. These were meant for summer use, looking to the north, and if possible facing gardens, to which they opened by folding-doors. Pliny had *oeci* of this kind in his villa.

(*e*) *Exedrae*, which appear to have been in form much the same as the *oeci*, for Vitruvius (vi. 5) speaks of the *exedrae* in connection with *oeci quadrati*, were rooms for conversation and the other purposes of society (Cic. *De Nat. Deor.* i. 6, 15). They served the same purpose as the *exedrae* in the Thermae and Gymnasia, which were semicircular rooms with seats for philosophers and others to converse in. See BALNEAE.

(*f, g, h*) *Pinacotheca, Bibliotheca*, and *Balineum* (see BALNEAE), are treated of in separate articles.

(8) *Culina*, the kitchen.—The food was originally cooked in the *atrium*, as has been already stated, but the progress of refinement afterwards led to the use of another part of the house for this purpose. In the kitchen of Pansa's house, of which a restoration is given below, a stove for stews and similar preparations was found, very much like the charcoal stoves used in the present day. Before it lie a knife, a strainer, and a kind of frying-pan with four spherical cavities, as if it were meant to cook eggs.

Culina, or Kitchen, in Pansa's House.

In this kitchen, as well as in many others at Pompeii, there are paintings of the Lares and Penates, to whom the hearth in the *atrium* was sacred, and under whose care the kitchen was also placed (Arnob. ii. 67). In the country the meals were taken in the kitchen, as they were in ancient times in the *atrium* (Colum. i. 6). The kitchen was in the back part of the house, and in connection with it was the *pistrinum*, or bake-house, where bread was baked at home (Varr. *ap.* Non. p. 55, 18); but after B.C. 171 there were public bake-houses in Rome. (See PISTOR.) In Pompeii have been found sinks of kitchens, called *confluvia* (Varr. *ap.* Non. p. 544, 20) or *coquinae fusoria* (Pallad. *R. R.* i. 37).

In close and inconvenient proximity to the kitchen was the *latrina*, or privy, in order that a common drain might carry off the contents of both to the *cloaca* or public sewer (Varr. l. c.; Colum. x. 85; cf. Plaut. *Curc.* iv. 4, 24; Suet. *Tib.* 58; Apul. *Met.* i. c. 17, p. 15). In many of the Pompeian houses we find the *latrina* contiguous to the kitchen, as is shown in the annexed cut from the house

Culina and Latrina in the House of Sallust. (Gell, *Pompeiana*, p. 107.)

of Sallust. On the right are two small arches, which are the kitchen stove. On the left is an arched recess, which is the *latrina*. At the bottom is the mouth of a pipe supplying it with water.

(9) *Cenacula*, or rooms in the upper stories, have been already explained.

(10) *Lararium* or *Sacrarium*.—The Lares or Penates were originally placed near the hearth of the house in the *atrium*, but when the latter became only a reception-room they were removed to a special chapel, called *Lararium* (Lamprid. *Alex. Sev.* 29, 31) or *Sacrarium* (Cic. *ad Fam.* xiii. 2), in which statues of other divinities were also placed. Such a chapel is found in the *peristylium* of many of the Pompeian houses.

(11) *Diaeta* does not denote any particular kind of room, but is a word borrowed from the Greek (δίαιτα) to signify a room used for any of the purposes of life (Plin. *Ep.* ii. 17, 12). Thus it denotes a bed-chamber (Plin. *Ep.* vi. 16, 14), a dining-room (Sidon. Apoll. *Ep.* ii. 2), a summer-house or a room in a garden (Plin. *Ep.* ii. 17, 20; *Dig.* 7, 1, 66, § 1; Orelli, *Inscr.* 4373, etc.). It is also the collective name of a set of chambers. Thus Pliny speaks (*H. N.* v. 6, 31) of two *diaetae*, in one of which were four bed-chambers and in another three.

(12) *Solarium*, literally a place for basking in the sun, denotes a terrace on the flat roof of a house, frequently used by the Romans, as is still the case in Italy and the East (Isid. xv. 3, 12; Plaut. *Mil. Glor.* ii. 3, 69; ii. 4, 25; Suet. *Claud.* 10). In the time of the emperors these *solaria* on the tops of houses were turned into gardens, which contained even fruit-trees and fish-ponds (Sen. *Ep.* 122). Somewhat similar were the *solaria* built by Nero on the colonnades in front of the *insulae* and *domus* (Suet. *Ner.* 16). Sometimes the *solaria* were covered by a roof (Orelli, *Inscr.* 2417).

(13) *Cellae servorum, familiares* or *familiaricae*, the small bedrooms of the slaves, were usually situated in the upper story, as in the house of Pansa at Pompeii, or in the back of the house, with the exception of the *cella* of the house-porter, which naturally was close to the front door (Colum. i. 6; Cic. *Phil.* ii. 27, 67; Hor. *Sat.* i. 8, 8).

Cella also denoted the store-room, of which there

ere several, bearing various names, according to eir contents. Of these an account is given under ELLA.

Cellars underground and vaulted are rarely entioned (*hypogea concamerationesque*, Vitruv. . [8] 11), though several have been found at mpeii.

V. Some Existing Remains of Roman Houses. The oldest remains of a house in Rome are those the Regia, which was the residence of the Pontiex Maximus and built on the site of the house occupied by Numa. It stood at the southeast limits the Forum, adjoining the House of the Vestal rgins. (See Dio Cass. xliii. 42, xliv. 17; Gell. 6.) Another house which is also of interest m its early date is that known as "the House Livia" or "of Germanicus," which is built in a llow in the northwestern part of the Palatine ll. That it is probably not later in date than e time of Augustus is shown by the construcn of its walls, which are formed of concrete ced with very neat *opus reticulatum* of tufa, no ick being used. The figure below shows its an, which, owing to the irregularity of the site, at two different levels, the small rooms grouped und the staircase F being at a much higher level an the larger rooms by the *atrium*: the stairs D d from the *atrium* up to the higher floor behind. e main entrance is at B, approached down a ort flight of steps. C C are pedestals for a atue and an altar; E E are bedrooms; G is a rrow *crypto-porticus*, which branches out of H, other dark passage, forming hidden communitions with different buildings on this part of e Palatine. A is a third vaulted passage which ads to Caligula's palace; this is possibly the th by which Caligula's murderers escaped when ey hid themselves in the house of Germanicus oseph. *Ant. Iud.* xix. 1, 2; Suet. *Calig.* 58).

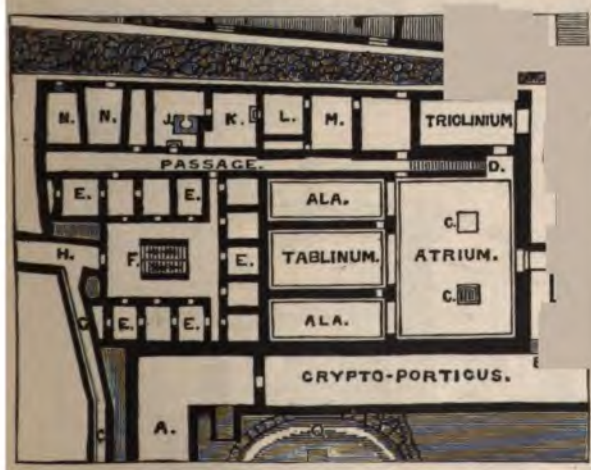
The paintings in the principal rooms of this use are among the finest examples of Roman all decoration that still exist. See Renier, *Les eintures du Palatin*.

The floors are formed of marble mosaic in sime geometrical patterns, very neatly fitted together, with much smaller *tesserae* than were used under the later Empire.

On the upper floor a long passage, approached by the staircase D, divides the house into two parts. J K L M seem to be small bath-rooms. N N are shops with no communication with the house, facing a public street, O O. At P are remains of a very ancient tufa building. Q is a *piscina*, which seems partly to have supplied the house with water. A number of inscribed lead pipes were found, but these were of later date than the house itself; water was laid on to the upper as well as to the ground floors.

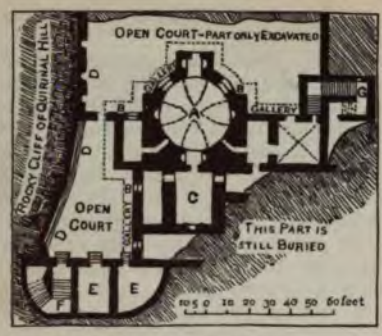
In 1874, remains of a very interesting house of the time of Augustus were found on the Esquiline Hill, not far from the Basilica of S. Maria Maggiore. From its position on the line of the Servian wall and *agger*, it has been called "the House of Maecenas," who lived in that quarter, where he converted the public burial-ground into a large park (Hor. *Sat.* i. 8, 14). One fine room of this house, still well preserved, is of especial interest. It appears to have been a sort of greenhouse for plants and flowers, and is a large vaulted chamber, with a semicircular apse at one end. All round the walls are tiers of high steps once lined with marble, intended to form stands for rows of flower-pots—arranged exactly as in a modern conservatory. Prof. Mohr (*Bull. Inst. Arch.* for 1875) has pointed out that the cultivation of shrubs and flowers in this way was largely practised by the Romans. On each side of the hall are six recesses, decorated with paintings of garden scenes, with fountains among the flowers, treated in a skilfully deceptive way, so as to look as if each recess were a window opening upon a real garden. The light was admitted only through openings in the barrel-vault of the hall, on which were paintings of similar floral subjects—a remarkable example of the theatrical scene-painter's style of decoration which was popular among the Romans.

The House of Sallust, the historian, was one of the finest houses in Rome. It had, like the House of Maecenas, extensive gardens, whence the residence was frequently called Horti Sallustiani. So large were the gardens that the emperor Aurelian, who preferred living there to the Palatine, erected in them a colonnade 1000 paces long, in which he took horse exercise. Part of this house still exists in the narrow valley between the Pincian and Quirinal Hills, near the Porta Collina in the Servian wall. The following figure shows the plan of the existing remains, which will be soon destroyed by the filling up of the valley where the building stands to make new boulevards—a most serious loss. The circular part A is a lofty domed hall; B B is a balcony-like gallery, supported on corbels, which runs round the outside of the main building, at a height of about forty feet above the ground; C is a fine vaulted room, with two stories over it; D D is a retaining wall, built against the scarped face of the cliff to keep the crumbling tufa rock from decay; E E are rooms in four or five



Plan of the so-called House of Livia.

A. Passage.
B. Stairs.
C. Pedestals for statues.
D. Stairs.
E E. Bedrooms.
F. Stairs.
G. Crypto-Porticus.
H. Crypto-Porticus.
Q. Piscina.
J K L M. Bath-rooms.
N N. Shops.
O O. Street.
P. Early Building.



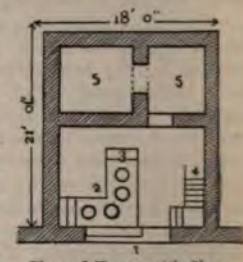
House of Sallust in Rome.

stories, some with concrete and others with wooden floors; F are winding marble-lined stairs, with mosaic landings, which led to the top of the house and the rooms on the higher level of the hill. This part is still about seventy feet high. G is another marble-lined staircase. A great part of the house is still unexcavated. The date of the existing portion is of the first century A.D., and is evidently part of additions made by the early emperors. In the sixteenth century an immense quantity of valuable marbles, including magnificent columns of Oriental alabaster and Numidian stone, were found in the ruins of Sallust's house and used to decorate several of the churches of Rome.

VI. Pompeian Houses.—Though of course less magnificent than the palaces of Rome, the houses of Pompeii, from their exceptionally perfect state of preservation, are of especial value as examples of Roman domestic architecture, and have the advantage of being in most cases of known date. Few are older than the Christian era, and none of course are later than A.D. 79, when the city was overwhelmed by the eruption of Vesuvius. The existing remains show us, as a rule, only the ground-floor of each house; and it should be remembered that a number of the best rooms—especially, there is reason to believe, the bedrooms and the women's apartments—were on the upper floors. The presence of stairs in apparently all the houses proves that one-storied buildings were practically unknown in Pompeii; the few fragments of the upper story which have been found standing show that, in some cases at least, the upper part of the house was partly constructed of wood, and was arranged so as to project beyond the line of the lower story, very like the half-timbered houses of England and France in the fifteenth and sixteenth centuries.

In one respect the Pompeian arrangement resembled that of mediæval and modern Italy; that is, the street-front on the ground-floor, even of large and handsome houses, was usually occupied by a row of shops. In some cases these shops had no doorway or passage communicating with the main house, and were probably rented by the owner to independent tradesmen; in others the shops could be entered from the house, and in these cases we may suppose that the shops were managed by the slaves or clients of the house-owner.

The accompanying plan shows a small shop to which is joined the residence of its owner forming a small block independent of the adjoining larger house. (1) An open archway, in which a wooden shop-front was fitted; the threshold of this opening is rebated to receive the wooden partition, part of which was hinged so as to form a narrow door; the upper part would be closed at night by flap-shutters hinged at the top, an arrangement very like that of a modern Oriental bazaar. This method of constructing shop-fronts was very common, not only in Pompeii, but in Rome and elsewhere. The presence of a shop appears always to be indicated by this long grooved sill, with marks of the hinged door on one side. A large number of examples still exist in Rome. The L-shaped counter (2) is formed of concrete and brick stuccoed; in it are inserted a row of *amphorae*, apparently for the reception of hot food or drink of some kind. At one end is a charcoal stove (3); 5, 5 are the dining-room and store-room of the shopkeeper; 4 is the staircase leading to the sleeping apartments. The whole forms a complete house of the smallest type.



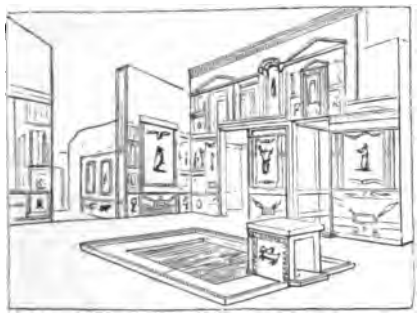
Plan of House with Shop

The two illustrations annexed represent two *atria* of houses at Pompeii. The first is the *atrium*

Atrium of the House of the Quaestor. (Pompeii.)

of what is usually called the "House of the Quaestor." The view is taken near the entrance-hall facing the *tablinum*, through which the columns of the peristyle and the garden are seen. This *atrium*, which is a specimen of what Vitruvius calls the Corinthian, is surrounded by various rooms, and is beautifully painted with arabesque designs upon red and yellow grounds.

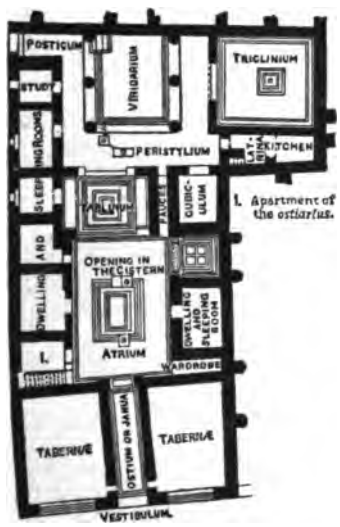
The next illustration represents the *atrium* of what is usually called the "House of Ceres." In



Atrium of the House of Ceres. (Restoration.)

the centre is the *impluvium;* and, as there are no pillars around the *impluvium*, this *atrium* must belong to the kind called by Vitruvius the "Tuscan."

The three following plans are good typical examples of the best class of houses in Pompeii. The first is popularly known as "the House of the Tragic Poet."



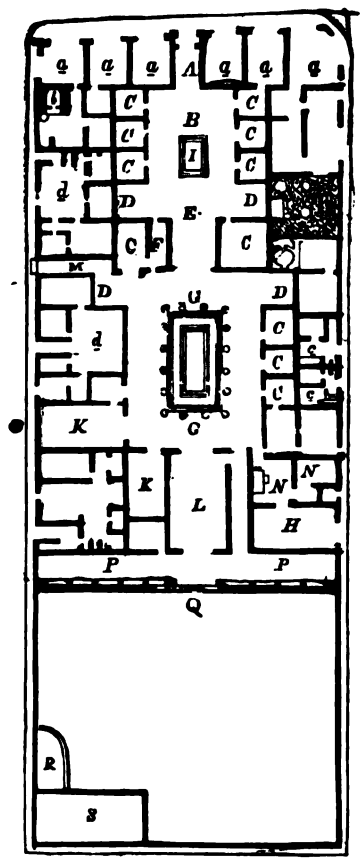
House of the Tragic Poet.

Like most of the other houses at Pompeii, it had no *vestibulum* according to the meaning which we have attached to the word. The *ostium*, or entrance-hall, which is six feet wide, is nearly thirty long — a length occasioned by the shops on each side. Near the street-door there is a figure of

Pompeian Mosaic. (Overbeck.)

a large fierce dog worked in mosaic on the pavement, and beneath it is written *Cave Canem*, as here shown. The two large rooms on each side of the vestibule appear from the large openings in front of them to have been shops; they communicate with the entrance-hall, and were therefore probably occupied by the master of the house. The *atrium* is about twenty-eight feet in length and twenty in breadth; its *impluvium* is near the centre of the room, and its floor is paved with white *tesserae*, spotted with black. On the left-hand corner of the *atrium* is a small room (marked 1 in plan), perhaps the *cella* of the *ostiarius*, with a staircase leading to the upper rooms. On each side of the *atrium* are chambers for the use of the family or intended for the reception of guests, who were entitled to claim hospitality. When a house did not possess a *hospitium* (q. v.), or rooms expressly for the reception of guests, they appear to have been lodged in rooms attached to the *atrium*. At the farther end of the *atrium* is the *tablinum*, with the *fauces*, or passage, at the side, leading into the *peristylium*, with Doric columns and garden (*viridarium*). The large room on the right of the peristyle is the *triclinium;* beside it is the kitchen, with a *latrina*.

The second illustration contains the ground-plan of an *insula* surrounded by shops, which belonged to the owner and were let by him. The house itself, which is usually called the "House of Pansa," evidently belonged to one of the principal men of Pompeii. Including the garden, which



Ground-plan of an Insula, known as the House of Pansa.

is a third of the whole length, it is about 300 feet long and 100 wide.

A. *Ostium*, or entrance-hall, paved with mosaic. B. Tuscan *atrium*. I. *Impluvium*. C. Chambers on each side of the *atrium*, probably for the reception of guests. D. *Ala*. E. *Tablinum*, which is open to the *peristylium*, so that the whole length of the house could be seen at once; but as there is a passage (*fauces*), F, beside it, the *tablinum* might probably be closed at the pleasure of the owner. C. Chambers by the *fauces* and *tablinum*, of which the use is uncertain. G. *Peristylium*. D. Recesses in the *peristylium*. C. *Cubicula* by the side of the *peristylium*. K. *Triclinium*. L. *Oecus*, and by its side there is a passage leading from the *peristylium* to the garden. M. Back door (*posticum ostium*) to the street. N. *Culina*. H. Servants' hall, with a back door to the street. R. Portico of two stories, which proves that the house had an upper floor. The site of the staircase, however, is unknown, though it is thought there is some indication of one in the passage M. Q. The garden. R. Reservoir for supplying a tank, S.

The preceding rooms belonged exclusively to Pansa's house; but there were a good many apartments besides in the *insula*, which were not in his occupation: *a*. Six shops let out to tenants. Those on the right and left hand corners were bakers' shops, which contained mills, ovens, etc., at *b*. The one on the right appears to have been a large establishment, as it contains many rooms. *c*. Two houses of a very mean class, having formerly an upper story. On the other side are two houses much larger, *d*.

In addition to painting, other methods of decoration were used: in Rome especially the chief way of ornamenting the rooms of the best houses was by lining the walls with slabs of sawn marble, moulded into a skirting below and a cornice above. Great magnificence of effect was produced by the skilful admixture of marbles of different rich colours, the moulded part being usually of a deeper tint than the flat surfaces. In the most careful work these marble linings were fastened to the walls by bronze clamps, but more often the slabs were simply attached by a thick bedding of cement behind them (Sen. *Ep.* 86, § 4).

Another very rich method of decoration was the application of stucco reliefs enriched with gold and colours. A third system, applied also to vaults, was to encrust the walls with mosaics,

Specimen of Decorative Wall-painting at Pompeii. (Reber.)

VII. General Details of Roman Houses.—(1) *Walls*.—The wall (*paries*) in earlier times was made of some easily worked stone, such as tufa or peperino in large square blocks; or for the best houses unburnt brick was used. In the time of Augustus concrete began to be the chief building material, and later kiln-dried bricks. The inner walls were originally whitewashed (see Dealbatores), and later were covered with stucco (*opus albarium*). The plain surface of the walls was broken by quadrangular panels, called *abaci* (Plin. *H. N.* xxxiii. § 159; xxxv. §§ 3, 32). (See, also, Abacus.) In the second century B.C., the practice was introduced from Greece of painting these panels with an endless variety of figures, landscapes, buildings, gardens, etc., of which we have numerous examples in the existing remains of houses in Rome and Pompeii. See Pictura.

chiefly made of glass *tesserae* of the most brilliant jewel-like colours. See Musivum Opus.

In fact, splendour of effect and a brilliant *ensemble* were the characteristics of Roman house-decoration from the Augustan era down to later times.

(2) *Roofs*.—The roofs (*tecta*) of Roman houses were in the oldest times covered with straw. Next came the use of shingles for the roofing of houses, which continued down to the time of the war with Pyrrhus (Plin. *H. N.* xvi. § 36). Subsequently clay tiles, called *tegulae* and *imbrices*, superseded the shingles. The roofs of houses were sometimes flat, but they were also gabled (*pectenata*) like modern houses. These were of two kinds, the *tecta pectenata*, sloping two ways, and the *tecta testudinata*, sloping four ways (Fest. p. 213, M). Both kinds of roofs were *displuviata*—that is, sloping towards the street—and the houses had around

Roof in Peristyle of the House of C. Vibius. (Overbeck.)

m an *ambitus*, or vacant space of 2½ feet, to re-
ve the rain-water running off the roofs. The
jecting eaves of roofs were called *suggrundae*.
e gabled roofs rose to a point called *fastigium*
v.). For the most magnificent buildings, such
some of the imperial palaces, the roofs were
ered with tiles made of white marble, or even
th bronze tiles plated with gold. For further
ails, see TEGULA.

3) *Floors.*—The floor (*solum*) of a room was
dom boarded (*strata solo tabulata*, Stat. *Silv.* i.
57), except in the upper stories. The floor on
ground-floor was usually of stone, and, in the
e of common houses, consisted of small pieces
stone, brick, tiles, etc. (*ruderatio, opus rudera-*
a), beaten down (*pavita*) with a rammer (*fistu-*
), whence the word *pavimentum* became the
neral name for a floor (Plin. *H. N.* xxxvi. § 185
l.). Sometimes the floors were paved with thin
bs of richly-coloured marbles, brought from
rthern Africa, Arabia, or Greece (Tibull. iii. 3,
; Sen. *Ep.* 86, 6; Pallad. i. 9), and still more
quently with mosaics (*opus musivum*). See PA-
MENTUM and MUSIVUM OPUS.

In Rome and other parts of Italy, owing to the
nderful strength of the *pozzolana*, the upper
ors of houses were very frequently made of
ncrete cast in one great slab on temporary
arding, fixed at the required level. This set
to one compact mass, like a piece of solid stone.
n this, mosaic and other paving was laid, as on
e ground-floors.

(4) *Ceilings.*—Ceilings were very commonly
emicircular or "barrel" vaults (*camarae*), deco-
ated with stucco reliefs, mosaics, or painting.
See CAMARA.) The *extrados* of the vault was
lled in level with concrete to form the floor
bove. Wooden ceilings and flat concrete ceil-
ngs were decorated in the same way. One com-
on method of ceiling decoration, applied both to
rick and concrete or to wooden ceilings, was to
ivide the whole area into a number of deeply
unk panels, like pits or lakes (*lacus, lacunae*),
hence they were called *lacunaria* or *laquearia*.
hese were richly ornamented, either by stucco
liefs gilt and coloured, or, in the case of wooden
ilings, by inlaid work of ivory, ebony, or other
recious materials as well as by paintings. In a
w cases the "coffers" were covered with en-
ched bronze plates, thickly gilt.

(5) *Windows.*—The Roman houses had few windows (*fenestrae*). The *atrium* and *peristylium* were lighted, as we have seen, from above, and the smaller rooms leading out of them generally derived their light from them and not from windows looking into the street. The rooms only on the upper stories (*cenacula*) seem to have been usually lighted by windows, and looked out upon the street as well as the inner courts. Hence they are frequently mentioned by the ancient writers (Livy, i. 41, xxiv. 21; Hor. *Carm.* i. 25; Propert. iv. [v.], 7, 16; Juv. iii. 270). In Pompeii, in like manner, the ground-floor rooms were mostly lighted from the inner courts, so that few lower windows opened on the street. There is an exception to this in the "House of the Tragic Poet," which has six windows on the ground-floor. Even in this case, however, the windows are not near the ground, as in a modern house, but are six feet six inches above the foot-pavement, which is raised one foot seven inches above the centre of the street. The windows are small, being hardly three feet by two; and at the side there is a wooden frame, in which the window or shutter might be moved backwards or forwards. The lower part of the wall is occu-

Pompeian Fenestra or Window. (Overbeck.)

pied by a row of red panels four feet and a half high. The following illustration represents part of the wall, with the apertures for windows above it, as it appears from the street. The tiling upon the wall is modern, and is only placed there to preserve it from the weather.

Wall with Apertures for the Windows in a House at Pompeii.

There has been much discussion whether glass windows were known to the ancients; but in the excavations at Pompeii many fragments of flat glass have been discovered, and in the *tepidarium* of the public baths a bronze lattice was found

with some of the panes still inserted in the frame (Gell, *Pompeiana*, i. p. 99). (See VITRUM.) Besides glass, other transparent substances were also used, such as talc, the *lapis specularis* of Pliny. Windows made of this were called *specularia* (Sen. *Ep.* 90, 25).

(6) *Doors.*—The subject of doors, with their locks and keys, is discussed under IANUA and CLAVIS. It is only necessary to mention here that many of the rooms in Roman houses had no doors, but only curtains, *vela, aulaea, centones* (Sen. *Ep.* 80; Plin. *Ep.* ii. 17; Petron. 7; Lamprid. *Alex. Sev.* 4, *Heliog.* 14). Sometimes, when there were doors, curtains were also drawn across them. See VELUM.

(7) *The Heating of Houses.*—The rooms were heated in winter in different ways. The *cubicula, triclinia,* and other rooms which were intended for winter use, were built in that part of the house upon which the sun shone most; and in the mild climate of Italy this frequently enabled them to dispense with any artificial mode of warming the rooms. Rooms exposed to the sun in this way were sometimes called *heliocamini* (Plin. *Ep.* ii. 17, 20; *Dig.* 8, 2, 17). The rooms were occasionally heated by hot air, which was introduced by means of pipes from a furnace below (Plin. *Ep.* ii. 17, v. 6, 24; Sen. *Ep.* 90), but more frequently in earlier times by portable furnaces or braziers (*foculi*), in which charcoal was burned. (See FOCUS.) The *caminus*, however, was a fixed stove, in which wood appears to have been usually burned (Suet. *Vitell.* 8; Hor. *Sat.* i. 5, 81; *Ep.* i. 11, 19; Cic. *Ad Fam.* vii. 10; Sidon. Apoll. *Ep.* ii. 2). It has been a subject of much dispute among modern writers whether the Romans had chimneys for carrying off the smoke, except in the baths and kitchens. From many passages in ancient writers it certainly appears that rooms usually had no chimneys, but that the smoke escaped through the windows, doors, and openings in the roof (Vitruv. vii. 3, 4); but chimneys do not appear to have been entirely unknown to the ancients, as some have been found in the ruins of ancient buildings, and it is impossible to believe that among a luxurious people like the Romans in imperial times, they were unacquainted with the use of chimneys.

(8) *The water supply* of a good Roman house was very complete; in towns the main usually ran under the pavement in the middle of the street, and from it "rising mains" branched off to the houses right and left, and often were carried to the upper stories, where a cistern supplied the fountain-jets (*salientes*) and other purposes below. For further details on the water-supply, see AQUAE DUCTUS.

VIII. BIBLIOGRAPHY.—Becker-Göll, *Gallus*, ii. pp. 213 foll.; Marquardt, *Privatl.* pp. 208 foll.; Guhl and Koner, pp. 462 foll., 5th ed.; Hirt, *Gesch. d. Baukunst*, iii. pp. 267 foll.; Fergusson, *Hist. of Arch.* i. pp. 363 foll.; Burn, *Rome*, pp. lxvii. foll.; Friedländer, *Sittengesch.* i. pp. i. foll., pp. 26 foll.; Ménard, *La Vie Privée des Anciens* (Paris, 1880–83); Zumpt, *Ueber die bauliche Einrichtung des röm. Wohnhauses* (Berlin, 1844); Mazois, *Le Palais de Scaurus* (Paris, 1859). Although a large number of well-illustrated works on Pompeii have been recently published, they have by no means superseded the earlier ones, which describe a great deal that is now lost; this is specially the case with Sir William Gell's valuable *Pompeiana* (London, 1824); and second part (London, 1832). The objects discovered are well illustrated by Pistolesi, *Real Museo Borbonico* (1824–67). Dyer's *Ruins of Pompeii* (London, 1867) is a convenient hand-book. Niccolini and others, *Le Case di Pompeii* (Naples, 1854–84), is a valuable work, which gives recent discoveries. A very splendidly illustrated work is the *Recueil des Peintures, etc., de Pompéi* (Paris, 1870–77). See also Zahn, *Die schönsten Ornamente aus Pompeji* (Berlin, 1827–59); Mazois and Gau, *Les Ruines de Pompéi* (Paris, 1824–38); Ternite, *Wandgemälde aus Pompeji* (Berlin, no date); Presuhn, *Les Décorations de Pompéi* (Leipzig, 1878); Mau's edition of Overbeck's *Pompeji* (Leipzig, 1884); and Nissen, *Pompejanische Studien* (Leipzig, 1877). Reference may be made to the extensive bibliography at the end of the article POMPEII in this Dictionary. Middleton, in his *Ancient Rome in 1888*, and *Remains of Ancient Rome* (London, 1892), gives some account of existing houses in Rome.

Bronze Braziers from Pompeii. (Overbeck.)

Domus Aurea. See PALATIUM.

Donatio Inter Virum et Uxōrem. By the Roman law, during marriage, neither husband nor wife could, as a general rule, make a gift of anything to one another. This rule would, however, only apply where there was no *conventio in manum;* for in such a case the rule of law would be unnecessary, because a gift between husband and wife would be legally impossible. The reason for this rule was said to be the preservation of the marriage relation in its purity, as a contract subsisting by affection, and not maintained by purchase or by gift from one party to the other. The reason seems a singular one, but it is that which is given by the Roman writers. It has apparently a tacit reference to the power of divorce, and appears like an implied recommendation of it when the conjugal affection ceases. Donationes of this kind were, however, valid when there were certain considerations, as *mortis causa, divortii causa, servi manumittendi gratia.* By certain imperial constitutions, a

woman could make gifts to her husband in order to qualify him for certain honours. It must be remembered that when there was no *conventio in manum*, a wife retained all her rights of property which she did not surrender on her marriage (see Dos), and she might, during the marriage, hold property quite distinct from her husband. It was a consequence of this rule as to gifts between husband and wife that every legal form by which the gift was affected to be transferred, as *mancipatio*, *cessio*, and *traditio*, conveyed no ownership; stipulations were not binding, and *acceptilationes* were no release. See MATRIMONIUM.

Donatio Mortis Causa. There were in Roman law three kinds of *donatio mortis causa:* (1) When a man, under no present apprehension of danger, but moved solely by a consideration of human mortality, makes a gift to another. (2) When a man, being in immediate danger, makes a gift to another in such a manner that the thing immediately becomes the property of the donee. (3) When a man, under the like circumstances, gives a thing in such a manner that it shall become the property of the donee in case the giver dies. Every person could receive such a gift who was capable of receiving a legacy.

It appears, then, that there were several forms of gift called *donatio mortis causa;* but the third seems the only proper one, and that of which mention is chiefly made, for it was a rule of law that a donation of this kind was not perfected unless death followed, and it was revocable by the donor. A thing given absolutely could hardly be a *donatio mortis causa*, for this *donatio* had a condition attached to it—namely, the death of the donor and the survivorship of the donee. The thing might be a thing capable of *traditio*, or delivery, or it might be a promise of a sum of money to be paid after the death of the testator. It would appear as if the law about such donations was not free from difficulty. They were finally assimilated to legacies in all respects by Justinian, though this had been done in some particulars before his time. Still they differed in some respects from legacies, for such a donation could take effect though there was no *heres;* and a filius familias, who could not make a will, might, with his father's consent, make a *donatio mortis causa*.

Donatio Propter Nuptias signifies in Roman law that which is given by a husband or by any other person to a woman on the occasion of her marriage, whether it be by way of security for her dowry or for her support during the marriage or widowhood. Justinian required this *donatio* whenever the wife brought a dowry; and it was enacted that it should be equal in amount to the dowry, and should be increased when the dowry was increased. Such a gift was the property of the wife, but it was managed by the husband, and he was bound to apply it to its proper purposes; but he could not alienate it, even with the consent of the wife (*Cod.* v. 3). See MATRIMONIUM.

Donatīvum. A present of money made to Roman soldiers. In the republican age donatives were distributed on the occasion of a triumph, the expense being defrayed out of the money raised by selling the spoil. Under the Empire it was usual for the emperor to grant a *donativum* on his accession. Tiberius on this occasion made a present of some $3,750,000 to the army; and the sum increased in later reigns. After the time of Claudius it became the fashion for the emperor to purchase the favour of the praetorians by a special largess. See CONGIARIUM; PRAETORIANI.

Donātus. (1) AELIUS. A celebrated grammarian, born in the fourth century of our era, about A.D. 333. He was preceptor to St. Jerome, who speaks with great approbation of his talents and of the manner in which he explained the comedies of Terence. Independently of his commentaries on Vergil and Terence, Donatus composed a treatise (*Ars Donati Grammatici Urbis Romae*) in two parts. In one (*Ars Minor*) he treats of the eight parts of speech only, and in the other (*Ars Maior*), deals with grammar more elaborately. This work was highly esteemed and so much used in the Middle Ages that the word *donat* (Chaucer) became the generic term for a grammar. The commentary on Vergil appears to have been worthy neither of the author commented on nor of the reputation of the grammarian to whom it is ascribed, if we may judge from the contemptuous allusions made to it by Servius; but of it only the preface and the introduction (*enarrationes*) are now extant, besides quotations given in Servius. The commentary on Terence, however, is extremely valuable, though we have it in a form different from that which it originally possessed. The chief MS. of the commentaries of Donatus is one at Paris of the eleventh century. The *editio princeps* appeared at Rome in 1472. The text of the *Ars* is contained in Keil's *Grammatici Latini*, vol. iv. (Leipzig, 1856–1880). See Gräfenhan, *Geschichte d. class. Philologie*, iv. 107; J. Becker, *De Donati in Terentium Commentario* (Mayence, 1870); and Rosenstock, *De Donato*, etc. (Königsberg, 1886). (2) Not to be confounded with the preceding is TIBERIUS CLAUDIUS DONATUS, who wrote *Interpretationes* on the *Aeneid*, probably in the fourth century. Of the author, nothing is known. The work, which is preceded by a short epistle, was first published at Naples in 1535, and is included in the editions of Vergil by Fabricius (Basle, 1561), and Lucius (Basle, 1613). See Ribbeck's Prolegomena to Vergil, 185; and Burkas, *De Ti. Claud. Donati in Aen. Commentario* (Jena, 1889). (3) A bishop of Numidia, in the fourth century. According to some writers he was the founder of the sect of Donatists, which grew out of a schism produced by the election of a bishop of Carthage. He was deposed and excommunicated in councils held at Rome and at Arles in the years A.D. 313 and 314, but was for some time after supported by a party at home. His end is unknown.

Donūsa (Δόννσα) or **Donusia** (Δονουσία). One of the smaller Sporades in the Aegaean Sea near Naxos. It produced green marble, whence Vergil calls the island *viridis*. Under the Roman emperors it was used as a place of banishment.

Doors. See IANUA.

Dora (τὰ Δῶρα), **Dorus, Dorum,** called DOR in the Old Testament. The most southerly town of Phœnicia on the coast, on a kind of peninsula at the foot of Mount Carmel.

Dorian Hexapolis. See DORIS, p. 554.

Doric Dialect. See DIALECTS.

Doris (Δωρίς). (1) Daughter of Oceanus and Thetis, wife of her brother Nereus, and mother of the Nereides. The Latin poets sometimes use the

name of this divinity for the sea itself. (2) One of the Nereides, daughter of the preceding.

Doris (Δῶρις). (1) A small and mountainous country in Greece, formerly called Dryopis, bounded by Thessaly on the north, by Aetolia on the west, by Locris on the south, and by Phocis on the east. It contained four towns —Boum, Citinium, Erineus, and Pindus — which formed the Dorian tetrapolis. These towns never attained any consequence; but the country is of importance as the home of the Dorians (Δωριεῖς), one of the great Hellenic races, who conquered Peloponnesus. It was related that Aegimius, king of the Dorians, had been driven from his dominions by the Lapithae, but was reinstated by Heracles; that the children of Heracles hence took refuge in this land when they had been expelled from the Peloponnesus; and that it was to restore them to their rights that the Dorians invaded the Peloponnesus. Accordingly, the conquest of Peloponnesus by the Dorians is usually called the Return of the Heraclidae. (See HERACLIDAE.) The Dorians were divided into three tribes: the Hylleis, Pamphyli, and Dymanes. They were the ruling class throughout the Peloponnesus; the old inhabitants were reduced to slavery, or became subjects of the Dorians under the name of Perioeci (Περίοικοι). (2) A district in Asia Minor consisting of the Dorian settlements on the coast of Caria and the neighbouring islands. Six of these towns formed a league, called the "Dorian Hexapolis," consisting of Lindus, Ialysus, and Camirus in the island of Rhodes, the island of Cos, and Cnidus and Halicarnassus on the mainland.

Doriscus (Δορίσκος). A town in Thrace at the mouth of the Hebrus, in the midst of an extensive plain of the same name, where Xerxes reviewed his vast forces (Herod. vii. 25, etc.).

Dorium (Δώριον). A town of Messenia, where Thamyris the musician challenged the Muses to a trial of skill. Pausanias (iv. 33) notices this ancient town, of which he saw the ruins near a fountain named Achaia.

Dormitorium (δωμάτιον). A bed-chamber, usually small and sparely furnished (Plin. *H. N.* xxx. 17). See DOMUS.

Dormitorium. (From the Vatican Vergil.)

Doron (δῶρον). A hand-breadth. See PES.

Dorpon (δόρπον). See CENA, p. 310.

Dorso, C. FABIUS. A Roman, who, according to the old legend, when Rome was in the possession of the Gauls, issued from the Capitol, which was then besieged, to go and offer on the Mons Quirinalis a stated sacrifice enjoined on the Fabian house. In the Gabian cincture, and bearing the sacred vessels in his hands, he descended from the Capitol and passed through the enemy without betraying the least signs of fear. When he had finished his sacrifice, he returned to the Capitol unmolested by the foe, who were astonished at his boldness and did not obstruct his passage or molest his sacrifice (Liv. v. 46).

Dorus (Δῶρος). A son of Hellen, and the mythical ancestor of the Dorians (Diod. iv. 60).

Dory (δόρυ). A spear. See HASTA.

Dorylaeum (Δορύλαιον). A town in Phrygia Epictetus, on the river Thymbris, with warm baths, which are used at the present day.

Doryphŏri (δορυφόροι). See MERCENARII.

Dos. A dowry. See MATRIMONIUM.

Dositheus (Δωσίθεος). A grammarian who flourished towards the end of the fourth century A.D. He wrote a Latin grammar for Greek boys, with a literal Greek translation, which was not fully completed. With this was bound up (whether by Dositheus himself is uncertain) a miscellany of very various contents by another author. This comprises (1) anecdotes of the emperor Hadrian; (2) fables of Aesop; (3) an important chapter on jurisprudence; (4) mythological stories from Hyginus; (5) an abridgment of the Iliad; (6) an interesting collection of words and phrases from ordinary conversation, styled Ἑρμηνεύματα. The Latin grammar has the Greek translation inserted in the Latin text, thus: *Ars τέχνη grammatica γραμματική est ἐστίν scientia γνῶσις.* The Latin is the text of a grammar now lost, Dositheus making only the Greek translation. A separate edition of the grammar is that of Keil (Halle, 1869–71). Other parts of the work are edited by Böcking (Bonn, 1832), and Keil, *Grammatici Latini*, vii. 424. See Hagen, *De Dosithei Magistri quae Feruntur Glossis* (Berne, 1877); and Schönemann, *De Lexicographis Antiquis* (Bonn, 1886).

Dōson. A surname of Antigonus III., because he promised and never performed; δώσων, "about to give"; i. e. always promising. See ANTIGONUS.

Dossennus, FABIUS. A Roman comic poet and writer of Atellan fables, who enjoyed some reputation as a popular dramatist. Seneca makes mention of the inscription on his tomb, which ran as follows: *Hospes resiste, et sophiam Dossenni lege* (Sen. *Ep.* lxxxix. 6).

Dossennus. One of the stock characters of the Atellanae Fabulae, and representing the typical sharper, *dottore*. See Vel. Longus in the *Grammatici Latini* (ed. Keil), vii. 79, 4; and Mommsen, *Unterital. Dial.* 118.

Dossuarius or **Dorsuarius.** A name given to any animal carrying burdens on its back (Varr. *R. R.* ii. 6 and 10). It carried its load either by means of panniers (*clitellae*) or the pack-saddles (*sagmae*),

Dossuarii. (Column of Theodosius.)

whence we read of *equus sagmarius*. Hence came the German *Saum*-pferd and the English *sumpter*-horse.

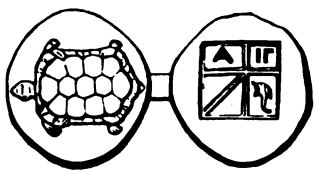
Doulos (δοῦλος). A slave. See SERVUS.

Drabescus (Δραβῆσκος). A town in the district Edonis in Macedonia, on the Strymon.

Dracănum (Δράκανον). A town and promontory in the island Icaria.

Drachma (δραχμή). The name of a weight and of a denomination of coin among the Greeks. As weight and as coin it was the hundredth part of the *mina*, and was divided into six lesser units called ὀβολοί. The ancients (*Etym. Mag.* s. v. ὀβελίσκος) connected the word with δράσσομαι, "I grasp," and δράγμα, "a handful," and supposed that a drachm was originally the value in silver of a handful of six ὀβολοί, or wedge-shaped pieces of metal, which circulated as money. It is, however, very doubtful if this derivation is not a mere fancy; it is far more probable that δραχμή, like δαρεικός, is connected with the Persian word *darag*, "a part," since the weight of the drachma seems to be derived by division of the *mina*, rather than the weight of the mina to be produced by multiplication of the drachma.

The ordinary denominations of Greek coins were: for gold, the didrachma (double drachma), drachma, hemi-drachma, and smaller divisions; for silver, the same, with the addition of the tetra-drachma, and occasionally of the decadrachma. The weight of the drachma varied according to the standard to which it belonged; the heaviest drachma was the Aeginetan of 96 grains, worth in silver rather more



Aeginetan Drachma, actual size. (British Museum.)

than twenty-five cents of our money; it was called at Athens παχεῖα δραχμή (Pollux, ix. 76). The Athenian drachma weighed but 67.5 grains, and the Co-

Attic Drachma: late, actual size. (British Museum.)

rinthian only 45 grains, value about twelve cents. The sign for drachma in Attic inscriptions is ⊢. As the Romans reckoned in sesterces, so the Greeks generally reckoned by drachmae; and when a sum is mentioned in the Attic writers, without any specification of the unit, drachmae are usually meant. See NUMISMATICS; PONDERA.

Draco. See CALDARIUM; SIGNA MILITARIA.

Draco (Δράκων). A very celebrated Athenian legislator, who flourished about B.C. 621. Suidas tells us that he brought forward his code of laws (θεσμοί) in this year, and that he was then an old man. Aristotle (*Pol.* ii. *fin.*) says that Draco adapted his laws to the existing constitution, and that they contained nothing particular beyond the severity of their penalties. The slightest theft was punished capitally, as well as the most atrocious murder; and Demades remarked of his laws that they were written with blood, and not with ink (Plut. *Solon*, 17). Draco, however, deserves credit as the first who introduced written laws at Athens; and it is probable that he improved the criminal courts by his transfer of cases of bloodshed from the archon to the ephetae, since before his time the archons had a right of settling all cases arbitrarily and without appeal—a right which they enjoyed in other cases until Solon's time. It appears that there were some offences which he did not punish with death; for instance, loss of civil rights was the punishment of attempting to alter one of his laws (Demosth. *c. Aristocr.* p. 714, Bekker). Draco was an archon (Pausan. ix. 36, 8), and, consequently, an Eupatrid; it is not, therefore, to be supposed that his object was to favour the lower orders, though his code seems to have tended to abridge the power of the nobles. The Athenians, it is said, could not endure the rigour of his laws, and the legislator himself was obliged to withdraw to the island of Aegina. Here he is said by Suidas to have been suffocated in the theatre beneath the number of cloaks and garments which the people of the island, according to the usual mode of expressing approbation among the Greeks, showered upon him. He was buried in the theatre.

Dracontius, BLOSSIUS AEMILIUS. A Latin poet who lived and practised as an advocate at Carthage towards the end of the fifth century A.D. He was a man of real poetic gifts and considerable reading, but his style is spoiled by rhetorical exaggeration and false taste. His surviving works are: (1) A number of short epics upon subjects taken from the old mythology and school-room rhetoric (e. g. Hylas, Raptus Helenae, *Deliberativa Achillis*, etc.). (2) An apologetic poem (*Satisfactio*) addressed in the form of an elegy to Gunthamund, king of the Vandals (A.D. 484–496), whose wrath he had excited by writing a panegyric on a foreign prince. (3) A Christian didactic poem (*De Laudibus Dei* or *Hexaëmeron*) in three books. This is a fairly poetical treatment of the story of the Creation. (4) Two *epithalamia* in hexameters, composed in early youth. (5) Several distichs *De Origine Rosarum* and *De Mensibus*. He is probably the author, also, of 971 hexameters, entitled *Orestis Tragoedia*, attributed during the Middle Ages to Horace or Lucan. The *editio princeps* of the complete works of Dracontius is that of Arevalo (Rome, 1791). Earlier editions give only the *Satisfactio* and the *Hexaëmeron*. The minor poems of Dracontius have been edited by Duhn (Leipzig, 1873). Editions of the *Orestis Tragoedia* are those of Mähly (Leipzig, 1866) and Schenkl (Prague, 1867). See, also, Rossberg, *De Dracontio* (Göttingen, 1880).

Drakenborch, ARNOLD, a distinguished Dutch classical scholar, was born at Utrecht, January 1st, 1684. He studied at both Utrecht and Leyden, receiving the degree in law in 1706. His attention, however, had been very strongly attracted to the study of archæology and history, and in 1704 he had already won much commendation by his treatise *De Praefectis Urbis*, dealing with the city government of Rome. In 1716, he became Professor of History and Eloquence at the university of his native town, succeeding Burmann, who had accepted a call to Leyden. This post he held until his death, which occurred on January 16th, 1748. Besides the treatise *De Praefectis*, mentioned above, of which a

third edition appeared at Bayreuth in 1787, Drakenborch published a dissertation on the advantages to be derived from classical study (1715), an edition of Silius Italicus (Utrecht, 1717), and his *magnum opus*, an edition of Livy in seven volumes (Amsterdam, 1738–46). This work is still often cited and contains much valuable material, though marred by a lack of definite method, so that Scipio Maffei even said of it that "the only thing that gave it value was the high price at which it was sold." A portrait of Drakenborch is given at the commencement of the first volume of his Livy.

Drama (δρᾶμα). IN ATHENS the production of plays was a State affair, not a private undertaking. It formed a great part of the religious festival of the Dionysia, in which the drama took its rise (see DIONYSIA); and it was only at the Greater Dionysia that pieces could be performed during the author's lifetime. The performances lasted three days and took the form of musical contests, the competitors being three tragic poets, with their tetralogies, and five comic poets, with one piece each. The authority who superintended the whole was the archon, to whom the poets had to bring their plays for reading and apply for a chorus. If the pieces were accepted and the chorus granted, the citizens who were liable for the *choregia* undertook at their own cost to practise and furnish for them one chorus each. (See LITURGIA.) The poets whose plays were accepted received a reward from the State. The State also supplied the regular number of actors, and made provision for the maintenance of order during the performances. At the end of the performance a certain number of persons (usually five) were chosen by lot from a committee (ἀγωνοθέται) nominated by the Senate to award the prizes, and bound by solemn oath to give their judgment on the plays, the *choregi*, and the actors. The poet who won the first prize was presented with a crown in the presence of the assembled multitude—the highest distinction that could be conferred on a dramatic author at Athens. The victorious *choregus* also received a crown, with the permission to dedicate a votive offering to Dionysus. This was generally a tripod, which was set up either in the theatre or in the temple of the deity or in the Street of Tripods, so named from this custom, an inscription being put on it recording the event, as in that of Panofka, *Musée Blacas*, pl. I. (British Museum): Ακαμαντὶς ἐνίκα φυλή: Γλαύκων καλός. The actors in the successful play received prizes of money, besides the usual *honoraria*.

From the time of Sophocles the actors in a play were three in number. They had to represent all the parts, those of women included. This involved changing their costume several times during the performance. The three actors were distinguished as *protagonistes*, *deuteragonistes*, and *tritagonistes*, according to the importance of their parts. If the piece required a fourth actor, which was seldom the case, the *choregus* had to provide one. The *choregus* had also to see to the position and equipment of the mute actors.

In earlier times it is possible that the persons engaged in the representation did not make a business of their art, but performed gratuitously, as the poets down to the time of Sophocles appeared upon the stage. But the dramatic art gradually became a profession requiring careful preparation, and winning general respect for its members as artists. The chief requirements for the profession were distinctness and correctness of pronunciation, especially in declamatory passages, and an unusual power of memory, as there was no prompter in a Greek theatre. An actor had also to be thoroughly trained in singing, melodramatic action, dancing, and play of gesture. The latter was especially necessary, as the use of masks precluded any facial expression. The actors were according to strict rule assigned to the poets by lot; yet a poet generally had his special protagonist, on whose peculiar gifts he kept his eye in writing the dramatic pieces.

The Athenian tragedies began to be known all over the Hellenic world as early as the time of Aeschylus. The first city outside of Attica that had a theatre was Syracuse, where Aeschylus brought out some of his own plays. Scenic contests soon began to form part of the religious festivals in various Greek cities, and were celebrated in honour of other deities besides Dionysus. It was a habit of Alexander the Great to celebrate almost every considerable event with dramatic exhibitions, and after him this became the regular custom. A considerable increase in the number of actors was one consequence of the new demand. The actors called themselves artists of Dionysus, and in the larger cities they formed permanent societies (σύνοδοι) with special privileges, including exemption from military service and security in person and property. These companies had a regular organization, presided over by a priest of their patron-god Dionysus, annually elected from among their members. A treasurer and officers completed the staff. At the time of the festivals the societies sent out their members in groups of three actors, with a manager and a flute-player, to the different cities. This business was especially lively in Ionia and on the Euxine, the societies of Teos being the most distinguished. The same arrangement was adopted in Italy, and continued to exist under the Roman Empire.

The universal employment of masks was a remarkable peculiarity of costume. (See PERSONA.) It naturally excluded all play of feature, but the masks corresponded to the general types of character, as well as to the special types indicated by the requirements of the play. Certain conven-

Masking-room of a Greek Theatre.

tionalities were observed in the colour of the hair. Goddesses and young persons had light hair; gods and persons of riper age, dark brown; aged persons, white; and the deities of the lower world, black. The height of the masks and top-knots varied with the age of the actors and the parts they took. Lucian ridicules the "chest-paddings and stomach-paddings" of the tragic actors (*De Salt.* 27). Their stature was considerably heightened in tragedies by the high boot (see COTHURNUS), and the defects in proportion corrected by padding and the use of a kind of gloves. The conventionalities of costume, probably as fixed by

(1) Mask of Perseus with Cap of Darkness. (2) Pompeian Mask.

Aeschylus, maintained themselves as long as Greek tragedies were performed at all. Men and women of high rank wore on the stage a variegated or richly embroidered long-sleeved χιτών, reaching to the feet, and fastened with a girdle as high as the breast. The upper garment, whether ἱμάτιον or χλαμύς, was long and splendid, and often embroidered with gold. Kings and queens had a purple train and a white ἱμάτιον with a purple border; soothsayers, a netted upper garment reaching to the feet. Persons in misfortune, especially fugitives, appeared in soiled garments of gray, green, or blue; black was the symbol of mourning. Soothsayers always wore a woollen garment of network; shepherds, a short leathern tunic; while each of the gods had some distinguishing mark, as the bow for Apollo, the caduceus for Hermes, the aegis for Athenê. So with the well-known heroes: Heracles bore a club; Perseus, the cap of darkness. Kings wore a crown, and carried a sceptre. Warriors appeared in complete armour. Old men bore a staff with a curved handle, introduced by Sophocles. Messengers who brought good news were crowned with olive or laurel. Myrtle crowns denoted festivity. Foreigners wore some one special badge, as a Persian turban for Darius (Aesch. *Pers.* 661). From the time of Euripides, heroes in misfortune (e. g. Telephus and Philoctetes) were sometimes dressed in rags.

In the Satyric Drama the costumes of the heroic characters resembled in all essentials what they wore in the tragedies, although, to suit the greater liveliness of the action, the χιτών was shorter and the boot lower. In the Old Comedy the costumes were taken as nearly as possible from actual life, but in the Middle and New Comedy they were conventional. The men wore a white coat; youths, a purple one; slaves, a motley, with mantle to match; cooks, an unbleached double mantle; peasants, a fur or shaggy coat, with wallet and staff; panders, a coloured coat and motley overgarment. Old women appeared in sky-blue or dark yellow; priestesses and maidens, in white; courtesans, in motley colours, and so on. Red hair marked a roguish slave; beards were not given to youths or old men. The eyebrows were strongly marked and highly characteristic. When drawn up, they denoted pride or impudence. A touchy old man had one eyebrow drawn up and one down. The members of the chorus were masked and dressed in a costume corresponding to the part assigned them by the poet. (On their dress in the Satyric Drama, see SATYRIC DRAMA.) The chorus of the comedy caricatured the ordinary dress of the tragic

Comedy Scene. (Painting from Pompeii.)

chorus. Sometimes they represented animals, as in the *Frogs* and *Birds* of Aristophanes. In the *Frogs* they wore tight dresses of frog-colour, and masks with a mouth wide open; in the *Birds*, large beaks, bunches of feathers, combs, and so on, to imitate particular birds.

(2) ROMAN. Dramatic performances in Rome, as in Greece, formed a part of the usual public festivals, whether exceptional or ordinary, and were set on foot by the aediles and praetors. (See LUDI.) A private individual, however, if he were giving a festival or celebrating a funeral, would have theatrical representations on his own account. The giver of the festival hired a troupe of players (*grex*), the director of which (*dominus gregis*) bought a play from a poet at his own risk. If the piece was a failure the manager received no compensation. But after its performance the piece became his property, to be used at future representations for his own profit. In the time of Cicero, when it was fashionable to revive the works of older masters, the selection of suitable pieces was generally left to the director. The Romans did not, like the Greeks, limit the number of actors to three, but varied it according to the requirements of the play. Women's parts were originally played by men, as in Greece. Women first appeared in mimes, and not till very late times in comedies. The actors were usually freedmen or slaves, whom their masters sent out to be educated, and then hired them out to the directors of the theatres. The profession was technically branded with *infamia*, nor was its legal position ever essentially altered. The social standing of actors was, however, improved through the influence of Greek education; and gifted artists like the comedian Roscius, and Aesopus, the tragedian, in Cicero's time, enjoyed the friendship of the best men in Rome. The instance of these two men may show what profits could be made by a good actor. Roscius received, for every day that he played, $175, and made an annual income of some $21,000. Aesopus, in spite of his great extravagance, left $852,500 at his death. Besides the regular *honoraria*, actors, if thought to deserve it, received other and voluntary presents from the giver of the performance. These often took the form of finely wrought crowns of silver or gold work. Masks were not worn until Roscius made their use general. Before his time actors had recourse to false hair of different colours and paint for the face. Young men wore black wigs; slaves, red ones; old men, white ones. The costume in general was modelled on that of actual life, Greek or Roman, but parasites were conventionally represented in black or gray (Pollux, iv. 148). As early as the later years of the Republic, a great increase took place in the splendour of the costumes and the general magnificence of the performance. In tragedy, particularly, a new effect was attained by massing the actors in great numbers on the stage.

BIBLIOGRAPHY.—For the historical development of the drama, see CHORUS; COMOEDIA; MIMUS; SATIRA; THESPIS; TRAGOEDIA. For the theatre and the setting of plays, see THEATRUM. For the actors, see HISTRIO. For theatrical costumes, see CHLAMYS; HIMATION; PERSONA; TUNICA. For the great dramatic writers of Greece, see AESCHYLUS; ARISTOPHANES; CRATINUS; EUPOLIS; EURIPIDES; SOPHOCLES. For the great Roman writers, see ENNIUS; LIVIUS (ANDRONICUS); PLAUTUS; SENECA; TERENTIUS. Valuable works on the subject of the ancient drama are the following: Witzschell, *The Athenian Stage* (Eng. tr. London, 1850); Walford, *Handbook of the Greek Drama* (London, 1856); Donaldson, *The Theatre of the Greeks* (8th ed. London, 1875); Bergk, *Griech. Literaturgeschichte*, vol. iii. (Berlin, 1884); Bernhardy, *Grundriss d. griech. Litteratur*, vol. ii. pt. ii. (Halle, 1880); Schneider, *Das Attische Theaterwesen* (Weimar, 1835); Klein, *Geschichte des Dramas*, vols. i.–iii. (Leipzig, 1866); Haigh, *The Attic Theatre* (Oxford, 1889).

Drancae. See ZARANGAEI.

Drangiāna (Δραγγιανή). A part of Ariana, bounded by Gedrosia, Carmania, Arachosia, and Aria. It sometimes formed a separate satrapy, but was more usually united to the satrapies either of Arachosia or of Gedrosia or of Aria. In the north of the country dwelt the Drangae, a warlike people, from whom the province derived its name. The Ariaspae inhabited the southern part of the province, which was known for its production of tin.

Dravus. The modern Drave; a tributary of the Danube, flowing through Noricum and Pannonia, and after receiving the Murius (Muhr) falling into the Danube east of Mursa (Esseck).

Drepănum (Δρέπανον). A sickle. (1) Also DREPĂNA (τὰ Δρέπανα), more rarely DREPĂNÉ (Trapani), a seaport town in the northwest corner of Sicily, founded by the Carthaginians. It was here that Anchises died, according to Vergil. (2) Also DREPANÉ, a town in Bithynia, the birthplace of Helena (q. v.), mother of Constantine the Great, in whose honour it was called Helenopolis and made an important place. (3) The ancient name of Corcyra.

Dress. See CLOTHING.

Druentia. The modern Durance; a large and rapid river in Gallia Narbonensis, rising in the Alps, and flowing into the Rhone near Avenio (Avignon). See Auson. *Mosella*, 479.

Drugs. See MEDICINA.

Druĭdae and **Druĭdes.** The priests of religion among the ancient Gauls and Britons. Britain, according to Caesar (*B. G.* vi. 13 and 14), was the great school of the Druids, and their chief settlement was in the island called Mona by Tacitus, now Anglesey. To this island the natives of Gaul and Germany, who wished to be thoroughly versed in the mysteries of Druidism, resorted to complete their studies.

Caesar's account of the Druids is as follows: "They attend to divine worship, perform public and private sacrifices, and expound matters of religion. A great number of youths are gathered round them for the sake of education, and they enjoy the highest honour in the nation; for nearly all public and private quarrels come under their jurisdiction; and when any crime has been committed, when a murder has been perpetrated, when a controversy arises about a legacy or about landmarks, they are the judges too. They fix rewards and punishments; and should any one, whether a private individual or a public man, disobey their decrees, then they exclude him from the sacrifices. This is with them the severest punishment. The persons who are thus laid under interdict are regarded as impious and wicked; everybody recoils from them, and shuns their society and conversation, lest he should be injured by as-

sociating with them. They cannot obtain legal redress when they ask for it, nor are they admitted to any honourable office. All these Druids have one chief, who enjoys the supreme authority amongst them. When he dies, he is succeeded by that member of the order who is most prominent amongst the others, if there be any such single individual; if, however, there are several men equally distinguished, the successor is elected by the Druids. Sometimes they even go to war about this supremacy. At a certain time of the year, the Druids assemble on the territory of the Carnutes, which is believed to be the centre of all Gaul, in a sacred place. To that spot are gathered from everywhere all persons that have quarrels, and these abide by their judgments and decrees. It is believed that this institution was founded in Britain, and thence transplanted into Gaul. Even nowadays, those who wish to become more intimately acquainted with the institution generally go to Britain for instruction.

"The Druids take no part in warfare; nor do they pay taxes like the rest of the people; they are exempt from military service, and from all public burdens. Attracted by such rewards, many come to be instructed of their own choice, while others are sent by their parents. They are reported to learn in the school a great number of verses, so that some remain there twenty years. They think it an unlawful thing to commit their lore to writing, though in the other public and private affairs of life they frequently make use of the Greek alphabet.

"Beyond all things they are desirous to inspire a belief that men's souls do not perish, but transmigrate after death from one individual to another; and they hold that people are thereby most strongly incited to bravery, as the fear of death is thus destroyed. Besides, they hold a great many discourses about the stars and their motion, about the size of the world and of various countries, about the nature of things, about the power and might of the immortal gods; and they instruct the youths in these subjects."

Some further details are given by Pliny the Elder in his *Historia Naturalis* (xxix. 62, 1; xxiv. 12, 1; xxx. 4, 1). Besides their priestly character, the Druids appear to have practised magic, and to have been thoroughly versed in botany and in other sciences. The oak was especially sacred among them, and in oak-groves they performed their rites. The mistletoe was particularly reverenced, and Pliny tells us that it was removed from the tree by a Druid clothed in white, who cut it with a golden knife and gave it to a second Druid also in white, who, standing on the ground, received it. Pliny further speaks of a distinguishing badge, "the serpent's egg," worn by the Druids, and formed by the poisonous spittle of a great number of serpents twined together and gathered by moonlight. It was worn in the bosom and was regarded as a powerful talisman. The account of Pliny refers to the Druids of Gaul, but there is no reason for supposing that there existed any essential difference between the Druidism of Gaul and that of Britain as described by Caesar. Mr. Whitley Stokes asserts that the Druids of Ireland were of less importance, forming not a priestly class, but simply a species of wizards and soothsayers.

The Druids, by reason of their great influence with the people, were a cause of continual trouble to the Roman conquerors, keeping alive the national aspirations and encouraging rebellion. Hence, the emperor Claudius formally refused the privilege of practising Druidical rites, and when Suetonius Paulinus defeated the Britons on the island of Mona (Anglesey) the sacred groves were destroyed. Yet on the Continent, Druidism continued to have followers down to the final overthrow of paganism.

Scholars at the present day are extremely conservative in making any general statements regarding the Druids, and nearly all the elaborate theories that were formerly held are now regarded as unsafe. Even the view that the huge structures of stone found in Keltic countries were Druidical altars, or mark the seats of Druidical worship, is no longer accepted. The so-called Druidical temples at Avebury and Stonehenge in England, and at Carnac in France, were very possibly not Druidical at all; since similar structures have been found in Scandinavia and other parts of Europe where Druidism never existed. Regarding the etymology of the name *Druid* nothing certain can be alleged. Among the tentative and traditional explanations are the following: from the Keltic *deru*, "an oak"; the Old German *druthin*, "a master"; the Saxon *dry*, "a magician"; the Irish *drui*, "a sacred person, or priest"; and in the Keltic compare *derouyd*, "a prophet" (De Chiniac). The old etymology from δρῦς is absurd. The feminine form of the Latinized *Druida* is *Druias* (Lamprid. *Alex. Sev.* 60) or *Druis* (Vop. *Aurel.* 41). The Greek masculine form is Δρυΐδης (Aristoph. *Fr.* 30).

See Pelloutier, *Histoire des Celtes* (Paris, 1771); Davis, *Mythology and Rites of the British Druids* (London, 1809); Pictet, *Du Culte des Cabires chez les Anciens Irlandais* (Geneva, 1824); Higgins, *Celtic Druids* (London, 1829); Thierry, *Histoire des Gaulois* (Paris, 1828); Reynaud, *De l'Esprit de la Gaule* (Paris, 1866); Barth, *Ueber die Druiden der Kelten* (Erlangen, 1828); Scarth, *Roman Britain* (London, 1883); Rhys, *Celtic Heathendom* (London, 1888). Besides Caesar and Pliny, scattering notices of the Druids are found in Cicero (*De Divinatione*), Diodorus Siculus, Strabo, Pomponius Mela, Tacitus, Lucan, Lampridius, Vopiscus, Ausonius (*Professores*), Ammianus Marcellinus, Origen, and Clemens Alexandrinus.

Drum. See TYMPANUM.

Drusilla. (1) LIVIA. The wife of Augustus Caesar. See LIVIA. (2) LIVIA, a daughter of Germanicus and Agrippina, born at Augusta Trevirorum (Trèves) A.D. 15. She was far from inheriting the excellent qualities of her mother. Her own brother Caligula seduced her, and then gave her in marriage, at the age of seventeen, to Lucius Cassius Longinus, a man of consular rank. Subsequently, however, he took her away from her husband and lived with her as his own wife. This connection lasted until the death of Drusilla, A.D. 38, and at her decease Caligula abandoned himself to the most extravagant sorrow. Divine honours were rendered to her memory, and medals were struck in her honour with the title of Augusta. She was twenty-three years of age at the time of her death (Suet. *Calig.* 24). Dio Cassius calls the name of her husband Marcus Lepidus, differing in this from Suetonius. He may possibly refer to a second husband, who may have been given her, for

form's sake, a short time before her death (Dio Cass. lix. 3). (3) A daughter of Agrippa, king of Iudaea, remarkable for her beauty. She was at first affianced to Epiphanes, son of Antiochus, king of Commagené. But, on his declining to submit to the rite of circumcision and become a Jew, the marriage was broken off. She was then given to Azizus, king of Emesa. Not long after, however, Drusilla renounced the religion of her fathers, abandoned her husband, and espoused Antonius Felix, a freedman of the emperor Claudius, and brother to Pallas, the freedman of Nero. This is the Felix who was governor of Iudaea and is mentioned in the Acts of the Apostles. Drusilla was with Felix at Caesarea when St. Paul appeared before the latter. She had a son by her second husband, named Agrippa, who perished in the eruption of Vesuvius which took place during the reign of Titus (Joseph. *Ant. Iud.* xix. 9).

Drusus. (1) CLAUDIUS NERO, son of Tiberius Claudius Nero and of Livia, was born B.C. 38. He served early in the army, and was sent, in B.C. 17, with his brother Tiberius, against the Rhaeti and the Vindelici, who had made an irruption into Italy. He defeated the invaders, pursued them across the Alps, and reduced their country. Horace has celebrated this victory in one of his finest odes (iv. 4). Drusus married Antonia Minor, daughter of Antony and Octavia, by whom he had Germanicus and Claudius, afterwards emperor, and Livia or Livilla. In B.C. 14, being sent to quell an insurrection in Gaul, he succeeded by his conciliatory address. In the following year he attacked the Germans, and, carrying the war beyond the Rhine, he obtained a series of victories over the Sicambri, Cherusci, Catti, and Tencteri, and advanced as far as the Visurgis (Weser), for which the Senate bestowed on him and his posterity the surname of Germanicus. In B.C. 9, Drusus was made consul. He was soon after sent by Augustus against the Germans, crossed the Visurgis, and advanced as far as the Albis (Elbe). He imposed a moderate tribute on the Frisians, which, being afterwards aggravated by his successors, caused a revolt in the reign of Tiberius (Tac. *Ann.* iv. 72). He caused a canal to be cut, for the purpose of uniting the Rhine to the Yssel, which was known long after by the name of Fossa Drusi. Drusus did not cross the Albis, but retired towards the Rhine. Before he reached that river, he died, at the age of thirty, in consequence, as it was reported, of his horse falling upon him and fracturing his leg (Livy, *Epit.* 140). Tiberius, who was sent for in haste, and found his brother expiring, accompanied his body to Rome, where his funeral was performed with the greatest solemnity. Both Augustus and Tiberius delivered orations in his praise. Drusus was much regretted by both the army and the Romans in general, who had formed great expectations from his manly and generous character. (2) The son of the emperor Tiberius by Vipsania, daughter of Agrippa. He served with distinction in Pannonia and Illyricum, and was consul with his father, A.D. 21. In a quarrel with the imperial favourite Seianus, he gave the latter a blow in the face. Seianus, in revenge, seduced his wife Livia or Livilla, daughter of Drusus the elder and of Antonia; and the guilty pair destroyed Drusus by poison, which was administered by the eunuch Lygdus. The crime remained a secret for eight years, when it was discovered after the death of Seianus, and Livia was put to death (Tac. *Ann.* i. 24, etc.; iv. 3 foll.). (3) Caesar, son of Germanicus and Agrippina, and brother of Nero Caesar and Caligula. He married Aemilia Lepida, who was induced by Seianus to betray her husband. Deluded himself by the arts of that evil minister, he conspired against the life of his brother, Nero Caesar, and was starved to death by order of Tiberius (Tac. *Ann.* iv. 60). (4) M. LIVIUS. See LIVIAE LEGES.

Statue of Drusus from Pompeii. (Overbeck.)

Dryădes (Δρυάδες). Wood-nymphs. See NYMPHAE.

Dryas (Δρύας). Father of the Thracian king Lycurgus (q. v.), who is hence called Dryantides.

Drymaea (Δρυμαία) or **Drymus** (Δρύμος). A town in Phocis, a little south of the Cephissus.

Drymus. (1) See DRYMAEA. (2) A strong place in Attica, on the frontiers of Boeotia.

Drymussa (Δρυμοῦσσα). An island off the coast of Ionia, opposite Clazomenae (Thuc. viii. 31).

Dryŏpé (Δρυόπη). The daughter of King Dryops and beloved by Apollo, who, in order to get possession of her, changed himself into a tortoise. Dryopé took the creature into her lap, whereupon it became a serpent. This sudden transformation frightened away the companions of Dryopé, thus leaving her alone with the god, who then accomplished his purpose. Soon after she married Andraemon, but became by Apollo the mother of Amphissus, who founded the town of Oeta and built there a shrine to his father. Dryopé was at last carried off by the wood-nymphs and became one of them. See Ovid, *Met.* ix. 331.

Dryŏpes (Δρύοπες). A Pelasgic people, who dwelt first in Thessaly, from the Spercheus to Parnassus, and afterwards in Doris, which was called from them Dryopis. Driven out of Doris by the Dorians, they migrated to other countries, and settled in Peloponnesus, Euboea, and Asia Minor. See Herod. viii. 31.

Dryops (Δρύοψ). The son of the river-god Spercheus. He was the father of Dryopé (q. v.) and the reputed ancestor of the Dryopes (q. v.).

Dryos Cephălae (Δρυὸς Κεφαλαί). A narrow pass of Mount Cithaeron in Boeotia, between Athens and Plataeae.

Dubis. The modern Doubs, a river in Gaul, rising in Mons Iurassus (Jura), flowing past Vesontio

(Besançon), and falling into the Arar (Saône) near Cabillonum (Châlons). Caesar (*B. G.* i. 38) calls it Aldnasdubis according to many MSS.

Dubris Portus. The modern Dover; a seaport town of the Cantii in Britain; here was a fortress erected by the Romans against the Saxon pirates. It is mentioned in both the *Itinerarium* and the *Notitia.*

Du Cange, CHARLES DUFRESNE, SIEUR. One of the most famous of French scholars, born at Amiens, December 18th, 1610. He adopted the profession of a parliamentary advocate in Paris, but passed the greater part of his life in study, having a remarkably versatile and retentive mind. He is well known by his works on Byzantine history, and pre-eminently by his great *Glossarium ad Scriptores Mediae et Infimae Latinitatis*—a treasure-house of valuable information regarding mediæval Latin. It first appeared in three folio volumes at Paris in 1678, and was subsequently greatly enlarged by the Benedictines of St. Maur to six volumes (Paris, 1733-36), to which four more volumes were added by the Benedictine Charpentier (1766). A new edition appeared in seven volumes by G. A. Henschel (Paris, 1840-46), to which Diefenbach added supplements (Frankfort, 1857 and 1867). Still another edition was begun in 1883 to consist of ten volumes. Besides this invaluable lexicon, Du Cange put forth a *Glossarium ad Scriptores Mediae et Infimae Graecitatis* (Paris, 1688); *Historia Byzantina* (Paris, 1680); the *Annals* of Zonaras, with notes (Paris, 1686); and *Chronicon Paschale* (Paris, 1689). See Fengère, *Essai sur la Vie et les Ouvrages de Ducange* (Paris, 1852).

Ducas, MICHAEL (Μιχαὴλ ὁ Δοῦκας). A Byzantine historian who held office under the last of the Greek emperors, Constantine XIII. On the capture of Constantinople by the Turks (A.D. 1453), he escaped to Lesbos, where he wrote a history of the period from the time of John VI., Palaeologus (A.D. 1355), to the capture of Lesbos by the Turks (1462). Though written in barbarous Greek, the history is clear and impartial and of considerable value. The best edition is that of Bekker (Bonn, 1834), which has appended to it an early Italian translation.

Ducenarii. The name of various officers and magistrates in the imperial period, of whom the principal were as follows:

(1) The imperial *procuratores*, who received a salary of 200 sestertia (Dio Cass. liii. 15). We read of *centenarii*, etc., as well as of ducenarii. (See Capitol. *Pert.* 2; Orelli, *Inscript.* No. 946.)

(2) A class or decuria of iudices, first established by Augustus. They were so called because their property, as valued in the census, only amounted to 200 sestertia, and they tried causes of small importance (Suet. *Aug.* 32).

(3) Officers who commanded two centuries, and who held the same rank as the *primi hastati* in the ancient legion (Veget. ii. 8).

(4) The imperial household troops, who were under the authority of the *magister officiorum* (*Cod.* i. tit. 31; xii. tit. 20).

In the third century A.D. and later, the title is often applied in inscriptions to *protectores Augusti* and to many officials of equestrian rank, as *praefecti legionum, praefecti vehiculorum, imperatori a consiliis.* In these cases it appears to denote the rank as well as the salary of the official, and is seldom used without the addition of another title (Th. Mommsen in *Ephem. Epigraphica*, v. 121-127). The office of a ducenarius is *ducenaria* or *ducena.*

Ducetius (Δουκέτιος). A Sicilian chief who carried on a war with the Greeks of that island in the middle of the fifth century B.C. Defeated by the Syracusans, he surrendered and was exiled to Corinth. Subsequently returning to Sicily, he founded there the city of Calacté, and died B.C. 440 (Diod. xi. and xii.).

Duella. See UNCIA.

Duēnos Inscription. The name commonly given to a very interesting inscription found at Rome near the Quirinal in 1880. It is inscribed upon three small earthen pots connected together, and is written from right to left. It reads as follows: IOVEI SAT DEIVOS QOI MED MITAT NEI TED ENDO COSMIS VIRCO SIED ASTED NOISI OPE TOITESIAI PACARI VOIS. DVENOS MED FECED EN MANOM EINOM DZENOINE MED MAAO STATOD. This, rendered into classical forms, is probably to be read thus: *Iovi, Saturno divis qui* (=*si quis*) *me mittet, ne te endo* (=*in te*) *comis virgo sit ast nisi Opi Tutesiae pacari vis. Duenus me fecit in Manum: enim die noni me Mano stato*—i. e. "If any one brings me to the gods Iupiter and Saturn, let not any maiden be kind to thee, unless thou shalt offer a sacrifice to Ops Tutesia. Duenus made me for an offering to the Dead (Manus); therefore, on the ninth day, set me for the offering to the Dead."

Important peculiarities of this inscription, which seems to be at least as early as B.C. 300, are the use of *q* before *o*, the *ei* for *ĕ*, and the *dz* used to represent the sound of *dy*=*j*. See Dressel, in the *Annali dell' Instituto*, lii. 158; Bücheler, in the *Rhein. Museum*, xxxvi. 235 foll.; Schneider, *Dialectorum Italicarum Exempla*, i. 19 (Leipzig, 1886); Jordan in *Hermes*, xvi. 225-60; Cortese, *Latini Sermonis Vetustioris Exempla* (Turin, 1892); and for a fac-simile, the article EPIGRAPHY in this Dictionary. Notes on the text are given by Schneider in the work cited above.

Duilia Lex. See LEX.

Duilian Column. See COLUMNA ROSTRATA.

Duilius Nepos, GAIUS. A Roman consul, the first who obtained a victory over the naval power of Carthage, B.C. 260. After his colleague, Cn. Corn. Scipio, had been taken at sea by the Carthaginians in the First Punic War, Duilius proceeded, with a newly built Roman fleet, to Sicily, in quest of the enemy, whom he met near the Lipari Islands; and, by means of grappling-irons, so connected the ships of the Carthaginians with his own that the contest became a sort of land-fight. By this unexpected manœuvre he took eighty and destroyed thirteen of the Carthaginian fleet and obtained a naval triumph, the first ever enjoyed at Rome. There were some medals struck in commemoration of this victory, and a column was erected on the occasion. This column (called Columna Rostrata, because adorned with beaks of ships) was, as Livy informs us, struck down by lightning during the interval between the second and third Punic wars. See COLUMNA ROSTRATA.

Dulcia. Confectionery, sweetmeats, "candy." A general name applied to sweets made with honey, as distinguished from pastry, or sweet dishes made with meal, fruit, milk, etc. See Lamprid. *Elagab.* 27 and 32; and the articles DIAETETICA; PISTOR.

Dulciarii. See PISTOR.

Dulgibīni. A people in Germany, dwelling on the right bank of the Weser (Ptol. ii. 11, 17).

Dulichium (Δουλίχιον). See ECHINADES.

Dumnŏrix. A chieftain of the Aedui, and brother of Divitiacus. He was an enemy of the Romans, and was put to death by Caesar's order, B.C. 54 (Caes. *B. G.* i. 3).

Dungeon. See CARCER.

Dunium. See DUROTRIGES.

Duodĕcim Scripta (κύβοι, διαγραμμισμός: in late Greek τάβλα). A game of mixed chance and skill, which must have been substantially the same as our backgammon. The following points of identity may be regarded as established: The game was played on a board of twelve double lines with fifteen white and fifteen black men; the throws were counted as we count them; "blots" (ἄζυγες) might be captured; the pieces (whether they started from home or not) had to be brought home; and the winner was he who first cleared off his men. On the other hand, there were three dice instead of two (see TESSERA), and it is impossible to say where the men started or how blots taken up re-entered. In the initial position the pieces may have stood in three rows of five or five rows of three, and either in the player's own table with a view to the double journey or in the opponent's table with a view to the journey home. With the three dice the pieces would soon be scattered, and thus a less artificial arrangement than our own may be thought probable. The phrase ὀπισθιδίη ὁδός in Agathias may seem to favour the notion that they were played out and home. The board was ἄβαξ (see ABACUS), more generally *tabula*, or from its raised rim *alveus*, *alveolus*; the men ψῆφοι, *calculi*; the situation at any point of the game, θέσις; to move, τιθέναι, *dare*; to retract a move, ἀνατιθέναι, *reducere*. In a fragment of Cicero (*ap.* Non. p. 170, s. v. *Scripta*) we find: *Itaque tibi concedo, quod in duodecim scriptis solemus, ut calculum reducas, si te alicuius dati poenitet.* This privilege is more likely to have been of the nature of odds granted by a superior player than a regular rule of the game.

The classical Greek writers mostly use κύβοι, κυβεύειν, of games into which skill entered as well as of mere dicing. That κυβεία was a game of skill as well as chance is clear from Plato (*Rep.* x. 604 C, *Phaedr.* 274 D) and from a story told by Plutarch (*Artax.* 17); cf. Ter. *Adelph.* iv. 7, 21. Ovid alludes to the Duodecim Scripta (*A. A.* iii. 363–364) among games which lovers are to play together; others are *latrunculi* (357–358, 361–362), and "go-bang" (365–366). Martial includes among his modest wants *tabulamque calculosque* (ii. 48). The celebrated jurisconsult P. Mucius Scaevola was famed for his skill at Duodecim Scripta (Cic. *de Or.* i. 50, § 217). Quintilian (xi. 2) further tells the story that Scaevola, after losing a game, accurately recalled all the throws and the way that each had been played; pointing out the move where he had made a mistake, and verifying his own recollections by those of his opponent. This is cited as an example of memory and logical sequence (*ordo*).

None of the above passages shed much light on the details of the game. Our knowledge of them is mostly gained from an epigram of Agathias (*Anth. Pal.* ix. 482; also in Brunck, *Anal.* iii. 60) on a case of special ill-luck which befell the emperor Zeno (A.D. 474–491). This epigram has been discussed by many scholars, but until lately was never rendered intelligible. The problem has been solved independently by M. Becq de Fouquières, in his *Jeux des Anciens*, and Dr. H. Jackson, in the English *Journal of Philology*; on the few points where they differed, Dr. Jackson has since given in his adherence to M. Becq de Fouquières's conclusions.

More than a hundred ancient boards, serving for six different games, had been found in Rome alone down to 1877 (Marquardt, *Privatl.* 838); but only a single example shows the twelve lines. This is of marble, bears a Christian inscription, and is of very rude workmanship and illiterate spelling. It has been engraved by Gruter (*Mon. Chr.* p. 1091), Becq de Fouquières (p. 364), and in a simplified form, omitting the inscription, by Rich. This is to all intents and purposes a backgammon board, exhibiting the four half tables of six lines each.

Board for Duodecim Scripta. (Rich.)

Mention is made of boards and men of costly materials or of peculiar construction. In Petronius (33) Trimalchio plays on a board of terebinth-wood, with dice of crystal, and with gold and silver denarii for black and white men. Pliny (*H. N.* xxxvii. § 13) has an absurdly rhetorical account of the splendours of an *alveus lusorius*, in gold and jewels, borne in Pompey's third triumph, B.C. 61; in the centre of it was a golden moon of thirty pounds' weight. The emperor Claudius had his carriage fitted with a board which could not upset, in order to play when travelling (Suet. *Claud.* 33). The *tabula lusoria* described by Martial (xiv. 17) was also specially adapted for two different games, probably on opposite sides. The first line refers to the Duodecim Scripta; the second, modelled on a couplet of Ovid (*Trist.* ii. 477–478), to the game of draughts (*latrunculi*), in which the player left with but one man is bound to lose to his opponent who has two. See Becq de Fouquières, *Jeux des Anciens*, 2d ed. (1873), pp. 357–383; H. Jackson, in *Journ. of Philol.* vii. 236–243; Marquardt, *Privatl.* 834–838; and Falkener, *Games Ancient and Oriental* (1892).

Duodĕcim Tabulārum Lex. See DECEMVIRI; TWELVE TABLES.

Duo Viri. "The two men"; a name applied to various magistrates and commissioners at Rome and in the *coloniae* and *municipii*. The form *duumvir*, "one of the two men," is used in the singular (Liv. ii. 42, 5, etc.); it is doubtful whether *duumviri* should ever be used in the plural. Some editors print it so, but in the MSS. and inscriptions we generally find only *iiviri*; in *C. I. L.* i. 1196 we have *duo viri*, and also *duo vir* (cf. *C. I. L.* vi. 3732); but there seems to be no epigraphic authority for *duumviri*. That Cicero knew only *tres viri*, not *triumviri*, is shown by *Ep. Fam.* viii. 13, 2. The most important of these "commissions of two" were the following:

(1) DUO VIRI IURI DICUNDO, the highest magistrates in the municipal towns.

(2) DUO VIRI SACRŌRUM, to whom was at first intrusted the charge of the Sibylline Books (q. v.) (cf. Liv. iii. 10, 7). The commission was afterwards made to consist of ten (Liv. vi. 37, 12; 42, 2), and subsequently, probably by Sulla, of fifteen.

(3) DUO VIRI NAVĀLES, an extraordinary commission appointed for the purpose of equipping or repairing a fleet (Mommsen, *Röm. Staatsr.* ii. 565).

(4) DUO VIRI AEDI DEDICANDAE, elected by the people for the purpose of dedicating a temple. The duty was always performed by one of the two only, and the election of a second seems to have been due solely to the desire of the Romans to have two colleagues in each magistracy (Liv. vii. 28, xxii. 33, xxxv. 41). The *duo viri aedi locandae*, who gave out the contract for the erection of a temple, were not necessarily the same as those who dedicated it (cf. Liv. xxii. 33 with xxiii. 21, 7), although they frequently were.

(5) DUO VIRI VIIS EXTRA URBEM PURGANDIS were officers under the aediles, first mentioned in the Lex Iulia Municipalis, and possibly therefore instituted by Caesar. They were abolished by Augustus when the *curatores viarum* were instituted (Dio, liv. 26).

(6) DUO VIRI PERDUELLIONIS. (See PERDUELLIO.)

(7) DUO VIRI QUINQUENNĀLES, the censors in the municipia.

Duplarii or **Duplicarii.** Soldiers who received, on account of their good conduct, double allowance (*duplicia cibaria*), and perhaps in some cases double pay likewise (Varr. *L. L.* v. 90; Liv. ii. 59, xxiv. 47; Orelli, *Inscript.* No. 3535). The forms are *duplicarius* (Or. 3533), *dupliciarius* (ib. 3534), *duplaris* (Veget. ii. 7), *duplarius* (Or. 3531).

Dupondius or **Dupondium.** A coin of two asses, struck after the reduction of the weight of the *as*. (See AS.) It was in use under the Empire, when it was the weight of half an ounce (Marquardt, *Röm. Staatsverw.* ii. pp. 8, 11). As the Romans applied the uncial division of the *as* to the foot, *dupondium* also signified two feet (Colum. iii. 15, § 2).

Dura (*τὰ Δοῦρα*). (1) A town in Mesopotamia on the Euphrates, founded by the Macedonians. It was also styled NICANŌRIS and EURŌPUS (Ammian. Marc. xxiii. 5). (2) A fortified place in Assyria on the Tigris (Polyb. v. 52). It is still called Dûr.

Duranius. A river in Aquitania, near the Dordagne (Auson. *Mosella*, 464). It enters the Garumna (Garonne) on the right bank near Bordeaux.

Duria (*Δουρίας*). The name of two small rivers in Italy, now the Dora Baltia and the Dora Riparia, both rising in the Alps and emptying into the Padus (Po) (Plin. *H. N.* iii. 16).

Duris (*Δοῦρις*). A Samian writer of history who flourished about B.C. 350. He was a descendant of Alcibiades, and at one time was tyrant of Samos. Only fragments now remain of his historical writings, which were as follows: (1) A history of Greece (*Ἡ τῶν Ἑλληνικῶν Ἱστορία*), from B.C. 370 to B.C. 281; (2) *Περὶ Ἀγαθοκλέα Ἱστορίαι*; (3) *Σαμίων Ὧροι*; (4) *Περὶ Εὐριπίδου καὶ Σοφοκλέους*; (5) *Περὶ Νόμων*; (6) *Περὶ Ἀγώνων*; (7) *Περὶ Ζωγραφίας*; (8) *Περὶ Τορευτικῆς*; (9) *Λιρυκά*. The fragments were collected by Hulleman (Utrecht, 1841).

Durius (*Δούριος*). The modern Douro; one of the chief rivers of Spain, near Numantia, and flowing into the Atlantic.

Durobrivae. (1) A town of the Cantii in Britain, now Rochester. (2) A British town north of the Thames, by some identified with Godmanchester.

Durocasses (called also DROCAE and FANUM DRUĪDUM). A city of the Eburovices, in Gallia Lugdunensis, southwest of Lutetia (Paris). In its vicinity was the principal residence of the Druids in Gaul (Caes. *B. G.* vi. 13). The modern name is Dreux.

Durocortōrum. The modern Rheims; the capital of the Remi in Gallia Belgica, subsequently called Remi (Caes. *B. G.* vi. 44).

Duronia. A town in Samnium, in Italy, west of the Caudine passes (Liv. x. 39).

Durotrĭges. A people in Britain, in Dorsetshire and the west of Somersetshire; their chief town was Dunium (Dorchester).

Durovernum or **Darvernum.** The modern Canterbury; a town of the Cantii in Britain, afterwards called Cantuaria.

Duumvir. See DUO VIRI.

Dux. See PROVINCIA.

Dyardănes or **Oedănes** (*Οἰδάνης*). A great river of India (Q. Curt. viii. 9), possibly to be identified with the Brahmaputra.

Dymas (*Δύμας*). Father of Hecuba (*Iliad*, xvi. 718), who is hence called Dymantis.

Dymé (*Δύμη*) or **Dymae** (*Δῦμαι*). A town in the west of Achaia, near the coast; one of the twelve Achaean towns (Herod. i. 145).

Dyras (*Δύρας*). A river of Thessaly, twenty stadia beyond the Sperchius, said to have sprung from the ground in order to assist Heracles when burning on Oeta (Herod. vii. 199).

Dyrrhachium (*Δυρράχιον*). The modern Durazzo, formerly called EPIDAMNUS (*Ἐπίδαμνος*); a town in Greek Illyria, on a peninsula in the Adriatic Sea. It was founded by the Corcyreans and received the name of Epidamnus; but since the Romans regarded this name as one of bad omen, reminding them of *damnum*, they changed it into Dyrrhachium. It was the usual place of landing for persons who crossed over from Brundisium, and was to that town what Calais is to Dover. Here commenced the great Via Egnatia. The place was one of much commerce, so that Catullus (xxxvi. 15) calls it *taberna Hadriae*, "the shop of the Adriatic." During the Civil Wars it was the headquarters of Pompey, who kept his military stores here. In A.D. 345 it was destroyed by an earthquake.

Dysōrum (*Δύσωρον*). A gold-producing mountain in Macedonia between Chalcidicé and Odomanticé (Herod. v. 17).

Dyspontium (*Δυσπόντιον*). A town of Pisatis in Elis, of great antiquity, north of the Alpheus. It was destroyed by the Eleans in their war with the Pisatae. See Pausan. vi. 22.

E

E, as a symbol.

In Greek.—E·Θ = ἐπικουρίοις θεοῖς (*C. I. G.* 158, 213).

EE = εὐχὴν ἐποίησεν.

E = 5, τὸ Ē = τὸ πέμπτον (*C. I. G.* 2572).

H = ἡμέρας (ἡμερῶν).

In Latin.—E = eius, (h)eres, est, evocatus, exsculpsit.

E·A·E = eques alae eiusdem.

E·M = ex monitu.

E·M·V = egregiae memoriae vir.

E·O·B·Q = ei ossa bene quiescant.

E·R·P = e re publica.

E·S·C·R·C = e senatus consulto reficiendum curavit.

E·S·F·S·F·L = ei sine fraude sua facere liceto.

E·T·F = ex testamento fecit.

E·V·S = ex voto suscepto.

Ear-rings. See Inauris.

Ebĕnus (ἔβενος) and **Hebĕnus** (ἔβενος). Ebony; spoken of by Vergil as produced only in India, but by Herodotus mentioned as one of the articles of tribute paid by the Ethiopians to the king of Persia (Verg. *Georg.* ii. 117; Herod. iii. 97). By the ancients it was frequently inlaid with ivory because of the contrast of the colours.

Eblāna. A place in Hibernia mentioned by Ptolemy and identified with the site of Dublin.

Eborācum or **Eburācum** (Ἐβόρακον). The modern York; a town of the Brigantes in Britain, which, having been made a Roman station by Agricola, became the chief Roman settlement in the island. It was both a municipium and a colony, and was the residence of the Roman emperors when they visited Britain. Here the emperors Septimius Severus and Constantius Chlorus died. Many Roman remains still exist at York, and in its vicinity are portions of Roman walls. A number of important inscriptions have also been found here, besides articles of glass, metal, and stone. The name Eboracum is the Latinized form of the British Caer-Evrauc. See Eutrop. viii. 19; *Inscript. Orell.* 190; Spart. *Sever.* 19; Aurel. Vict. *De Caes.* 20; and Raine, *York* (1893).

Ebūdae or **Hebūdae.** The modern Hebrides; islands in the Western Ocean off Britain (Pliny, *H. N.* iv. 30; Solin. 23). Five are named by Ptolemy, two being called Ebudae, and the others Maleus, Epidium, and Ricina.

Ebur. Ivory. See Elephas.

Eburōnes. A German people, who crossed the Rhine and settled in Gallia Belgica, between the Rhine and the Mosa (Maas). See Caes. *B. G.* ii. 4.

Eburovīces. See Aulerci.

Ebūsus. The modern Iviza; the largest of the Pityusae Insulae, off the east coast of Spain.

Ecbatăna (τὰ Ἐκβάτανα; Heb. *Acmetha*). (1) The capital of Media, situated, according to Diodorus (ii. 13), about twelve stadia from Mount Orontes. The genuine orthography of the word appears to be Agbatana (Ἀγβάτανα), a form employed by Ctesias. Ecbatana, being in a high and mountainous country, was a favourite residence of the Persian kings during summer, when the heat of Susa was almost insupportable. The Parthian kings also, at a later period, retired to it in the summer to avoid the excessive heat of Ctesiphon. According to Herodotus (i. 98), Ecbatana was built near the close of the eighth century B.C. by Deïoces, the founder of the Median monarchy. The Book of Judith (i. 2) assigns the building of this city, or, rather, the erection of its citadel, to Arphaxad, in the twelfth year of the reign of Nebuchadnezzar, king of Assyria. Some writers make Arphaxad the same with Deïoces, while others identify him with Phraortes, the son of the latter, who might have repaired the city or else made some additions to it.

Herodotus furnishes us with no hint whence we may infer the relative position of Ecbatana on the map of Media. His description of the fortress or citadel, however, is particular. "The Medes," he remarks, "in obedience to their king's command, built those spacious and massive fortifications now called Ecbatana, circle within circle, according to the following plan: each inner circle overtops its outer neighbour by the height of the battlements alone. This was effected partly by the nature of the ground, a conical hill, and partly by the building itself. The number of the circles was seven; within the innermost were built the palace and the treasury. The circumference of the outermost wall and of the city of Athens may be regarded as nearly equal. The battlements of the first circle are white; of the second, black; of the third, scarlet; of the fourth, azure; of the fifth, orange. All these are brilliantly coloured with different paints. But the battlements of the sixth circle are silvered over, while those of the seventh are gilt. Deïoces constructed these walls around his palace for his own personal safety; but he ordered the people to erect their houses in a circle around the outer wall" (i. 98 foll.). The Orientals, however, according to Diodorus Siculus, claimed a far more ancient origin for Ecbatana. Ctesias not only describes it as the capital of the first Median monarchy, founded by Arbaces, but as existing prior to the era of the famed and fabulous Semiramis, who is said to have visited Ecbatana in the course of her royal journeys and to have built there a magnificent palace. She also, with immense labour and expense, introduced abundance of excellent water into the city by perforating the adjacent Mount Orontes, and forming a tunnel, fifteen feet broad and forty feet high, through which she conveyed a lake-stream (Diod. Sic. ii. 13). The palace stood below the citadel. Its tiles were of silver and its capitals, entablatures, and wainscotings of gold and silver. This metal the Seleucidae coined into money, amounting to the sum of 4000 talents, or $4,730,000.

Ecbatana was taken by Cyrus in B.C. 549, and remained a splendid city under the Persian sway, the great king spending at this place the two hottest months of the year. The Macedonian conquest did not prove destructive to Ecbatana, as it had to the royal palace at Persepolis. Alexander deposited

in Ecbatana the treasures taken from Persepolis and Pasargada, and one of the last acts of his life was a royal visit to the Median capital. Although not equally favoured by the Seleucidae, it still retained the traces of its former grandeur; and Polybius has left on record a description of its state under Antiochus the Great, which shows that Ecbatana was still a splendid city, though it had been despoiled of many of its more costly decorations (Polyb. x. frag. 4). When the Seleucidae were driven from Upper Asia, Ecbatana became the favourite summer residence of the Arsacidae, and at the close of the first century it still continued to be the Parthian capital (Tac. *Ann.* xv. 31). When the Persians, under the house of Sassan, A.D. 226, recovered the dominion of Upper Asia, Ecbatana continued to be a favourite and secure place of residence. The natural bulwarks of Mount Zagros were never forced by the Roman legions. Consequently, as we learn from Ammianus Marcellinus, near the close of the fourth century Ecbatana continued to be a strongly fortified city. See G. Rawlinson's *Herodotus*, vol. i. p. 226 (1875); and on the site, Sir Henry Rawlinson in the *Journal of the Royal Geog. Society* for 1841.

(2) A town of Syria, in Galilaea Inferior, at the foot of Mount Carmel. Here Cambyses (q. v.) gave himself a mortal wound as he was mounting his horse, and thus fulfilled the oracle which had warned him to beware of Ecbatana (Herod. iii. 64).

Ecclesia (ἐκκλησία). The assembly of the people, which in Greek cities had the power of final decision in public affairs.

(1) At ATHENS every citizen in possession of full civic rights was entitled to take part in it from his twentieth year upwards. In early times one ecclesia met regularly once a year in each of the ten prytanies of the Senate (see BOULÉ); in later times four, making forty annually. Special assemblies might also be called on occasion. The place of meeting was in early times the market-place, in later times a special locality, called the Pnyx; but generally the theatre, after a permanent theatre had been erected. To summon the assembly was the duty of the Prytanes, who did so by publishing the notice of proceedings. There was a special authority, a board of six Lexiarchi (ληξίαρχοι) with thirty assistants, whose business it was to keep unauthorized persons out of the assembly. The members on their appearance were each presented with a ticket, on exhibiting which, after the conclusion of the meeting, they received a payment of an *obolus* (about three cents), in later times of three obols. After a solemn prayer and sacrifice the president (ἐπιστάτης) communicated to the meeting the subjects of discussion. If there were a previous resolution of the Senate for discussion, he put the question whether the people would adopt it or proceed to discuss it. In the debates every citizen had the right of addressing the meeting, but no one could speak more than once. Before doing so he put a crown of myrtle on his head. The president (but no one else) had the right of interrupting a speaker. If his behaviour were unseemly, the president could cut short his harangue, expel him from the rostrum and from the meeting, and inflict upon him a fine not exceeding 500 drachmae ($83). Cases of graver misconduct had to be referred to the Senate or Assembly for punishment. Any citizen could move an amendment or counter-proposal, which he handed in writing to the presiding πρυτανεία. The president had to decide whether it should be put to vote. This could be prevented, not only by the mere declaration of the president that it was illegal, but by any one present who bound himself on oath to prosecute the proposer for illegality. The speaker might also retract his proposal. The votes were taken by show of hands. (See CHIROTONIA.) The voting was never secret, unless the question affected some one's personal interest, as in the case of ostracism. In such cases a majority of at least 6000 votes was necessary. The resolution (ψήφισμα) was announced by the president, and a record of it taken, which was deposited in the archives, and often publicly exhibited on tables of stone or bronze. After the conclusion of business, the president, through his herald, dismissed the people. If no final result was arrived at, or if the business was interrupted by a sign from heaven, such as a storm or a shower of rain, the meeting was adjourned. Certain classes of business were assigned to the ordinary assemblies.

The functions of the ecclesia were:

(*a*) To take part in legislation. At the first regular assembly in the year the president asked the question whether the people thought any alteration necessary in the existing laws. If the answer were in the affirmative, the proposals for alteration were brought forward, and in the third regular assembly a legislative commission was appointed from among the members of the Heliaea or jury for the current year. (See HELIAEA.) The members of this commission were called νομοθέται. The question between the old laws and the new proposals was then decided by a quasi-judicial process under the presidency of the θεσμοθέται, the proposers of the new law appearing as prosecutors, and advocates, appointed by the people, coming forward to defend the old one. If the verdict were in favour of the new law, the latter had the same authority as a resolution of the ecclesia. The whole proceeding was called "voting (ἐπιχειροτονία) upon the laws." In the decadence of the democracy the custom grew up of bringing legislative proposals before the people, and having them decided at any time that pleased the proposer.

(*b*) Election of officials. (See PROBOLÉ.) This only affected, of course, the officials who were elected by show of hands, as the strategi and ministers of finance, not those chosen by lot. In the first ecclesia of every prytany the archon asked the question whether the existing ministers were to be allowed to remain in office or not, and those who failed to commend themselves were deposed.

(*c*) The banishment of citizens by ostracism. See OSTRACISMUS.

(*d*) Judicial functions in certain exceptional cases only. (See EISANGELIA.) Sometimes, if offences came to its knowledge, the people would appoint a special commission of inquiry, or put the inquiry into the hands of the Areopagus or the Senate. Offences committed against officials or against private individuals were also at times brought before the assembly, to obtain from it a declaration that it did, or did not, think the case one which called for a judicial process. Such a declaration, though not binding on the judge, always carried with it a certain influence.

(*e*) In legal co-operation with the Senate the ecclesia had the final decision in all matters affect-

ing the supreme interests of the State, as war, peace, alliances, treaties, the regulation of the army and navy, finance, loans, tributes, duties, prohibition of exports or imports, the introduction of new religious rites and festivals, the awarding of honours and rewards, and the conferring of the citizenship.

(2) At SPARTA all the Spartiatae, or citizens in possession of full civic rights, were entitled to take part in the deliberations of the Assembly from their thirtieth year onwards. The Assembly was convoked once a month at the full moon by the kings, and later by the ephors as well. After B.C. 600 it met in a special building in the market-place at Sparta, the Scias, the members standing, not sitting, as in the Athenian ecclesia. Its business was to accept or reject proposals made by the γερουσία or Senate. (See GERUSIA.) It made its will known by acclamation, or, in doubtful cases, by separation of the parties into different places. The right of bringing forward proposals and speaking in the debates belonged only to the kings, the members of the Gerusia, and the ephors; in all other cases special consent was required. The functions of the Assembly were the election of the officials and senators to decide (in doubtful cases) on the regal succession, on war and peace, treaties, legislation, and other matters affecting the State.

Ecclesiazūsae (Ἐκκλησιάζουσαι). "The Women in Council." A comedy of Aristophanes (q. v.), in which the Athenian women are represented as getting into the Ecclesia in the guise of men and altering the Constitution. This play contains the longest word in the Greek language, an extraordinary compound of 169 letters and 77 syllables, covering six verses of the play (1169–1174).

Ecclēti (ἔκκλητοι). The name of an assembly in Sparta of which little is known. It is mentioned only by Xenophon (*Hell.* ii. 4, § 38 *et al.*).

Ecdĭcus (ἔκδικος). The name of an officer in many of the towns of Asia Minor under the Roman dominion. The word is translated in the ancient glossaries by *cognitor*, "agent" or "attorney." The ecdicus was the agent of a city in its foreign business and its relations with the central government, and especially in prosecuting its claims against debtors. In Cicero's time the office seems to have been occasional and something like that of an ambassador. Under the Empire it was placed on a permanent footing (Plin. *Ep.* x. 111). The Defensor Civitatis (q. v.) of the later Empire was also called ἔκδικος in Greek.

Ekdŏsis (ἔκδοσις). See FENUS.

Ekecheiria (ἐκεχειρία). The "truce of God" (literally, "holding of hands"), observed in Greece at the great festivals which were visited by strangers—e. g. the national games and the Eleusinia in Attica. This peace was proclaimed by heralds throughout Greece, to secure the visitors to the games freedom in passing backwards and forwards and security during the festival. In the case of the Eleusinia the truce lasted one and a half month and ten days. See Gell. i. 25, 8; and the article ELEUSINIA.

Echelĭdae (Ἐχελίδαι). A deme of Attica, east of Munychia, named after a hero Echelus.

Echĕmus (Ἔχεμος). A king of Arcadia, who slew, in single combat, Hyllus, the son of Heracles, during the Dorian invasion of the Peloponnesus. As a result of the combat, the Heraclidae (q. v.) were obliged to promise not to repeat their attempt on the Peloponnesus for fifty years (Herod. ix. 26). See HYLLUS.

Echĕtus (Ἔχετος). A king of Epirus whose daughter Metopé or Amphissa yielded to the solicitations of her lover Aechmodicus. As a punishment, Echetus blinded her and caused Aechmodicus to be castrated (*Odyss.* xviii. 85; xxi. 308).

Echidna (Ἔχιδνα). A monster and robber in Greek legends, half maiden, half snake, the daughter of Chrysaor and Callirrhoé, or, according to another story, of Tartarus and Gaea. Her home was the country of the Arimi in Cilicia, where she brought forth to Typhoeus a number of monsters, Cerberus, the Chimaera, Sphinx, Scylla, the serpent of Lerna, the Nemean lion, the vulture that devoured the liver of Prometheus, etc. (See TYPHOEUS.) She was surprised in her sleep and slain by Argus. See Herod. iv. 8–10, and the article ARGUS.

Echinădes (Ἐχινάδες νῆσοι). A group of small islands at the mouth of the Acheloüs belonging to Acarnania, said to have been formed by the alluvial deposits of the Acheloüs. They appear to have derived their name from their resemblance to the *echinus*, or sea-urchin. The largest of these islands was named Dulichium, and belonged to the kingdom of Odysseus, who is hence called Dulichius. See Herod. ii. 10.

Echīnus (ἐχῖνος). The hedgehog or sea-urchin, and hence a name for things having a similar shape. (1) A pot, pitcher, or saltcellar (Hor. *Sat.* i. 6, 117). (2) The casket, probably of a cylindrical shape, in which documents were sealed up between the ἀνάκρισις and the trial. (3) In Doric architecture, the ovolo or convex part of the capital immediately beneath the abacus (Vitruv. iv. 3 and 7).

Echīnus (Ἐχῖνος). A town in Thessaly on the Maliac Gulf, said to have derived its name from Echion, who sprang from the dragon's teeth. See ECHION.

Echinussa. See CIMOLUS.

Echīon (Ἐχίων). (1) One of the heroes who sprang from the dragon's teeth sown by Cadmus. (See SPARTI.) He was the husband of Agavé and father of Pentheus, who is hence called Echionides. (2) Son of Hermes and Antianira; took part in the Calydonian hunt and in the expedition of the Argonauts. (3) A distinguished Greek painter who flourished about B.C. 352. One of his pictures, representing Semiramis passing from the state of a handmaid to that of a queen, is supposed by many to be the original of the picture known as the Aldobrandini Marriage discovered at Rome in 1606 and now in the Vatican. See Woltmann and Woermann, *Hist. of Painting*, i. p. 115 (1880).

Echionius. An epithet applied to the city of Thebes as founded by the aid of Echion (Ovid, *Met.* iii. 311).

Echo (Ἠχώ). A daughter of Aër and Gaea, who chiefly resided in the vicinity of the Cephissus. She was once one of Heré's attendants; but, having offended that goddess by her deception, she was deprived, in a great measure, by her of the power of speech. Heré declared that in future she should have but little use of her tongue, and immediately she lost all power of doing any more

than to repeat the sounds which she heard. Echo happening to see the beautiful youth Narcissus, became deeply enamoured of him. But, her love being slighted, she pined away till nothing remained of her but her voice and bones. The former still exists, the latter were converted into stone (Ovid, *Met.* iii. 341 foll.).

Echoĭci Versus, also called **Serpentini**. A name given to verses in which the first words of the hexameter are repeated as the second half of the following pentameter. The name is also given to palindromes, in which the line reads the same both backwards and forwards. These trifles were composed by both the Greeks and the Romans. Martial speaks slightingly of them (*carmen supinum*, ii. 86). The following will serve as illustrations:

ἤδή μοι Διος ἦρ' ἀπάτα παρὰ σοι Διομήδη.
(Kaibel, *Epigr. Gr.* 1124.)

Roma tibi subito motibus ibit amor.
(Sidon. *Epist.* ix. 14.)

Nemo te cedis, murorum si decet omen.
(*Anthol. Lat.* 325.)

In the following, the distich read backwards, word by word, gives a second distich:

Praecipiti modo quod decurrit tramite flumen
Tempore consumptum iam cito deficiat.
(Sidon. *Epist.* ix. 14.)

These verses were also styled *analytici versus* and *reciproci versus*. Further examples will be found in Apoll. Sid. (*Epist.* viii. 11), Venantius Fortunatus, Sedulius, and among the *Poetae Latini Minores* (iv. 260–267). See Friedländer on Martial ii. 86; and for other metrical whims, the articles ABECEDARII VERSUS; ACROSTICHA; CENTO; HYMNUS; LEONINI VERSUS; SOTADICI VERSUS.

Eclectĭci (ἐκλεκτικοί). A name given to those ancient students of philosophy who, from the existing philosophical beliefs, tried to select (ἐκλέγειν) the doctrines that seemed to them most reasonable, and out of these constructed a new system. (Cf. Diog. Laërt. prooem. 21.) The name was first generally used in the first century B.C. Stoicism and Epicureanism had made the search for pure truth subordinate to the attainment of practical virtue and happiness; Skepticism had denied that pure truth was possible to discover; Eclecticism sought to reach by selection the highest possible degree of probability, in the despair of attaining to what is absolutely true. In Greek philosophy, the best known Eclectics were the Stoics Panaetius (B.C. 150) and Posidonius (B.C. 75); the New Academic, Carneades (B.C. 155), and Philo of Larissa (B.C. 75). Among the Romans, Cicero, whose cast of mind made him always doubtful and uncertain of his own attitude, was thoroughly eclectic, uniting the Peripatetic, Stoic, and New Academic doctrines, and seeking the probable (*illud probabile*). The same general line was followed by Varro, and in the next century the Stoic Seneca propounded a philosophical system largely based upon eclecticism.

In the latest Greek philosophy appears an eclectic system consisting of a compromise between the Neo-Pythagoreans and the various Platonic sects. Still another school is that of Philo Iudaeus (q. v.), who at Alexandria, in the first century A.D., interpreted the Old Testament allegorically, and endeavoured to harmonize it with selected doctrines of Greek philosophy. Neo-Platonism (q. v.), the last product of Greek speculation, was also a fusion of Greek philosophy with Oriental religion. Its chief representatives were Plotinus (A.D. 230), Porphyrius (A.D. 275), Iamblichus (A.D. 300), and Proclus (A.D. 450). The desire of this school was to attain right relations between God and man; it was therefore religious.

See Ueberweg, *Hist. of Philosophy*, vol. i. pp. 217–221 (Eng. trans. N. Y. 1872); Mayor, *A Sketch of Ancient Philosophy*, pp. 212 foll. (Cambridge, 1881); Ritter, *Hist. of Ancient Philosophy*, vol. iv., first part (Eng. trans. Oxford, 1838–46); Zeller, *Hist. of Eclecticism in Gk. Philosophy* (Eng. tr. London, 1882); Levin, *Lectures on the Philosophy of Cicero* (London, 1871); Hirtzel, *Untersuchungen z. Cicero's philosoph. Schriften* (1877–83); and the article PHILOSOPHIA. Cicero's *Academica* should be read, as also his *Tusculanae* (bk. iv.) and his *De Natura Deorum*.

Eclogue (*ecloga*, ἐκλογή). A selected piece of writing. Properly a poem taken out of a larger collection, and so applied, at the time of the Roman Empire, to a short poem, as an idyl or satire. The term was especially applied to the pastoral poems of Vergil and Calpurnius Siculus. See BUCOLICA.

Ekmartyria (ἐκμαρτυρία). The deposition of a witness, who, by reason of absence abroad or illness, was unable to attend in court. His statement was taken down in writing, in the presence of persons expressly appointed to receive it, and afterwards, upon their swearing to its identity, was read as evidence in the cause. They were said μαρτυρεῖν τὴν ἐκμαρτυρίαν: the absent witness, ἐκμαρτυρεῖν: the party who procured the evidence, ἐκμαρτυρίαν ποιεῖσθαι. It was considered as the testimony of the deponent himself, not that of the certifying witnesses, and therefore did not come within the description of hearsay evidence, which (except the declaration of a deceased person) was not admissible at Athens. (See AKOEN MARTYREIN.) The deponent (like any other witness) was liable to an action for false testimony if the contents of the deposition were untrue, unless he could show that it was incorrectly taken down or forged, in which case the certifying witnesses would be liable. An ἐκμαρτυρία was allowed to a witness about to start on a journey, if he could not conveniently wait (Isaeus, *Or.* 3 [*Pyrrhus*], § 20). The form of ἐκμαρτυρία, or what purports to be such, occurs in Demosth. *c. Lacrit.* p. 929, § 20; 934, § 34.

Ecphŏra (ἐκφορά). See FUNUS.

Ectēnes (Ἕκτηνες). A people who, according to Pausanias, first inhabited the territory of Thebes, in Boeotia. Ogyges (q. v.) is said to have been their first king. They were exterminated by a plague, and succeeded by the Hyantes. See Pausan. ix. 5.

Ectȳpus (ἔκτυπος), properly an adjective, "formed in a mould" (τύπος, *forma*), or "wrought in high relief," thus distinguished from ἀνάγλυφος, "in low relief." Hence (1) the noun ECTYPUM, a cast in plaster or terra-cotta, which presents the objects in relief (Plin. *H. N.* xxxv. § 152). The accompanying examples, on the following page, are from a terra-cotta and mould in the British Museum. (2) ECTYPA GEMMA (Sen. *Ben.* iii. 26) or *scalptura* (Plin. *H. N.* xxxvii. § 173), an engraved stone cut in relief, now called a cameo. See CAELATURA; GEMMA.

Eculeus, or, less correctly, **Equuleus**. An in-

Ectypum. (British Museum.)

strument of torture commonly used at Rome in extracting evidence from slaves. It was a wooden horse, as the name implies, on which the sufferer was mounted and then stretched or racked with weights or pulleys (Sen. *Ep.* 67, § 3). Rich (s. v.) thinks that the infliction consisted in being seated on a sharp point, as in impalement—a form of cruelty not unknown in recent times, of which he gives a specimen. Very little is really known about this and the other engines of torture among the Greeks and Romans. Cicero says that slaves accused of murder might expect the eculeus at the trial, the *crux* on conviction (*Pro Mil.* 21, § 57; 22, § 60). Seneca mentions as the usual modes of torture, *fidiculae*, *talaria*, *eculeus*, and *ignis* (*De Ira*, iii. 19, § 1). Rich supposes the criminal to have been made to sit upon a sharp point with weights attached to his arms and legs, as shown in the illustration here given, representing an instrument of torture formerly used at Mirandola in Italy and, curiously enough, called "the colt" (*il cavaletto*). See CRUX; FIDICULA; FLAGELLUM; TORMENTUM.

Supposed form of Eculeus. (Rich.)

Edessa (Ἔδεσσα). (1) Also called Antiochia Callirrhoé (Old Test. UR), a very ancient city in the north of Mesopotamia, the capital of Osroënē, and the seat of an independent kingdom from B.C. 137 to A.D. 216. (See ABGARUS.) Here Caracalla was murdered, A.D. 217. In Christian times, Edessa was celebrated for its schools of theology. (2) A city of Macedonia, once the capital and the burial-place of the kings (Plut. *Pyrrh.* 26).

Edetāni or **Sedetāni**. A people in Hispania Tarraconensis, east of the Celtiberi (Liv. xxiv. 20). They possessed the celebrated cities of Caesaraugusta (Saragossa), Saguntum (Murviedro), and Valentia (Valencia).

Edfou (Edfu); in Egyptian, *Teb;* in Coptic, *Atbô;* called also APOLLINOPŌLIS MAGNA. A town of Upper Egypt on the left bank of the Nile. It was founded by Ptolemy IV. (Philopator) in the third century before Christ, and is famous for the remains of two temples, the larger of which is the best preserved of any in Egypt. An illustration of it is given on page 26. Its length is 451 feet, and the breadth of its façade, 250 feet. It is entered by a gateway 50 feet in height between two immense truncated pylons 115 feet high, the whole surface being covered with sculptures and inscriptions in bas-relief. See Mariette, *Monuments of Upper Egypt* (1877); Lepsius, *Denkmäler aus Aegypten und Aethiopen* (1849–60); and Brugsch, *Reiseberichte.*

Edictum. The Roman term for any written announcement made by a magistrate to the people. An *edictum* was sometimes temporary only—as, e. g., the announcements of the public assemblies or games; sometimes it contained permanent enactments—as, for instance, the *edicta* of the censors against luxury. The name was especially applied to the proclamations issued by judicial functionaries on assuming office, and stating the principles or rules which they intended to follow in the exercise of their authority. The *edicta* of the ædiles relative to the markets belong to this class. One kind of *edictum* was specially important in its bearing upon Roman law, the *edictum* of the praetor. In his *edictum* the praetor laid down the rules which he would observe in arranging the proceedings of the regular courts and of his voluntary jurisdiction, and in deciding cases which did not appear to be covered by the written enactments of the Twelve Tables or later legislation. These *edicta*, written on wood, stone, or bronze, were in early times published only as occasion required, but in later times the praetors regularly promulgated them on entering upon their office. They prevented the fossilization of the law, and allowed the enactments of the Twelve Tables to adapt themselves in natural development to the changing circumstances of civic life and intercourse. It is true that the *edicta* had no force beyond the praetor's year of office, but, as every new praetor observed what was found in the *edicta* of his predecessors, a permanent nucleus of constantly repeated rules, called *edictum perpetuum* ("continuous edict"), was formed in course of time. This became, for the later period, a recognized source of customary law, side by side with the *leges* proper. At length, under Hadrian, the mass of *edicta* was reduced to system by Salvius Iulianus, and received the force of law at the imperial command. This body of law included the accepted *edicta* of the *praetor urbanus* and the other praetors administering law in the provinces, of the proconsuls, propraetors, and ædiles. It was called *edictum perpetuum*, *ius praetorium*, or *ius honorarium*—the latter because its authors had held public offices (*honores*). On this collection the *Corpus Iuris* of Justinian is in great part founded. The emperor and imperial officials, as *praefectus urbi* and *praefectus praetorio*, had also the right of issuing *edicta*. See CORPUS IURIS.

Edictum Theodorici. The first collection of law that was made after the downfall of the Roman power in Italy. It was promulgated by Theodoric, king of the Ostrogoths, probably on his visit to Rome in A.D. 500, though some authorities fix the date after 506. It consists of 154 chapters (besides a prologue and epilogue), parts of which may be traced to the Code and Novellae of Theodosius II., to the Codices Gregorianus and Hermogenianus, and to the *Sententiae* of Paulus; and, though it was doubtless drawn up by Roman writers, the original sources are more disfigured and altered than in any other compilation. Though the Ostrogothic kingdom was in point of fact quite inde-

pendent of the Eastern Roman Empire, in constitutional theory it was considered part of it, the king representing the Caesar, and his army being reckoned a portion of the emperor's forces; consequently the Roman law was still held binding in Italy, for the barbarian invaders no less than for the old inhabitants. Hence the Edict of Theodoric, so far as it went, was intended as law for both nationalities; but where it had made no change in the Gothic rules, the latter were still applied to the barbarians, while the Roman law was to prevail for the Romans in those cases to which the Edict was not applicable. After Narses had again united Italy to the empire of Justinian, the latter's legislation was established in Italy (A.D. 554), and the Edict of Theodoric had no longer any authority.

This edict was first printed in the edition of Cassiodorus by Nivellius (Paris, 1579), and there is an edition by G. F. Rhon (Halle, 1816). Cf. also Von Glöden, *Das römische Recht im ostgothischen Reich* (1843); Hänel, *Lex Rom. Visig.* (1847); and Rudorff, *Röm. Rechtsgeschichte*, i. 288, 303. Hodgkin, *Italy and her Invaders*, iii. p. 342, gives the prologue and epilogue and an analysis of the contents of the Edict.

Editio Princeps. A name given to the first printed edition of any classical author. The *editio princeps* often has a special value to text-critics in that its text is sometimes derived from a MS. that has since been lost. The oldest printed edition of any classic is that of the *De Officiis* of Cicero, which appeared at Mainz in 1465. Soon after the invention of printing (about 1440), the great publishing houses of Aldus Manutius (son and grandson, 1449–1597) in Venice, of Giunta in Florence, and others in Switzerland, Germany, France, and the Low Countries, sent out printed copies of the ancient texts with commentaries and grammars, as well as Latin translations of Greek authors, thus aiding in the revival of letters known as the Renaissance. Many of the *editiones principes* are not dated; sometimes the date is given in a chronogram (see CHRONOGRAM) in the preface. (See Hilson, *Chronograms* [London, 1882], and id. *Chronograms Continued* [London, 1885]). The place of publication is usually in its ancient or mediæval Latin form, but sometimes in Greek (as Enetiai for Venice), and rarely in Slavonic (as Bnezich, Mnezik, or Mletka, for the same place). For the benefit of the student, the following list is given, comprising the names oftenest found on the title-pages of early editions: ARGENTORĀTUM (Strassburg); AUGUSTA or AUGUSTA VINDELICŌRUM (Augsburg); BASILĒA (Basel, Bâle); BIPONTUM (Deux Ponts, Zweibrücken); BONONIA (Bologna); CADOMUM (Caen); CAESARAUGUSTA (Saragossa); CANTABRĬGA (Cambridge); CORŌNA (Cronstadt); DORTRĀCHUM (Dort, Dordrecht); EBORĀCUM (York); ELEUTHEROPŎLIS or FRANCAVILLA (Freystadt); GRATIANOPŎLIS (Grenoble); HAFNIA or HAUNIA (Copenhagen); HALA (Halle); HERBIPŎLIS (Würzburg); HOLMIA (Stockholm); INSŬLA or INSULAE (Lille); ISPALIS (Seville); LEODĬCUM (Liège); LIPSIA (Leipzig); LUGDŪNUM (Lyons); LUGDUNUM BATAVORUM (Leyden); LUTETIA (Paris); MASSILIA (Marseilles); MATISCO (Macon); MEDIOLĀNUM (Milan); MOGUNTIĂCUM (Mainz, Mayence); MONS REGĀLIS (Mondovi); MUSSĬPONS or PONTIMUSSUM (Pont-à-Musson); NEAPŎLIS (Naples); NEAPŎLIS CASIMIRIĀNI (Neustadt); ŒNĬPONS (Innsbruck); OLISĬPO, ULYSSĬPO, or ULYSSIPŎLIS (Lisbon); OXONIA (Oxford); PETROPŎLIS (St. Petersburg); PROBATŎPOLIS (Schaffhausen); REGIOMONTIUM (Königsberg); ROTOMAGUS (Rouen); SARUM (Salisbury); TARVISIUM (Treviso); TOURNĂCUM (Tournai); TRAIECTUM, TRAIECTUM RHENI, or ULTRAIECTUM (Utrecht); TRECAE or CIVĬTAS TRICASSŌNA (Troyes); TRIDENTUM (Trent); TURŌNI or CAESARODŪNUM (Tours); VENETIA or ENETIAI (Venice). See Deschamps, *Dictionnaire de Géographie à l'Usage du Libraire* (Paris, 1870).

Greek type (very imperfect) was first used in the edition of the *De Officiis* mentioned above. The first edition of a work in Greek minuscules was an edition of the grammar of Lascaris by Paravinus (Milan, 1476). In 1494 the *Anthologia Graeca* of Lascaris appeared at Florence, printed wholly in Greek capitals. The first edition of a classical Greek author is that of the *Idyls* of Theocritus (i.–xviii.), with the *Works and Days* of Hesiod, which was published in 1481.

The following list of the most famous of the *editiones principes* is taken from Gudeman's valuable *Syllabus on the History of Classical Philology* (Boston, 1892):

GREEK.

1481. Theocritus (bks. i.–xviii.), together with Hesiod, *Works and Days*.
1488. Homer (ed. Chalcondylas). (Valla's Latin transl. of the *Iliad* was printed as early as 1474.)
1495. Hesiod, Opera omnia (Aldus).
1495–98. Aristotle (Aldus).
1496. Euripides, *Medea*, *Hippolytus*, *Alcestis*, *Andromaché* (I. Lascaris); Apollonius (Lascaris); Lucian (Florence).
1498. Aristophanes (except *Lysistrata* and *Thesmophoriazusae*), Opera omnia (Basle, 1532).
1499. Aratus (in *Astronomi Vett. ap.* Aldum).
1500. Callimachus, *Hymns* (Lascaris).
1502. Herodotus, Thucydides, Sophocles (Aldi).
1503. Euripides, Opera (except *Electra*, edit. by Victorius [1545], from Cod. Laurent. xxxii. 2).
1513. Plato, Oratt. Att. [Hyperides, papyrus discovered 1847]; Pindar (together with Callim., Dionys. Perieg., Lycophron) (Aldus).
1514. Athenaeus (Aldus).
1516. Xenophon (except *Agesilaüs*, *Apologia*, Πόροι [Iunta]); Opera omnia, 1525, ap. Aldum; Strabo (transl. printed in Rome, 1470); Pausanias.
1518. Aeschylus (Aldus).
1530. Polybius (by Vincent. Opsopocus, i. e. Koch). Latin transl. by Nic. Perrotto (bks. i.–v.), printed 1473.
1533. Diogenes Laërtius (Froben, Basle).
1539. Diodorus (bks. xvi.–xx.). Latin transl. (bks. i.–v.) by Poggio, 1472.
1544. Josephus (Basle).
1548. Dio Cassius (R. Stephanus).
1551. Appian.
1572. Plutarch (H. Stephanus). Latin transl. by Campanus (1471).

LATIN.

1465. Cicero, *De Officiis* (Mainz); Lactantius (Rome).
1469. Caesar, Vergil, Livy, Lucan, Apuleius, Gellius (Rome).
1470. Persius, Juvenal, Livy, Martial, Quintilian (Rome); Tacitus, Juvenal, Sallust, Horace (Venice); Terence (Strassburg).
1471. Ovid (Rome and Bonn); Nepos (Venice).

1472. Plautus (G. Merula), Catullus, Tibullus, Propertius, Statius (Venice).
1473. Lucretius (Brescia).
1474. Valerius Flaccus (Bonn).
1475. Seneca's Prose Works.
1484. Seneca's Tragedies (Ferrara).
1485. Pliny the Younger (Venice).
1498. Ciceronis Opera omnia.
1520. Velleius Paterculus (Basle).

BIBLIOGRAPHY. — See Saxe, *Onomasticon* (1775–1790); Schweiger, *Handbuch d. class. Bibliographie* (1830–34); Hain, *Repertorium Bibliographicum*, 4 vols. (1838); Hoffman, *Lexicon Bibliographicum*, for Greek authors only, 3 vols. (1832); Brunet, *Manuel du Libraire* (1880); Egger, *Histoire du Livre* (Paris, no date); Bouchot, *The Printed Book* (1887); Sotheby, *Principia Typographica* (1858); Berjean, *Early Printers' Marks* (1866); Silvestre, *Marques Typographiques* (1867); Brunet, *Connaissances Nécessaires à un Bibliophile* (1872); Legrand, *Bibliographie Hellénique* (1885); Hawkins, *First Books and Printers of the Fifteenth Century* (N. Y. 1884); Humphreys, *Hist. of the Art of Printing* (1867); the valuable monograph, s. v. "Typography," in the *Encyclopædia Britannica*, by J. H. Hessels, vol. xxiii. pp. 681–697; and the articles LEXICON; LIBER; MANUTIUS; STEPHANUS, in this Dictionary.

Edōni (Ἤδωνοι) or **Edōnes** (Ἤδωνες). A Thracian people, between the Nestus and the Strymon, celebrated for their orgiastic worship of Bacchus; whence Edonis in the Latin poets signifies a female Bacchanal, and Edonus is used as equivalent to Thracicus.

Education. (1) GREEK. The Dorians of Crete and Sparta followed a peculiar line in the matter of education. Throughout Greece generally the State left it to private effort, but in Sparta and Crete it came under the direct supervision of the community. At Sparta, as soon as a child was born, a commission of the elders of its tribe had to decide whether it should be reared or exposed. If it was weakly or deformed it was exposed in a defile of Mount Taÿgetus. Till his seventh year a boy was left to the care of his parents. After this the παιδονόμος, or officer presiding over the whole department of education, assigned him to a division of children of the same age called a βούα. Several of such βοῦαι together formed a troop or ἴλη (Dor. ἴλα). Each βούα was superintended by a βουαγός, each ἴλη by an ἰλάρχης. Both these officers were elected from among the most promising of the grown-up youths, and were bound to instruct the children in their exercises. The exercises were calculated to suit the various ages of the children, and consisted in running, leaping, wrestling, throwing the spear and the discus, as well as in a number of dances, particularly the war dance or πυρρίχη (q. v.). The dancing was under the constant superintendence of the παιδονόμος and five βιδιαῖοι under him. The discipline was generally directed to strengthening or hardening the body. The boys went barefoot and bareheaded, with hair cut short, and in light clothing. From their twelfth year they wore nothing but an upper garment, which had to last the whole year. They slept in a common room without a roof, on a litter of hay or straw, and from their fifteenth year on rushes or reeds. Their food was extremely simple, and not sufficient to satisfy hunger. A boy who did not want to be hungry had to steal; if he did this cleverly he was praised, and punished if detected. Every year the boys had to undergo a flogging at the altar of Artemis Orthia, as a test of their power to endure bodily pain. They were whipped till the blood flowed, and deemed it a disgrace to show any sign of suffering. (See BOMONIKES; DIAMASTIGOSIS.) Reading and writing were left to private instructors; but music, and choral singing in particular, formed a part of the regular discipline. The understanding was assumed to be formed by daily life in public and the conversation of the men, to which the boys were admitted. Every Spartan boy looked up to his seniors as his instructors and superiors, the consequence being that in Sparta the young behaved to their elders with more modesty and respect than in any other Greek city. Besides this, every man chose a boy or youth as his favourite. He was bound to set the boy an example of all manly excellence, and was regarded as responsible and punishable for his delinquencies. This public education and the performance of the regular exercises, under the superintendence of the βιδιαῖοι, lasted till the thirtieth year. In the eighteenth year the boy passed into the class of youths. From the twentieth year, when military service proper began, to the thirtieth, the youth was called an εἴρην or ἰρήν. He was not regarded as a man or allowed to attend the public assembly till his thirtieth year.

The girls had an education in music and gymnastic exercises similar to that of the boys, and at the public games and contests each sex was witness of the performances of the other. The girls' dress was extremely simple, consisting of a sleeveless tunic reaching not quite down to the knees and open at the sides. In this, however, there was nothing which interfered with modesty and propriety of behaviour.

In Crete the system of education was generally similar to that of Sparta. But the public training did not begin till the seventeenth year, when the boys of the same age joined themselves freely into divisions called ἀγέλαι, each led by some noble youth, whose father was called ἀγελάτας and undertook the supervision of the games and exercises. It is probable that the young men remained in this organization till their twenty-seventh year, when the law compelled them to marry.

At Athens, as in Greece generally, the father decided whether the child should be reared or exposed. The latter alternative seems to have been not seldom adopted, especially when the child was a girl. If the education of a child was once fairly commenced the parents had no power to put it out of the way. At the birth of a boy the door of the house was adorned with a branch of olive; at the birth of a girl, with wool. On the fifth or seventh day after birth the child underwent a religious dedication at the festival of the Amphidromia ("running round"). It was touched with instruments of purification, and carried several times round the burning hearth. On the tenth day came the festival of naming the child, with sacrifice and entertainment, when the father acknowledged it as legitimate. To the end of the sixth year the boys and girls were brought up together under female supervision, but after this the sexes were educated apart. The girl's life was almost entirely confined to her home: she was brought up under the superintendence of women and with hardly anything which can be called profitable

instruction. The boy was handed over to a slave older than himself called παιδαγωγός. It was the slave's duty to watch the boy's outward behaviour, and to attend him, until his boyhood was over, whenever he went out, especially to the school and the gymnasium. The laws made some provision for the proper education of boys. They obliged every citizen to have his son instructed in music, gymnastics, and the elements of letters (γράμματα) —i. e. writing, reading, and arithmetic. They further obliged the parents to teach their boys some profitable trade, in case they were unable to leave them a property sufficient to maintain them independent. If they failed in this, they forfeited all claim to support from the children in old age. But with schools and their arrangements the State did not concern itself. The schools were entirely in private hands, though they were under the eye of the police. The elementary instruction was given by the γραμματισταί, or teachers of letters, the teacher writing and the scholars copying. The text-books for reading were mostly poems, especially such as were calculated to have an influence on the formation of character. The Homeric poems were the favourite reading-book, but Hesiod, Theognis, and others were also admitted. Collections of suitable passages from the poets were early made for the boys to copy, learn by heart, and repeat aloud. The higher instruction given by the γραμματικός was also of this literary character.

Mathematics were introduced into the school curriculum as early as the fifth century, drawing not till the middle of the fourth century B.C. Instruction in music proper began about the thirteenth year. The profound moral influence attributed to music in Greek antiquity made this art an essential part of education. It brought with it, naturally, an acquaintance with the masterpieces of Greek poetry. The instrument most practised was the lyre, from its suitableness as an accompaniment to song. The flute was held in less esteem. See MUSICA.

The aim of education was supposed to be the harmonious development of mind and body alike. Instruction in gymnastics was consequently regarded as no less essential than in music, and began at about the same age. It was carried on in the παλαίστρα under the παιδοτρίβαι, who were, like the γραμματικοί, private, not public, instructors. The boys began their gymnastics in the palaestra, and completed them in the gymnasia under the superintendence of the γυμνασταί. The ἔφηβοι, in particular, or boys between sixteen and nineteen, practised their exercises in the gymnasia, till, in their twentieth year, they were considered capable of bearing arms and employed on frontier service. At this point they became liable to enlistment for foreign service, and obtained the right of attending the meeting of the public assembly. Towards the end of the fifth century B.C. the class of σοφισταί, or professors of practical education, arose. These gave the young men an opportunity of extending their education by attending lectures in rhetoric and philosophy, but the high fees charged by the sophists had the effect of restricting this instruction to the sons of the wealthy.

(2) ROMAN. Among the Romans the father was free, when the new-born child was laid before him, either to expose it, or to take it up as a sign that he meant to rear it. He had also the right of selling his children or putting them to death. It was not till the beginning of the third century A.D. that the exposure of children was legally accounted murder, nor did the evil practice cease even then. If the child was to be reared, it was named, if a boy, on the ninth day after birth, if a girl, on the eighth. The day was called *dies lustricus*, or day of purification. A sacrifice in the house, accompanied with a feast, gave to the child's life a religious dedication. A box with an amulet was hung round the child's neck as a protection against magic. (See AMULETUM; BULLA.) Official lists of births were not published until the second century after Christ. In earlier times, in the case of boys, the name was not formally confirmed until the assumption of the *toga virilis*. The child's physical and moral education was, in old times, regularly given at home under the superintendence of the parents, chiefly the mother. The training was strict, and aimed at making the children strong and healthy, religious, obedient to the laws, temperate, modest in speech and action, strictly submissive to their superiors, well-behaved, virtuous, intelligent, and self-reliant. The girls were taught by their mothers to spin and weave. The boys were instructed by their fathers in ploughing, sowing, reaping, riding, swimming, boxing, and fencing; in the knowledge necessary for household management; in reading, writing, and counting; and in the laws of the country. The Romans did not, like the Greeks, lay stress on gymnastics, but only carried physical exercises to the point necessary for military service. The contests and exercises took place in the Campus Martius, which, down to the time of the Empire, was the favourite arena of the youths. The State took as little care of mental as of physical education. If a man could not educate his children himself, he sent them to a master. From an early time there were elementary teachers (*litteratores*) at Rome, corresponding to the Greek γραμματισταί. These were sometimes slaves, who taught in their masters' houses for their benefit. Sometimes they were freedmen, who gave instruction either in families or in schools (*schola* or *ludus*) of their own. They received their salary monthly, but only for eight months in the year — no instruction being given between June and November. Boys and girls were taught together. The elementary instruction included reading, writing, and arithmetic; arithmetic being, as among the Greeks, practised by counting on the fingers. In later times grown-up boys learned arithmetic with a special master (*calculator*), who was paid at a higher rate than the *litterator*. With the duodecimal system in use arithmetic was regarded as very difficult. (See MATHEMATICA.) The reading-lessons included learning the Twelve Tables by heart.

After the Second Punic War it became usual, at first in single families, and afterwards more and more generally, to employ a *litterator*, or *grammaticus*, to teach Greek. The chief element in this instruction was the explanation of Greek poets, above all of Homer, whose writings became a school-book among the Romans as among the Greeks. At the same time higher instruction was given in Latin as well, the text-books being the Latin *Odyssey* of Livius Andronicus, the works of Terence, and in later times of Vergil, Horace, and others. The exposition of these authors gave an opportunity of communicating a variety of information. Girls were educated on the same lines. The highest point in Roman education was attained by the

schools of the rhetoricians, which came into existence before the end of the republican age. In these schools, as in those of the *grammatici*, Greek was at first the only language taught. Since the time when Greek literature became the highest educational standard, boys, and sometimes girls, were taught Greek from their earliest years. They were put into the hands of a Greek *paedagogus* or a Greek female slave, and learned the first rudiments from Greek schoolmasters. As the range of subjects widened so as to include, among other things, music and geometry, more importance came to be attached to scholastic education. This tendency was strengthened by the increased demand for Greek culture which manifested itself under the Empire throughout the length and breadth of the Western provinces. Education was carried out on stricter lines as the old system of home-training disappeared, mainly owing to the diffusion of an effeminate refinement and the parents' habit of putting their children into the hands of Greek slaves.

The ordinary educational course generally concluded with a boy's sixteenth or seventeenth year, though rhetorical instruction was sometimes continued far beyond this limit; and towards the end of the republican age young men of intellectual ambition would often go to Greece to enlarge their sphere of culture.

On the 17th of March, the festival of the Liberalia, boys who had reached the age of puberty, or their fifteenth year, took off, in the presence of the Lares, their *bulla* and *toga praetexta*, or purple-edged toga, and put on the unadorned *toga virilis*. They were then, after a sacrifice at home, taken by their fathers or guardians, accompanied by friends and relations, to the Forum and enrolled in the lists of citizens. The boys were from this time, in the eyes of the law, capable of marriage, bound to military service, and, in fact, had now entered upon their *tirocinium*, which was regarded as the last stage of education. See TIROCINIUM.

After the time of Vespasian the higher public instruction began to be a matter of imperial concern. Vespasian paid away the sum of $4250 annually to the Latin and Greek rhetoricians in Rome. Hadrian founded the Athenaeum, the first known public institution for the higher education, with salaried teachers. (See ATHENAEUM.) After his time philosophers, rhetoricians, and grammarians were publicly appointed to lecture in all the larger cities of the Empire. They were maintained partly at the expense of the respective communities, partly by the emperors, and enjoyed in all cases certain immunities conferred by the State.

(3) THE HIGHER EDUCATION.—In the days of the Roman Empire there existed at Athens and some of the other Greek cities what closely corresponded to the universities of modern times. Athens had always been what Pericles called "the school of Greece;" and in the early centuries of the Christian era it contained an organized faculty (χορός, συνουσία, ἀγέλη) of accomplished professors, who lectured to a body of students drawn from every quarter of the civilized world. The university at Athens was gradually formed as the result of two previously existing institutions—the Ephebi (ἔφηβοι) and the schools of the philosophers and sophists. The Ephebi, or free Athenian youths, were in early times enrolled as a body primarily intended for the defence of the State. They were educated both physically and mentally, and they formed the nucleus of what afterwards became the student body of the university. Two changes in the constitution of the Ephebi prepared the way for their transformation from a quasi-military body into a university. These changes were (1) the neglect of the principle of compulsory enrollment, and (2) the fact that membership ceased to be confined to Athenians or even to Greeks alone.

These changes left a body of young men, organized and regularly enrolled, free to follow such a course of training as best suited their inclinations and capacities, and ready to be turned to any line of study that had the advocacy of brilliant, energetic, and popular men. The schools of the philosophers supplied the influence necessary for completing the change from a military college to a great university.

Four schools of philosophy had, since the time of the Macedonian wars, been flourishing at Athens. These were the Academic or Platonic School, the Peripatetic or Aristotelian School, the Stoic School, and the Epicurean. Each of these schools from the time of its foundation had received an endowment sufficient to maintain and perpetuate it. Plato (q. v.) had purchased a small garden near the Eleusinian Way, in the grove of Academé, for 3000 drachmas. His philosophic successors, Xenocrates and Polemon, continued to teach in the same spot; their wealthy pupils and other friends of learning added to the grounds, and bequeathed sufficient funds for the support of the philosopher, and thus practically endowed an academic chair (θρόνος). Later we find that the endowment of this chair had so increased that its annual income was 7000 *aurei*. In like manner Aristotle (q. v.) left to his successor, Theophrastus, the valuable property near the Ilissus; and Theophrastus, in the will whose text has come down to us in Diogenes Laërtius (v. 2, 14), completed the permanent endowment of the Peripatetic chair. So Epicurus left his property in the Ceramicus to be the nucleus of an endowment for his school (Diog. Laërt. xx. 10), and the Stoics were probably in like manner made independent. Around these four schools of philosophy which, being endowed, taught gratuitously, a multitude of teachers of rhetoric, grammar, literature, logic, physics, and mathematics clustered, and many chairs were endowed by the Roman emperors. The world soon learned to think of Athens as a great seat of learning and culture, brilliant and renowned. Students flocked to her from every quarter of the world. It appears to have been necessary to become enrolled among the Ephebi, but the scholars selected for themselves their own instructors, and attended such lectures as they chose. The number of these students became enormous. Theophrastus alone lectured to as many as two thousand men. The records show the names of many foreign students, some of them being of the Semitic race. The most noted writers of Rome had studied at this university, of whom Cicero, Ovid, and Horace are perhaps the most brilliant names. The customs of the university may be gathered from a perusal of the works of Aulus Gellius, Libanius (A.D. 314), and Philostratus, author of the Βίοι Σοφιστῶν (A.D. 250). From these sources we learn that matriculation took place early in the year; that the students wore a gown (τρίβων) like that of the undergraduates at the English universities; that they pursued athletic

sports with much ardour; that at the theatre a special gallery was reserved for them; that certificates of attendance at the courses of lectures were required; that they were under the general direction of a president (κοσμητής); that fees were exacted in the shape of an annual contribution to the university library; that breaches of discipline were punished, as at Oxford, by fines; that the relation between student and professor was very close, so that for a student to cease to take a course was very cutting; and that the students themselves "touted" for the professors. "Most of the young enthusiasts for learning," says Gregory Nanzianzen, "become mere partisans of their professors. They are all anxiety to get their audiences larger and their fees increased. This they carry to portentous lengths. They post themselves over the city at the beginning of the year; as each new comer disembarks he falls into their hands; they carry him off at once to the house of some countryman or friend who is best at trumpeting the praises of his own professor" (Libanius, i. 13).

Private tutors (φύλακες) were often employed. They looked over the students' notes, "coached" them on the subjects in which they were most interested, and helped them at their exercises. At the end of the year there seems to have been an examination (δοκιμασία).

Freshmen appear to have been subject to a sort of hazing (τελεταί). Gregory, in a funeral address over his friend Basil, recalls some of the memories of their sport with freshmen. We find one of the professors, Proaeresius, asking his class not to haze a new student, Eunapius, because of his feeble health. Sometimes the inferior officers of the university were subjected to similar annoyances, and Libanius tells of one of the tutors who was tossed in a blanket, an exercise known to the Romans as *sagatio*.

Many of the coincidences between ancient and modern university life are interesting. The following is a quotation from Libanius, who gives an account of how his classes conducted themselves:

"I send my proctor to summon the students to my lecture, but they are in no mood to hurry, though they ought to be. They stay outside to sing songs which we have all heard till we are tired, or else amuse themselves with foolish merriment and jesting. This they do until the lecture has actually begun. Then they come in and keep whispering to one another, to the annoyance of the real students, about the races, or actresses, or opera-dancers; or about some contest either past or future." And he adds, very naïvely, "I had a very different class of students once. Perhaps some one may say that the fault is mine, and that my lectures are not as good as they used to be; but some of my best students now do not think so; they declare solemnly that I now quite surpass myself; and that while my lectures were always admirable, there is more in them now than there ever was before" (i. 199).

Schools of philosophy and letters similar to those at Athens sprang up at other great cities in the later Roman Empire — at Constantinople, at Rhodes, at Scepsis in the Troad, Massilia (Marseilles), Tarsus, and especially at Alexandria, which last city was definitely designed by the Ptolemies to be a centre of scientific research and investigation, to which end they gave it a magnificent library (see BIBLIOTHECA), handsome buildings, and ample endowments.

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Eedna (τὰ ἔεδνα). See MATRIMONIUM.

Eëtion (Ἠετίων). King of the Hypoplacian Thebé, in Cilicia, and father of Andromaché, the wife of Hector. See ANDROMACHÉ.

Effigies. See IMAGINES.

Effractor (τοιχωρύχος, *effractarius*). A burglar. As the name τοιχωρύχος implies, the Greek burglar sought to effect an entrance through the wall of a house, rather than through the doors or windows. (See DOMUS, p. 538.) In Attic law he was reckoned among the κακοῦργοι whose crimes were capital (Demosth. c. *Lacrit.* p. 940, § 47); the summary processes called ἀπαγωγή and ἐφήγησις were available against him; he is often coupled with the λωποδύτης (e. g. Aristoph. *Plut.* 165), both offences being hedged in with special penalties because they were so easy to commit. The midnight terrors of a rich miser behind his flimsy walls are amusingly depicted by Lucian (*Gall.* p. 748, Reitz). See KLOPES DIKÉ.

The Romans did not shrink from capital punishments, at least under the Empire; and yet the crime of *effractio* was not visited with death, as among the Greeks. Their houses were better built than those of the Greeks, and thus they did not legislate under the influence of panic. The penalty was hard labour for life (*opus perpetuum*), and for burglary by night, in the mines (*poena metalli*). The trial was before the *praefectus vigilum*, or chief of police (Sidon. Apollin. *Ep.* ix. 7; *Dig.* 1, 15, 1).

Egeria. A Roman goddess of fountains, who was also a goddess of birth, and possessed the gift of prophecy. It was from her fountain, in the sacred enclosure of the Camenae, before the Porta Capena in Rome, that the Vestal Virgins brought the water necessary for the baths and purifications of their office. There was another fountain of Egeria in the precincts of Diana at Aricia. In Roman legend, Egeria was the consort and counsellor of King Numa, who used to meet her in a grotto in the precincts of the Camenae. After the death of her lover she fled to the shrine of the Arician Diana, by whom, as her wailings disturbed the worship,

she was changed into the fountain which bore her name. Married women worshipped her at Rome as a goddess of childbirth.

Egesta. See SEGESTA.

Egnatia. A town in Apulia on the coast of Italy. It was celebrated for its miraculous stone or altar, which of itself set on fire frankincense and wood—a prodigy which afforded amusement to Horace and his friends, who looked upon it as a mere trick (*Sat.* I. v. 98). Egnatia was situated on the high-road from Rome to Brundisium, which from Egnatia to Brundisium bore the name of the Via Egnatia. The continuation of this road on the other side of the Adriatic from Dyrrhachium to Byzantium also bore the name of Via Egnatia. It was the great military road between Italy and the East. Commencing at Dyrrhachium, it passed by Lychnidus, Heraclea, Lyncestis, Edessa, Thessalonica, Amphipolis, Philippi, and traversing the whole of Thrace, finally reached Byzantium. Egnatia is called Gnatia in Horace by a popular contraction like that which gives us "Frisco" for San Francisco.

Egnatii. A Roman family of Samnitic origin. (1) GELLIUS EGNATIUS. A leader of the Samnites in the Third Samnite War. He fell in battle against the Romans in B.C. 295. (2) MARIUS EGNATIUS. A general of the Italian allies in the Social War, who was killed in battle, B.C. 89. (3) M. EGNATIUS RUFUS. A Roman of some note who was aedile in B.C. 20, and praetor in the following year. Having conspired against Augustus, he was put to death in B.C. 18. (4) P. EGNATIUS CELER. A Stoic philosopher, the teacher of Barea Soranus (q. v.), who was the chief witness against his upright pupil when accused of treason under Nero. See Juv. iii. 116, with Mayor's note.

Egypt. See AEGYPTUS.

Eicosté (εἰκοστή). A customs duty of one-twentieth (five per cent.) upon all commodities exported or imported by sea in the States of the allies subject to Athens. This tax was first imposed in B.C. 413–412, in the place of the direct tribute (φόρος) which had up to this time been paid by the subject allies; and the change was made with the hope of raising a greater revenue (Thuc. vii. 28). This tax, like so many others, was farmed, and the farmers of it were called εἰκοστολόγοι.

Eidothea (Εἰδοθέα). A sea-goddess, daughter of Proteus (q. v.), the old man of the sea (Hom. *Od.* iv. 366).

Eidyllia. See IDYLLIUM.

Einsiedeln Poems. A name given to the extensive fragments of two bucolic poems in Latin of unknown authorship, contained in a MS. of the tenth century found at Einsiedeln. One has forty-nine hexameters and the other thirty-nine. The first is a poetical contest and the second a dialogue. The last line of the second poem is that of Verg. *Ecl.* iv. 10. Both poems praise Nero in a fulsome vein. For criticism see Bücheler in the *Rhein. Museum*, xxvi. 235; and Peiper in the preface to his *Senecae Trag.* suppl. (Breslau, 1870). The style resembles that of Calpurnius (q. v.).

Eïon (Ἠϊών). A town in Thrace, at the mouth of the Strymon, twenty-five stadia from Amphipolis, of which it was the harbour (Thuc. iv. 102).

Eiren or **Iren** (εἴρην, ἴρην). The third class of Spartan youth with regard to age, the series being: παῖδες (aged 7–18), μελλίρανες (18–20), ἴρανες (20–30). The last were distinguished again as πρωτίρανες or σφαιρεῖς, according as they were near the lower or upper limit (Plut. *Lyc.* 17). The boys and youths forming a βοῦα or ἶλα chose as their leader (βουαγός) the wisest and bravest of the ἴρανες (Plut. ib.; Xen. *Rep. Lac.* ii. 11). These leaders excepted, the ἴρανες partook with their elders of the common meal (ἀνδρεῖα). See Müller, *Dorians*, ii. 315; Gilbert, *Staatsalterth.* i. pp. 68, 71; and the article EDUCATION; on the form of the word, see Kuhn's *Zeitschr.* viii. 53; *Philol.* x. 431; and Curt. *Stud.* iv. 1, 116.

Eirēné (Εἰρήνη). See IRENÉ.

Eiresiōné (εἰρεσιώνη). See PYANEPSIA.

Eisagōgeis (εἰσαγωγεῖς). In Attic law, a term which denotes (1) the name of any ordinary magistrates to whom application was made for the purpose of bringing a case (εἰσάγειν) into the proper court; and (2) particular magistrates, probably ten in number, chosen by lot to try (εἰσάγειν) some sorts of ἔμμηνοι δίκαι. See EMMENOI DIKAI; and the *Corp. Inscript. Gr.* i. 37, 38.

Eisangelia (εἰσαγγελία). Properly, an announcement made in presence of a legal authority. In Attic jurisprudence it was a special form of public prosecution, instituted especially for offences which appeared to inflict injury, directly or indirectly, upon the State, but which it was impracticable to prosecute under the regular and customary procedure. The accusation was put into writing and handed in to the Senate; if the Senate received it the accused was arrested, or had to get three persons to stand surety for him. But if the charge were one of treason or an attack upon the constitution this was not allowed. If the voting on the guilt or innocence of the accused were unfavourable, the Senate itself fixed the penalty, supposing it fell short of the amount which lay within its competence (500 drachmae, or $83). If not, the Senate referred the case at once to one of the courts of the Heliaea, or even to the ἐκκλησία, or Assembly, to which the prosecutor might, indeed, have applied from the first. If the *ecclesia* decided to take up the case, the first thing it did was to fix the penalty in case there were no legal provisions on this point. It then either entered on the investigation and decided the case or handed it over to a court of law. The name εἰσαγγελία was also given to the prosecution of judges in office for neglect of their duties, and to certain charges lodged before the archons—namely, charges against children for ill-treatment of parents, against husbands for ill-treatment of heiresses, and against guardians for ill-treatment of their wards. See ARCHON.

Eisiteria (εἰσιτήρια, sc. ἱερά). Sacrifices offered at Athens, upon entrance into office; according to Suidas (s. v.) upon the first day of the new year, which in consequence was kept as a holiday. Besides the higher magistrates, the Senate offered εἰσιτήρια through one of its members chosen for the purpose (Demosth. c. *Mid.* p. 552, § 114). When an embassy set out, at least on the most important occasions, the Senate and principal magistrates offered εἰσιτήρια for its success and dined together. The ἐξιτήρια on going out of office (Hesych.) are less well attested (Schömann, *Assemblies*, p. 306).

Eisphŏra (εἰσφορά). An income-tax, levied only

in extraordinary cases. It was based on the Solonian division of classes into *Pentacosiomedimni*, *Hippeis*, *Zeugitae*, and *Thetes*, the last of whom were not taxed at all. The taxable capital was estimated at twelve times a man's net income as estimated by himself. In the case of the *Pentacosiomedimni*, with a minimum income of 500 drachmae and minimum capital of 6000 drachmae (=1 talent, or $1080), the whole property was treated as taxable capital (*τίμημα*). In the case of the *Hippeis* (300–3600 drachmae), five sixths in that of the *Zeugitae* (150–1800 drachmae), five ninths, or 1000 drachmae. The first instance of the levy of an *eisphora* occurred in B.C. 428. In B.C. 378 another method of levying it was introduced under the archon Nausinicus. According to this, the taxable capital of the highest class was fixed at one fifth of the whole property. The resident aliens (*μέτοικοι*), as well as the citizens, were liable to pay the *eisphora*. On the method of collecting it, see SYMMORIAE.

Elaea (*Ἐλαία*). An ancient city on the coast of Aeolis in Asia Minor, which at one time served as the harbour of Pergamus. The gulf on which it stood was named after it Sinus Elaïticus.

Elaeothesium (*ἐλαιοθέσιον*). The oiling-room in a set of baths, where the oils and unguents were kept, and to which the bather retired to be rubbed and anointed. In large establishments a separate chamber was appropriated for this purpose, adjoining the *frigidarium*, or cold chamber (Vitruv. v. 11, 2). See BALNEAE.

Elaeus or **Eleus** (*Ἐλαιοῦς* or *Ἐλεοῦς*). A town on the southeast point of the Thracian Chersonesus, with a harbour and an *heroum* of Protesilaüs. See Herod. vi. 140.

Elagabălus. (1) ELAGABAL, a deity among the Phœnicians. This deity, according to Capitolinus (*Macr.* 9) and Aurelius Victor, was the Sun. Lampridius, however, fluctuates between the Sun and Jupiter, while Spartianus (*Caracall.* 11) leaves it uncertain. The orthography of the name is also disputed, some writing it Elagabal, others Eleagabal and Alagabal. Herodian gives us an accurate description of the form under which this deity was worshipped (v. 3, 10 foll.); he also informs us that by this appellation the Sun was meant, and that the deity in question was revered not only by the Syrians, but that the native satraps and barbarian kings were accustomed to send splendid presents to his shrine. According to Herodian, the god Elagabalus was worshipped under the form of a large black stone, round below and terminating above in a point—in other words, of a conical shape. This description is confirmed by the medals of Emesa, the principal seat of his worship, on which the conical stone is represented. So also, on the medals of Antoninus Pius, struck in this same city, an eagle appears perched on a cone. The same thing appears on medals of Caracalla, and on one an eagle with expanded wings stands before a conical stone in the middle of a hexastyle temple. (2) M. AURELIUS ANTONĪNUS, a Roman emperor. He was the grandson of Maesa, sister to the empress Iulia, the wife of Septimius Severus. Maesa had two daughters, Soaemias or Semiamira, the mother of the subject of this article, and Mammaea, mother of Alexander Severus. The true name of Elagabalus was Varius Avitus Bassianus, and he was reported to have been the illegitimate son of Caracalla. He was born at Antioch, A.D. 204. Maesa took care of his infancy, and placed him, when five years of age, in the temple of the Sun at Emesa, to be educated as a priest; and through her influence he was made, while yet a boy, high-priest of the Sun. That divinity was called in Syria Elagabal, whence the young Varius assumed the name of Elagabalus. After the death of Caracalla and the elevation of Macrinus, the latter having incurred by his severity the dislike of the soldiers, Maesa availed herself of this feeling to induce the officers to rise in favour of her grandson, whom she presented to them as the son of the murdered Caracalla. Elagabalus, who was then in his fifteenth year, was proclaimed emperor by the legion stationed at Emesa. Having put himself at their head, he was attacked by Macrinus, who at first had the advantage; but he and his mother Soaemias, with great spirit, brought the soldiers again to the charge and defeated Macrinus, who was overtaken in his flight and put to death, A.D. 218. Elagabalus, having entered Antioch, wrote a letter to the Senate, professing to take for his model Marcus Aurelius Antoninus, a name revered at Rome; and he also assumed that emperor's name. The Senate acknowledged him, and he set out for Rome, but delayed for several months on his way amid festivities and amusements, and at last stopped at Nicomedia for the winter. In the following year he arrived at Rome and began a career of debauchery, extravagance, and cruelty which lasted the remaining three years of his reign, and the disgusting details of which are given by Lampridius, Herodian, and Dio Cassius. He surrounded himself with gladiators, actors, and other base favourites, who made an unworthy use of their influence. He married several wives, among others a Ves-

Elagabalus. (Bust in the Capitol, Rome.)

tal. The imperial palace became a scene of debauch and open prostitution. Elagabalus, being attached to the superstitions of the East, raised a temple on the Palatine Hill to the Syrian god whose name he bore, and plundered the temples of the Roman gods to enrich his own. He put to death many senators, and established a senate of women, under the presidency of his mother, Soaemias, which body decided all questions relative to women's dresses, and to visits, precedence, and amusements. He wore his pontifical vest as high-priest of the Sun, with a rich tiara on his head. His grandmother Maesa, seeing his folly, thought of conciliating the Romans by associating with him, as Caesar, his younger cousin, Alexander Severus, who soon became a favourite with the people. Elagabalus, who had consented to the association, became afterwards jealous of his cousin and wished to deprive him of his honours, but he could not obtain the consent of the Senate. His next measure was to spread the report of Alexander's death, which produced an insurrection among the praetorians; and Elagabalus, having repaired to the camp to quell the mutiny, was murdered, together with his mother and his favourites, and his body was thrown into the Tiber, A.D. 222. He was succeeded by Alexander Severus. Elagabalus was eighteen years of age at the time of his death, and had reigned three years, nine months, and four days (Lamprid. *Elagab.*; Herodian, v. 3 foll.; Dio Cass. lxxviii. 31 foll.; lxxix. 1 foll.).

Elaphebolia (ἐλαφηβόλια). The greatest festival in the town of Hyampolis in Phocis, and celebrated in honour of Artemis, in commemoration, it is said, of a victory which its inhabitants had gained over the Thessalians, who had ravaged the country and reduced the Phocians in the neighbourhood of the town nearly to the last extremity (Plut. *De Mul. Virt.* p. 244 B; Pausan. x. 35, § 4). The only particular which we know of its celebration is, that a peculiar kind of cake (ἔλαφος) was made on the occasion (Athen. xv. p. 646 e). These cakes were, as their name indicates, probably made in the shape of a stag or a deer and offered to the goddess.

Elaphebolion (Ἐλαφηβολιών). The ninth month of the Attic year, answering to the last of March and the early part of April. See CALENDARIUM.

Elăra (Ἐλάρα). The daughter of Orchomenus or Minyus, and mother by Zeus of the giant Tityus. Through fear of Heré, Zeus concealed her under the earth (Apollod. i. 4, 1).

Elatēa (Ἐλάτεια). (1) A town in Phocis (Pausan. x. 34, § 1), situated near the Cephissus in a fertile valley, which was an important pass from Thessaly to Boeotia. (2) A town in Pelasgiotis in Thessaly, near Gonni. (3) Or ELATRĒA, a town in Epirus, near the sources of the Cocytus.

Elătus (Ἔλατος). One of the Lapithae, and father of Polyphemus and of Caeneus, who is hence called Elateius.

Elāver. The modern Allier; a river in Aquitania, a tributary of the Liger (Loire).

Elea. See VELIA.

Eleatic School. See PHILOSOPHIA.

Electra (Ἠλέκτρα). (1) One of the Oceanides, wife of Atlas, and mother of Dardanus by Zeus (Ovid, *Fast.* iv. 31). (2) A daughter of Atlas and Pleioné, and one of the Pleiades. (See PLEIADES.) (3) One of the daughters of Agamemnon (q. v.). Upon the murder of her father, after his return from Troy, Electra rescued her brother Orestes, then quite young, from the fury of Aegisthus, by despatching him to the court of her uncle Strophius, king of Phocis. There Orestes formed the well-known attachment for his cousin Pylades, which, in the end, led to the marriage of Electra with that prince. According to one account, Electra had previously been compelled, by Aegisthus, to become the wife of a Mycenean rustic, who, having regarded her merely as a sacred trust confided to him by the gods, restored her to Orestes on the return of that prince to Mycenae and on his accession to the throne of his ancestors. Electra became, by Pylades, the mother of two sons, Strophius and Medon. Her story has formed the basis of three extant plays, the *Choëphori* of Aeschylus, and the *Electra* of Sophocles and Euripides. See ORESTES.


Electra.

Electrĭdes Insŭlae. See ERIDANUS.

Electrum (ἤλεκτρος or ἤλεκτρον). Lepsius has maintained (*Ueber die Metalle in den ägypt. Inschriften*, Appendix) that the early Greek usage was to employ the masculine form when the mixture of gold and silver was intended; the neuter form when the mineral which we call amber was meant. It is likely that the Greeks were acquainted in very early times with the use of amber, trade in this mineral having taken place in pre-historic days between North and South Europe. They must also have been early acquainted with the compounded metal, since gold alike in Asia and Europe is commonly found mixed with silver. Which of the two substances, therefore, was first called electrum is a matter quite open to dispute. They will be spoken of in turn.

(1) AMBER. Beads of amber were found in the royal tombs at Mycenae, and chemical analysis (Schliemann, *Tiryns*, p. 370) has proved that this amber came from the Baltic and not from elsewhere. Similar beads have also been found in the very early tombs at Ialysus in Rhodes. At a later period amber is mentioned in the *Odyssey* (xv. 460, xviii. 295) as a material of necklaces. In one of these passages the necklace is spoken of as an import from Phœnicia. It is also stated (iv. 73) that the walls of the palace of Menelaüs were adorned with amber, as well as with gold, silver, and ivory. The author of the *Shield of Heracles*, ascribed to Hesiod, speaks of that shield (141) as adorned with electrum, in which case, however, the metal may be meant. In South Italy amber was used in the archaic period as a material for statuettes and reliefs; many specimens of this kind of work are in the British Museum. It is probable that the amber of early Greece was imported by the Phœnicians who sailed round the coast to the north of Europe, especially in view of the fact that after the Homeric Age amber disappeared from Greek tombs, and does not again figure until Roman times, when a regular trade with the Baltic coast had sprung up.

(2) MIXED GOLD AND SILVER. The earliest certain mention of this mixed metal as electrum (rather ἤλεκτρος) is in Sophocles's *Antigone*, 1037,

where the substance is said to come from Sardis; for Sardis by the Pactolus was noted in antiquity as the place whence came the river-gold, mixed when found with a considerable percentage of silver. Herodotus, however, speaking of this same Sardian metal in connection with the donaria of Croesus to Delphi (i. 50), calls it white gold, λευκὸς χρυσός. Pliny remarks (*H. N.* xxxiii. § 80) that gold is invariably found mixed with silver (which is true), and that when the proportion of silver reaches a fifth the metal is called electrum. He adds that electrum was made by art as well as found.

This white gold or electrum is used on the sword-blades found at Mycenae for purposes of inlaying. In later times it was used, as being a harder material than gold, for objects in which hardness was desirable. By far the most important use to which it was put was as a material for coins.

In the seventh century B.C., or possibly late in the eighth, the kings of Lydia began to issue stamped money of electrum, using probably the metal in its natural state, and the maritime cities of the Asiatic coast and of Euboea adopted the idea. (See PONDERA.) For some time, until silver

Early Electrum Stater, probably struck at Miletus before B.C. 623. (British Museum.)

was first minted at Aegina, all the coinage of the world consisted of stamped pellets of electrum, though no doubt unstamped bars of gold and silver circulated with them. It is observed by Mr. Head (*Numismatic Chronicle*, 1875, p. 254), in his account of early electrum coins, that the mixed metal had two advantages over pure gold in circulation: (1) it was more durable; (2) the proportionate value of gold to silver being 13⅓ to 1 (Herodotus says 13), and electrum being of three-fourths the value of gold, each coin of electrum would pass as the equivalent of ten silver bars of equal weight.

Croesus is believed to have first introduced into Asia coined money of gold and silver in place of electrum. See NUMISMATICS.

Electryon (Ἠλεκτρύων). Son of Perseus and Andromeda, and father of Alcmené, the wife of Amphitryon. See AMPHITRYON.

Electryoné (Ἠλεκτρυώνη). A patronymic given to Alcmené, daughter of Electryon.

Elegia (ἐλεγεῖον, a distich consisting of an hexameter line followed by a pentameter; then in the plural, a collection of such distichs, and hence ἐλεγεία). The general term in Greek for any poem written in the elegiac metre, a combination of the dactylic hexameter and pentameter in a couplet. The word ἔλεγος is probably not Greek, but borrowed from the Lydians, and means a plaintive melody accompanied by the flute. How it happened that the word was applied to elegiac poetry, the earliest representatives of which by no means confined it to mournful subjects, is doubtful. It may be that the term was chosen only in reference to the musical setting, the elegy having originally been accompanied by the flute. Like the epic, the elegy was a production of the Ionians of Asia Minor. (See EPOS.) Its dialect was the same as that of the epos, and its metre only a variation of the epic metre, the pentameter being no more than an abbreviation of the hexameter. The elegy marks the first transition from the epic to lyric proper. The earliest representatives of the elegy, Callinus of Ephesus (about B.C. 700) and Tyrtaeus of Aphidnae in Attica (about B.C. 600), gave it a decidedly warlike and political direction, and so did Solon (B.C. 640–559) in his earlier poems, though his later elegies have mostly a contemplative character. The elegies of Theognis of Megara (about B.C. 540), though gnomic and erotic, are essentially political. The first typical representative of the erotic elegy was Mimnermus of Colophon, an elder contemporary of Solon. The elegy of mourning or sorrow was brought to perfection by Simonides (q. v.) of Ceos (died B.C. 469). After him the emotional element predominated. Antimachus of Colophon (about B.C. 400) gave the elegy a learned tinge, and was thus the prototype of the elegiac poets of Alexandria, Phanocles, Philetas of Cos, Hermesianax of Colophon, and Callimachus (q. v.) of Cyrené, the master of them all. The subject of the Alexandrian elegy is sometimes the passion of love, with its pains and pleasures, treated through the medium of images and similes taken from mythology; sometimes learned narrative of fable and history, from which personal emotion is absent.

This type of elegy, with its learned and obscure manner, was taken up and imitated at Rome towards the end of the Republic. The Romans soon easily surpassed their Greek masters both in warmth and sincerity of feeling and in finish of style. The elegies of Catullus are among their earliest attempts; but in the Augustan Age, in the hands of Cornelius Gallus, Propertius, Tibullus, and Ovid, the elegiac style was entirely appropriated by Latin literature. Ovid, in his *Fasti*, showed how a learned subject could be treated in this metre. From his time onward the elegiac metre was constantly employed, and was used even in schools for practice in style. In the later literature it was applied, like the epic metre, to every possible subject, as, for instance, by Rutilius Namatianus in the description of his return from Rome to Gaul (A.D. 416). In the sixth century A.D. the poet Maximianus, born in Etruria at the beginning of that century, is a late instance of a genuine elegiac poet.

On the elegy, see an article by O. Crusius in the *Wochenschrift für klass. Phil.* for 1885; Eichner, *De Poetarum Lat. Distichis* (Breslau, 1866); Prien, *Symmetrie und Responsion der röm. Elegie* (Lübeck, 1867); Madvig in his *Adversaria*, ii. 110; and Gruppe, *Die röm. Elegie*, ed. by Schulze (Berlin, 1884).

Elenchus. A large drop ear-ring consisting of a single pearl; also often worn as a bangle (Plin. *H. N.* ix. 56; Juv. vi. 459). See INAURIS.

Eleos (Ἔλεος). An Athenian deity personifying pity (Pausan. i. 17, § 1).

Elephantiné (Ἐλεφαντίνη νῆσος). An island in the Nile, with a city of the same name, opposite to Syené, and seven stadia below the Little Cataract. It was the frontier station of Egypt towards Ethiopia, and was strongly garrisoned under the Persians and the Romans (Ptol. iv. 5, § 70). The original name of the island was Ebo—Eb being in the

language of hieroglyphics symbolical of the elephant and of ivory. Here was a temple of Cnuphis and here also a Nilometer. Many important inscriptions have been found here; and until 1822 (when they were destroyed by the governor) there existed the ruins of the temple and of a granite gateway of the time of Alexander III. See Mariette, *Monuments of Upper Egypt* (1877); A. B. Edwards, *A Thousand Miles up the Nile* (1877).

Elephantis (Ἐλεφαντίς). The author of erotic and indecent books, generally supposed to have been a woman, but of whose personality nothing is known. See Mart. xii. 43, 4; Suet. *Tib.* 43.

Ĕlĕphas (*ἐλέφας, ebur; elephantus*, poet., Verg. *Georg.* iii. 26; *Aen.* iii. 464, vi. 896). African ivory was known to the ancients, through Phœnician trade, long before the elephant. Accordingly, early writers — Homer, Hesiod, Pindar — speak of the material only. Herodotus, indeed, was aware of its origin (iv. 191; Plin. *H. N.* viii. § 7), but the Greeks generally only became acquainted with the animal from the Macedonian expeditions into Asia, the Romans from the arrival of Pyrrhus in Italy. Both words—*ἐλέφας, ebur*—possibly contain the Egyptian *âb*, "ivory, elephant" (Schrader, *Linguist. histor. Forsch. zur Handelsgesch.* i. 71.


Ivory Spoon. (Schliemann.)

The use of ivory in the manufacture of small objects of use or ornament, and for purposes of decoration, is earliest in Egypt and Assyria. There have been found, for instance, castanets, stick-handles, hilts and hefts, combs, flutes, sceptres, caskets, statuettes, made of the tusk, and many different articles of furniture inlaid with it. In Homer, besides its employment when carved in mass, it is referred to in connection with walls, doors, harness, etc., and was then probably attached in plates by nails to a metal or wooden ground. In later times true inlaying was resorted to, and almost every kind of furniture, as beds, sofas, thrones, carriages even, enriched with the precious material.

Among objects not enumerated above may be mentioned masks and writing-tablets. The latter (*δέλτοι, libri elephantini*), with two, three, or more leaves (*diptycha, triptycha, pentaptycha*, etc.), were either entirely, or had their covers only, of ivory. Those extant are chiefly of the later Roman age. They are of two classes, *consularia* and *ecclesiastica*, distinguished by the subjects of the carvings on their covers, the former being figures of consuls at the *pompa circensis, missiones*, etc., while the latter are of a Biblical nature (Müller, *Arch. d. Kunst*, § 312, n. 3). They were presented to officers and dignitaries to commemorate their appointment. See DIPTYCHA.


Ivory Handle. (Schliemann.)

For further information see H. Blümner, *Technol. u. Terminol. d. Gewerbe*, etc., ii. 361–375, where there is a full bibliography; and cf. the article CHRYSELEPHANTINA.

Elephēnor (Ἐλεφήνωρ). The son of Chalcodon and Melanippê, and prince of the Abantes. He was one of the suitors of Helen, and led a force against Troy, before which city he was slain by Agenor.

Eleusinia (*τὰ Ἐλευσίνια*). A title chiefly applied to a festival held by the Athenians in the autumn, in honour of Demeter, Persephoné, and Iacchus, consisting of sacrifices, processions, and certain mystical ceremonies. It was one of the most important festivals of Greece.

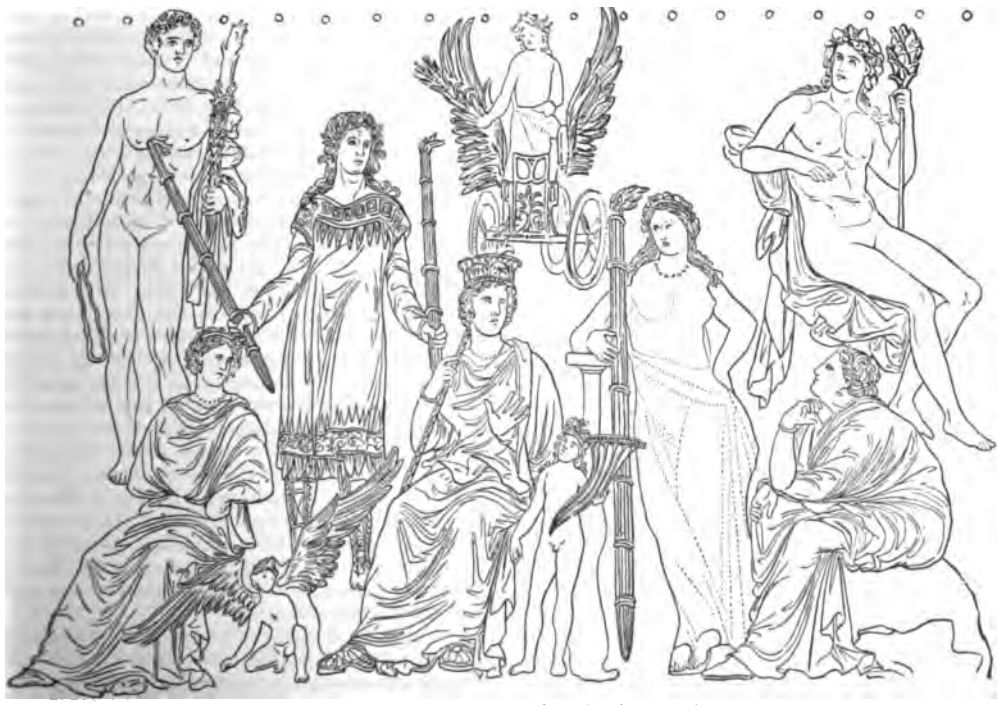
The mythical origin of the Eleusinia is contained in the Homeric hymn to Demeter, which tells how Persephoné, while gathering flowers, was, with the connivance of Zeus, carried off by the god of the lower world, Hades or Polydegmon (the great receiver); and how her mother Demeter, daughter of Rhea, searching distractedly for her child, is advised by Hecaté to consult Helios, who sees all things; and how Helios in pity tells her that Zeus has granted to Hades to carry off her daughter to be his wife. Forthwith Demeter changes herself into an old woman; and as she wanders forth disconsolate through the world she comes to Eleusis, and sits down on the cheerless stone by a well. The daughters of Celeus, the king of Eleusis, come to the well to draw water. They bring her to their home, where Metanira, wife of Celeus, gives her the latest born child, Demophoön, to nurse. But Demeter is still bowed down with grief; she sits dignified but silent in her room, till the jests and raillery of Iambé, the servant-maid, at last make her smile. She consents to take food and drink, but will have no wine, only a mixture (*κυκεών*) of water with barley-meal and mint. Days go on, and the child Demophoön thrives beyond what mortal child was wont, for a goddess was his nurse; she used to anoint him daily with ambrosia and place him in the fire by night. But a little more time and the child would have been immortal, when one night Metanira saw the nurse place him in the fire and cried aloud with terror. Then the anger of Demeter blazed forth, and the aged nurse transformed herself into the goddess, told who she was, what she had intended to do, and how that the little faith of the mother had robbed the child of immortality, and finally bade the people of Eleusis to erect a temple for her on the hill above the fountain, when she herself would prescribe the services they must perform in order to gain her favour. They did so, and Demeter dwelt there, shunning all association with the other gods who had been parties to the carrying off of her daughter. For a year Demeter dwelt there—a year of want, for nothing grew; and the human race would have perished, had not Zeus agreed that Persephoné should return. Gladly did Persephoné obey the summons of Hermes; but Hades persuaded her to eat a pomegranate seed before she left, and that prevented her staying away from him for a whole year. So Persephoné returns, and great is the joy of mother and daughter, in which the faithful Hecaté sympathizes. Rhea is then sent down by Zeus to her daughter and effects the reconciliation. The corn comes up in abundance in the Rarian plain; Demeter returns to Olympus to dwell with the gods, and prescribes to Celeus and to his sons Triptolemus, Diocles, and Eumolpus the solemnities and divine services that were in future time to be paid her; and hence the famous Eleusinian Mysteries were a

direct appointment of the great goddess Demeter herself.

Such was the story of the origin of the mysteries; but how the mysteries came to be Athenian depends on another story, which concerns the union of Eleusis with Athens. Erechtheus warred with the Eleusinians (Pausan. i. 38, 3), who were helped by one Eumolpus, a Thracian, son of Poseidon (Apollod. iii. 14, 4) and founder of the mysteries (Lucian, *Demon.* 34). The difficulties connected with the exact birthplace and genealogical position of Eumolpus (see Roscher, *Lexikon der Mythol.* s. v. *Eumolpus*) we may pass over, remembering that he is, according to this legend, a foreigner (Plut. *De Exsilio*, p. 607, 10). Eleusis was conquered, and to the Athenians fell the political headship, but to the family of Eumolpus and the daughters of the Eleusinian king Celeus was assigned the high-priesthood (*ἱεροφαντία*) of the Eleusinian worship. The other family which held a priesthood in the mysteries, the Kerykes, were said to have been descended from Keryx, the son of Eumolpus; though the family itself considered its ancestors to have been Hermes and Aglauros, daughter of Erechtheus, and so genuine Athenians (Pausan. i. 38, 3).

Mysteries were celebrated in honour of Demeter, Persephoné, and Dionysus in Asia Minor (e. g. at Cyzicus); in Egypt on Lake Mareotis (Strab. xvii. p. 800); in Sicily at Gela and elsewhere (Herod. vii. 153; Diod. Sic. v. 77); in Boeotia at Plataea (Herod. ix. 62, 65, 101); in many parts of Arcadia (Pausan. ii. 14, 1; viii. 15, 1); and in Messenia at Andania (Pausan. iv. 1, 5). But the most splendid and important of all the Eleusinia were those of Attica, which may be regarded as having consisted of two parts: (1) the Lesser Mysteries at Agrae, and (2) the Greater Mysteries at Eleusis.

(1) THE LESSER MYSTERIES AT AGRAE (*τὰ ἐν Ἀγραις*). These were held in the spring at Agrae, a place on the Ilissus, southeast of the Acropolis. There is no doubt that they were held in the month Anthesterion, when there were the first signs of returning vegetation just after field-work began (*C. I. G.* 103, l. 20). The exact date cannot be fixed, but Mommsen's suggestion is most probable, that the chief day was the 20th, the same day of the month as the Greater Mysteries were held on in Boedromion, to which the Lesser Mysteries had many points of similarity, even in matters connected with the calendar — e. g. the same length of the mystery truce (*C. I. G.* 71). Mommsen supposes that the 19th was a day of preparation, and the 20th and 21st the special mystery days. These Lesser Mysteries were considered as a prelude to the Greater (Schol. on Aristoph. *Plut.* 845), being on a much smaller scale; but initiation in the Lesser was generally required before the candidate could present himself for initiation into the Greater (Plat. *Gorg.* 497 C). The mysteries at Agrae consisted probably to a large extent of purifications, for which the water of the Ilissus was much used (Polyaen. v. 17). They were held more especially in honour of Persephoné, called Pherrephatta here, than of Demeter (Schol. on Aristoph. *Plut.* 845). It appears that the carrying off of Persephoné was the most important representation in these mysteries. Again we hear that at Agrae the fate of Dionysus was pourtrayed (*μίμημα τῶν περὶ τὸν Διόνυσον*, Steph. Byzant. s. v. *Ἄγραι*). The death of Dionysus-Zagreus took place on the 13th of Anthesterion, the day on which the festival of the Chytri was held (see DIONYSIA); so perhaps on the ninth day after, the 21st (for funeral rites on the ninth day after death, the *ἔνατα*, see Aesch. *Ctesiph.* § 225), the funeral ceremony may have been held and his violent death related in a drama. A great many, especially strangers, were initiated into these mysteries who did not proceed to initiation into the regular Eleusinia; the legend, too, said it was for the purpose of initiat-



Initiation of Heracles. (Vase from Panticapaeum.)

ing Heracles, who was a stranger and according to the primitive regulations could not be initiated into the Eleusinia, that these Lesser Mysteries were established (Schol. on Aristoph. *Plut.* 845, 1013).

(2) THE GREATER MYSTERIES AT ELEUSIS. Two days are fixed by definite evidence—viz. the 16th Boëdromion for the Ἅλαδε μύσται (Polyaen. iii. 11, 11; *De Glor. Ath.* 349 fin.), and the 20th for the Iacchus day (Plut. *Cam.* 19, *Phoc.* 28). The fixing of other days depends on conjecture, but can be determined with a considerable degree of certainty. A month before the middle of Boëdromion—i. e. the middle of Metageitnion—the σπονδοφόροι used to announce the mystery truce to the neighbouring States (Aesch. *Fals. Leg.* § 133), so as to give the strangers time to make all arrangements necessary for a visit to Athens. During the latter portion of this month the votary who intended to be initiated used to betake himself to some private man who had gone through all the grades of initiation, was examined by him as to his freedom from sin, received instruction as to what purifications and offerings were necessary to gain the favour of the goddesses, and submitted the actual offerings for his inspection and approval. This instructor was the μυσταγωγός. He certified to the Hierophant the fitness of the applicant and introduced him, this proceeding being apparently called σύστασις. Sincere devotees appear to have fasted for nine days (cf. Hom. *Hymn. Dem.* 47), from the 13th to the 21st—i. e. ate nothing during the day, taking whatever food they did take between sunset and sunrise, like the Mahomedans during Ramadan; and votaries generally appear to have abstained from domestic birds, fish, pomegranates, apples, and beans (Porphyr. *Abst.* iv. 16). On the 15th of Boëdromion the formal assemblage (ἀγυρμός, Hesych. s. v.) was held of those citizens and strangers who intended to take part in the mysteries—though this assemblage does not appear to have been absolutely essential, at least in late times (*C. I. G.* 523). At the beginning of the 16th, in the evening (the day is reckoned from sunset to sunset), Chabrias's distribution of wine to the people in honour of his victory at Naxos used to take place (Plut. *Phoc.* 6); and the next morning began the first formal act of the festival—viz. the πρόρρησις or Ἅλαδε μύσται. A proclamation was made by the Archon Basileus (Poll. viii. 90) and by the Hierophant and Daduchus in the Stoa Poecilé (Schol. on Aristoph. *Ran.* 369), for the departure of all strangers and all murderers; and then the order for purification given, "Ye mystae, to the sea!" The "sea" was sometimes the Piraeus (Plut. *Phoc.* 28), though probably only in time of Attica being occupied by enemies; but generally the Ῥειτοί, two salt streams on the Sacred Road, one dedicated to Demeter, the other to Coré, which contained fish that the priests alone were allowed to eat (Pausan. i. 38, 1; Hesych. s. v.). The next day, the 17th, sacrifices (ἱερεῖα) were offered for the safety of the State by the Archon Basileus and the ἐπιμεληταί in the Eleusinium at Athens; and at all these sacrifices the θεωροί of foreign States seem to have taken part (Eurip. *Suppl.* 173). The night of the 18th may have been spent by the very devout in sleeping in the Temple of Aesculapius, southwest of the Acropolis, or in the Iaccheum (Boeckh on *C. I. G.* 481), also called the Temple of Demeter. It was just where the road from the Piraeus entered Athens (Pausan. i. 2, 4). The early morning of that day till about 9 A.M. was devoted to ordinary business, as we find decrees issued bearing that date (Mommsen, pp. 95, 225, 226). After this hour the Epidauria was celebrated in the Temple of Demeter or Iacchus and in the Temple of Aesculapius. It was, as has been seen, a supplementary sacrifice for those who came late, and legend said it was instituted for the sake of Aesculapius, who himself came late for the mysteries. Doubtless, however, the thought really lay in this, that Aesculapius was supposed by his wondrous skill to have raised again Iacchus from the dead, and the festival probably was incorporated in the Eleusinia when the worship of Epidaurus became connected with that of Athens (Herod. v. 82). Meanwhile there were being brought from Eleusis certain religious objects—playthings, it was said, of the child Iacchus—bone (ἀστράγαλος), top (στρόβιλος), ball (σφαῖρα), apples (μῆλα), tambourine (ῥόμβος), looking-glass (ἔσοπτρον), fleece (πόκος), fan (λίκνον), and such like, as is learned from Clement of Alexandria (*Protrept.* p. 15, ed. Potter; cf. Lobeck, *Aglaoph.* 701, 702). Phalli were perhaps also carried among these mystical objects (see PHALLUS); but we must remember that the statue of Iacchus, as we shall see, which was carried in procession to Eleusis on the 19th, was not kept at Eleusis during the year, but at Athens, having been brought back some day shortly after the conclusion of the mysteries; for there was no Iaccheum at Eleusis (Mommsen, p. 253). The Athenian Ephebi met this convoy at the Temple of Echo (evidence from inscriptions in Mommsen, p. 252), and conveyed it to Athens by nightfall. In the early morning of the 19th, there were occasionally decrees passed. In the forenoon the Iacchus procession started from the Eleusinium and proceeded to the Iaccheum, where they got the statue of Iacchus; perhaps then definitely organized the procession in the building assigned for that purpose (Pausan. i. 2, 4); and then passing through the Ceramicus (Schol. on Aristoph. *Ran.* 399) left Athens by the Sacred Gate (Plut. *Sull.* 14), priests and people crowned with myrtle and ivy, the rich ladies till the time of the orator Lycurgus riding in carriages (Schol. on Aristoph. *Plut.* 1014). The statue of Iacchus was probably that of a fair child crowned with myrtle and holding a torch, hence called φωσφόρος ἀστήρ in Aristophanes (*Ran.* 342). There were many ceremonies to be performed as the procession passed along the Sacred Way to Eleusis—ceremonies which had to be given up during the Peloponnesian War, while Attica was invaded by the Peloponnesians (Plut. *Alcib.* 34). One section of the procession repaired to the Cephissus and took baths therein, another to the bath by Anemocritus's statue near the tomb of Scirus the soothsayer, who came from Dodona to Eleusis to assist the Eleusinians in the war against Erechtheus and was slain. The Phytalidae sacrificed to Phytalus in Laciadae, where lay a temple to the Mourning (Ἀχέα) Demeter, and to Coré, with whose worship that of Athené and Poseidon was joined (Pausan. i. 37, 2). At the palace of Crocon, the Crocondae perhaps bound small bands of saffron thread round the right wrist and right foot of each mystes (cf. Phot. s. v. κροκοῦν), which was considered as a protection from the evil eye.

Occasionally during the procession the majority of those who took part in it indulged in flouts and gibes at one another, a proceeding called γεφυρισ-

μός, the origin of which title is unknown, but is generally associated with the bridge over the Cephissus (Strab. ix. 400). Chants in honour of Iacchus were sung constantly during the procession, which swelled louder as when, near midnight, Iacchus arrived at Eleusis amid the blaze of torches (Soph. *Oed. Col.* 1045). That the procession did not arrive till late at night is plain from the splendid chorus in the *Ion* (1076 foll.), which sings of the torches and of the moon and stars dancing in heaven at the sight. The journey from Athens to Eleusis is really only four hours long, but the various ceremonies performed during the course of the procession extended it to three or four times its normal length. On the next morning certain sacrifices were performed, consisting probably in part of swine, to Demeter (Schol. on Aristoph. *Pax*, 374). An inscription in Mommsen, p. 257, orders sacrifices to be made by the ἱεροποιοί to Hermes Enagonius, the Graces, Artemis, and certain heroes, Telesidromus and Triptolemus. It is not known what these sacrifices were at Eleusis; at Andania they were, besides others, a sheep to Persephoné and a sow to Demeter. In later times the Ephebi made supplementary sacrifices of cattle. The bulls were brought unbound to the altar, and the Ephebi struggled with them to hold them as they were being sacrificed.

The 22d and 23d were the μυστηριώτιδες ἡμέραι, and the ceremonies celebrated thereon were παννυχίδες. During the evening of the 22d was probably what was called λαμπάδων ἡμέρα, which consisted of a symbol of search after Coré with torches (Lactant. *Inst.* i. 21), performed principally by and for the less highly initiated, who conducted the search crowned with myrtle, wearing a fawn-skin, and holding a wand, the mystagogues of the several initiates taking part in the search —the whole proceeding being perhaps an interlude in the story of Demeter and Coré, which appears to have been represented in the temple on this night. After it, came with much ceremonial the partaking of the κυκεών, a mixture of mint, barley-meal, and water. This was a cardinal feature in the ceremony, being, if we may so say, a participation in the Eleusinian sacrament. It was in remembrance of Demeter being refreshed after her long wandering and fruitless search. Thereafter followed what was called the παράδοσις τῶν ἱερῶν (Suidas, s. v.): certain relics and amulets were given to the votary to touch or kiss or even taste, the votary repeating, as the priest tendered him the objects with a regular question (Arnob. *Adv. Gentes*, v. 26), a formula (σύνθημα), given by Clement of Alexandria (*Protrept.* p. 18). It appears that some kind of memento of this ceremony was given by the priest to the votaries, which a sincere believer used to keep in a linen cloth (Apul. *Apol.* p. 140). The actual ἱερὰ themselves were kept in a chest (τελέτης ἐγκύμονα μυστίδα κίστην, Nonnus, *Dionys.* ix. 127) bound with purple ribbons, and consisted among others of sesame cakes of particular shapes, pomegranates, salt, ferules, ivy, poppy-seeds, quinces, etc. (Clem. Alex. *Protrept.* p. 19): the uninitiated were not allowed to see these "even from the housetop" (Callim. *Hymn to Ceres*, 4).

Not very different appear to have been the ceremonies of the 23d. There were many wand-bearers but few bacchants, as the superintendents of the mysteries used to say (Plato, *Phaed.* 69 C), and it was for these latter, the more highly initiated mystae of at least a year's standing, generally called ἐπόπται, that the ceremonies of the 23d were held, and they were the highest and greatest. Here, too, was probably a παράδοσις τῶν ἱερῶν, the sacramental words used in receiving which being ἐκ τυμπάνου ἔφαγον, ἐκ κυμβάλου ἔπιον, ἐκερνοφόρησα, ὑπὸ τὸν παστὸν ὑπέδυνον. All this undoubtedly points to the Phrygian worship of Sabazius, which was introduced by the Orphics into the Eleusinian mysteries. On the afternoon of the 23d was held that portion of the feast which was called πλημοχόαι (Athen. x. p. 496) or πλημοχόη (Poll. x. 74), a sacrifice to the dead. The πλημοχόη was a broad-bottomed earthen jar, and two such were used in the ceremony, one filled with wine and the other with water, the contents of the one thrown to the east and of the other to the west, while mystic words (ὕε κύε) were spoken. This sacrifice formed a fitting conclusion to the mysteries in the special sense, the μυστηριώτιδες ἡμέραι. It ended with a χαίρετε to the dead, which conclusion was called προχαιρητήρια (Harpocr. 161, 9).

The next morning, the 24th, occurred perhaps the βαλλητύς, also called τύπται, a sort of sham fight, enjoined, it seems, in the Homeric hymn (267 foll.). There was a similar contest, called λιθοβολία, at the festival of Damia and Auxesia at Troezen (cf. Pausan. ii. 32, 2). On this same morning and afternoon were the ἀγῶνες σταδιακοί. They were called Eleusinia or Demetria, and the prize was some barley grown on the Rarian Plain (Schol. on Pind. *Ol.* ix. 150, 166). There is no reason to suppose that these games were not annual (see Hermann, *Gottesd. Alterth.* § 55, 39). In early times these games probably lasted two days; but in later times, on the 25th, the theatrical representations of the Διονύσου τεχνῖται were held, and we have some inscriptions referring to the sacrifices offered by this guild. As time went on, the 26th and 27th appear to have been devoted to such theatrical exhibitions (Rangabé, 813, 6), held perhaps for the purpose of keeping the visitors in the country. The people do not appear to have returned to Athens in a regular procession, though Lenormant thinks they did, and that the γεφυρισμός and the πλημοχόη were incidents in that return journey. The mystery truce lasted till the middle of Pyanepsion (*C. I. G.* 71).

(3) THE PRIESTS AND PRIESTESSES. (*a*) The most important priest was the *Hierophant* (Ἱεροφάντης). In lists of the Eleusinian priests he is put first (*C. I. G.* 184, 190). He was nominated for life (Pausan. ii. 14, 1) from the Eleusinian family of the Eumolpidae, and was generally an elderly man and bound to a life of strict chastity. There was only one Hierophant at a time, and his name was never mentioned (Lucian, *Lexiph.* 10), though in late inscriptions we find the Roman gentile name but not the praenomen or the cognomen given (*C. I. G.* 187). His principal duty was, clothed in an Oriental style, with a long robe and a turban (στρόφιον), as his name indicates, to show and explain the sacred symbols and figures—perhaps in a kind of chant or recitative, as he was required to have a good voice (cf. Plut. *Alcib.* 22; Epictet. iii. 21, § 16). (*b*) The *Daduchus* (δᾳδοῦχος) or torch-bearer was inferior to the Hierophant, and of the same rank with the Keryx (*C. I. G.* 185, compared with 188). Originally he was descended from the Eleusinian Triptolemus (Xen. *Hell.* vi. 3, 6); but about B.C. 380 this family

died out, and the Lycomidae, the family to which Themistocles belonged, which celebrated a local worship of Demeter at Phlyae full of Orphic doctrines and ceremonies, succeeded to the daduchia (see Boeckh on *C. I. G.* i. p. 441 f.). It is uncertain whether the name of the Daduchus was sacred. His head-dress was Oriental, as we may infer from a Persian soldier mistaking a Daduchus for a king (Plut. *Arist.* 5). His main duty was to hold the torch at the sacrifices, as his name indicates; but he shared with the Hierophant several functions, reciting portions of the ritual, taking part in certain purifications in the *πρόρρησις*, and even in the exhibition of the mysteries (Suid. s. v. *δᾳδουχεῖ*). For these two priests, the Hierophant and the Daduchus, who had to be men of tried sanctity, there was a regular consecration on their entering office. It was the *τέλος τῆς ἐποπτείας*, and was called *ἀνάδεσις καὶ στεμμάτων ἐπίθεσις*, because the sign of it consisted in placing on the head of the new priest the diadem of purple and the wreath of myrtle which they wore permanently. (*c*) The *Keryx* or *Hierokeryx* (Κῆρυξ, Ἱεροκῆρυξ). According to Eleusinian tradition, the Kerykes traced their origin back to Keryx, a younger son of Eumolpus; but they themselves considered their ancestors to be Hermes and one of the daughters of Cecrops—Aglauros according to Pausanias (i. 38, 3), Pandrosos according to Pollux (viii. 103). His duties were chiefly to proclaim silence at the sacrifices (Poll. iv. 91). (*d*) The *Epibomios* (*ὁ ἐπὶ βωμῷ*). In early times he was certainly a priest (*C. I. G.* 71 a, 39); he is generally mentioned in connection with the other three priests, but not always. No family laid especial claim to this priesthood. His name, as well as that of the Keryx, was probably not sacred. The four Eleusinian priests were among those who were maintained in the Prytaneum — were *δεῖσιτοι*, as they were called (*C. I. G.* 183 foll.). (*e*) The *Hierophantis* (Ἱερόφαντις). There was originally only one at a time; she belonged to Demeter (*C. I. G.* 434, 2), and her name was sacred; but a new one was added when Hadrian's wife Sabina was deified as the younger Demeter (ib. 435, 1073). Perhaps at this time or afterwards the priestesses came to be multiplied. (See the Schol. on Soph. *Oed. Col.* 683). They lived a life of perfect chastity during their tenure of office, though they might have been married previously. It is uncertain to what family the original Hierophantis of Demeter belonged; that of the younger belonged to a branch of the Lycomidae. The duties of the Hierophantis corresponded to those of the Hierophant. Pollux (i. 14) appears to call these priestesses *προφάντιδες*, and perhaps they were also called *μέλισσαι* (Hesych. s. v.). (*f*) *Female torch-bearer*, *Δᾳδουχήσασα* (*C. I. G.* 1535). (*g*) *Priestess* (Ἱέρεια). She was not hieronymous, but eponymous. These priestesses belonged to the family of the Phillidae.

Eleusinian Priest. (Vase from Kertch; Gerhard, *Ges. Abh.*, taf. 77.)

Their duties corresponded in all probability with those of the Epibomius. (*h*) The *Spondophori* (Σπονδοφόροι) were sent out to the adjoining country a month before the ceremony to announce the truce for the mysteries (Aesch. *Fals. Leg.* § 133). They belonged to the families of the Eudanemi and Kerykes. (*i*) *Minor offices:* (1) *φαιδρύντης τοῖν θεοῖν* (Inscr. in Mommsen, p. 227), perhaps belonging to the Eleusinium of the city. (2) *ὑδρανός*, whom Hesychius describes as *ἁγνίστης τῶν Ἐλευσινίων*. He probably superintended the *ἁλαδε μύσται*. (3) *ἰακχαγωγός* and *κουροτρόφος*, female nurses attending on the child Iacchus (Poll. i. 35). (4) Perhaps the same may be said of the *δαειρῖτις*, but it is very uncertain. It is known that Persephoné was originally called Daeira in the Eleusinian worship. (5) *ἱεραύλης* (ib. 184, c. 18) was probably the head of the *ὑμνῳδοί* and *ὑμνητρίδες* (Poll. i. 35), a sort of choir. (6) Who the *παναγεῖς* and the *πυροφόροι* were, beyond what can be inferred from their names, cannot be determined. Lenormant says the *παναγεῖς* were intermediate between the ministers and the initiates. Though not strictly a priest, yet as exercising an important function in the mysteries, (*j*) the *mystagogi* (*μυσταγωγοί*) may be mentioned here. They had to be men who had passed through all the grades of initiation. They were probably under the cognizance of the State, in a manner licensed. Prior to presenting himself for initiation, each votary had to place himself under the guidance of one of these mystagogues, and get instruction from him as to the various purifications and ceremonies he was to perform. It was only by the carelessness of mystagogues that unworthy applicants ever got admission to the mysteries. After due examination, if the mystagogue was satisfied, he presented the applicant or returned his name to the Archon Basileus or his assistants. This was called *σύστασις*. If a mystagogue could not say what purificatory sacrifices were required for a special candidate, recourse was had to (*k*) an *Exegetes* (Ἐξηγητής), who appears to have been elected by the people from the Eumolpidae or Kerykes, and whose business it was to decide such difficult cases and generally to give *responsa* on Eleusinian ecclesiastical law. There were many books of the mysteries (cf. Lenormant, *Contemp. Rev.* xxxvii. 871) which were intended to have been strictly kept from the uninitiated, and which appear to have contained not only what ritual was to be performed in various cases, but also, perhaps, the allegorical and symbolical interpretations of some of the myths. Cf. Galen, viii. 181, ed. Kuhn; Lobeck, *Aglaoph.* 194.

The priests of the mysteries, especially the Eumolpidae, appear to have had a special ecclesiastical court (*ἱερὰ γερουσία*) for trying offences of impiety, in connection with the festival, which court they conducted according to unwritten laws of immemorial antiquity (Lys. *in Andoc.* § 10). To prosecute before this court was called *δικάζεσθαι πρὸς Εὐμολπίδας*. Their punishments, according to Caillemer (D. and S., s. v. *Asebeia*), were strictly religious—exclusion from the mysteries, deprivation of title of initiate, and such like. The curse and excommunication were most solemn—priests and priestesses, turning to the west, uttered the words of imprecation and shook their garments ([Lys.] *in Andoc.* § 51). It may be that this court was the only tribunal for cases of what we may call heterodoxy, impiety consisting in the performance

of rites contrary to the traditional one and to that held by the priests; while other kinds of procedure, superadded to the religious investigation and condemnation, were adopted in accordance with ordinary criminal law in cases of impiety, which consisted of disorder and vulgar profanity. These charges were brought before the Senate of Five Hundred sitting in the Eleusinium of the city on the day after the mysteries (Andoc. *De Myst.* § 111). The penalty was death (Thuc. vi. 61 fin.) or banishment (Andoc. § 15), with confiscation of goods (*C. I. A.* i. 277), for profanation of the mysteries. The accuser, if he did not get the fifth part of the votes, suffered a kind of ἀτιμία (Andoc. § 33)—i. e. was deprived of the right to enter the temples and fined the usual 1000 drachmas. Many shrank from themselves bringing the accusation, and used to inform the Archon Basileus of the profanation they had observed, and if he thought it serious he made the accusation officially.

(4) Civil Functionaries connected with the Festival. The chief civil superintendence of the festival was intrusted to the Archon Basileus, who was assisted by four ἐπιμεληταί, elected by the people, two from the people generally and one each from the families of the Eumolpidae and Kerykes (Aristot. *ap.* Harpocr. p. 118). The Archon generally appears to have appointed an assistant (πάρεδρος). The duties of the Archon and his assistant were to sacrifice and pray for the prosperity of the people, both at Athens and Eleusis, and to have general police supervision over the whole solemnity (Lys. *c. Andoc.* § 4). The ἐπιμεληταί had also such duties as looking after the sacrifices, testing the offerings of the votaries, classifying and marshalling the different grades of initiates, managing certain moneys, etc., as may be inferred from the similar duties attaching to the officials of this name at Andania. As to the finances of the festival generally, according to *C. I. G.* 71 a, 29, three ἱεροποιοί had the administration of them.

(5) The Initiates. Originally only Athenians were admitted; legend said that Heracles and the Dioscuri (Plut. *Thes.* 33) had to be adopted prior to initiation; but later all Greek-speaking people who were not murderers were admissible to be initiated (Isocr. *Paneg.* § 42). Barbarians were excluded (Lucian, *Scyth.* 8); but it was not at all necessary to be an Athenian citizen. Women (Aristid. *Eleus.* vol. i. p. 257, Jebb), and even perhaps slaves (Theophilus, *Fr.* i., vol. ii. p. 473, Kock), were admissible. Children were admitted to the first grade only; but among the children brought to Eleusis one was picked out for special initiation, and "to appease the divinity by a more exact performance" of the ceremonies required (Porphyr. *Abst.* iv. 5). The boy or girl had to be an Athenian of high birth (Bekk. *Anecd.* 204), perhaps of the special family of the Lycomidae, Eumolpidae, or the like; and was probably initiated standing on the steps of the altar, while the rest stood afar off. The parents of the child had to make extensive offerings and pay a large fee. Originally admission was free for all initiates; but by virtue of a law passed by the orator Aristogiton, each initiate paid a fee to the public treasury (Lenormant, *Contemp. Review*, xxxviii. p. 123).

The ordinary proceeding was for the initiate to receive his first introduction as a child and afterwards the higher grades as a man. The whole cycle of the mysteries was a *trieteris*, and could be gone through in two years; even the Homeric hymn extends the whole legend beyond a year; and when the Orphic theology blended Iacchus-Zagreus into the story, the regular course of two years came to be adopted. There is a high probability that the first-year votaries at Eleusis viewed a drama representing the usual story of Demeter and Coré, while the second-year votaries were shown the whole legend of Zagreus; and as to the whole course of the actual mysteries, there is a possibility that the following arrangement was that adopted, though it must be remembered that it is little more than conjecture and given for what it is worth:

(*a*) First Spring at Agrae—the votaries mourn for Coré ravished by Hades.

(*b*) First Autumn at Eleusis—mourning with Demeter for the loss of her daughter, and exhibition of the ordinary legend.

(*c*) Second Spring at Agrae—the murder of Zagreus and his heart being given to Coré (who here seems to take the place of Semelé), and conception of Iacchus.

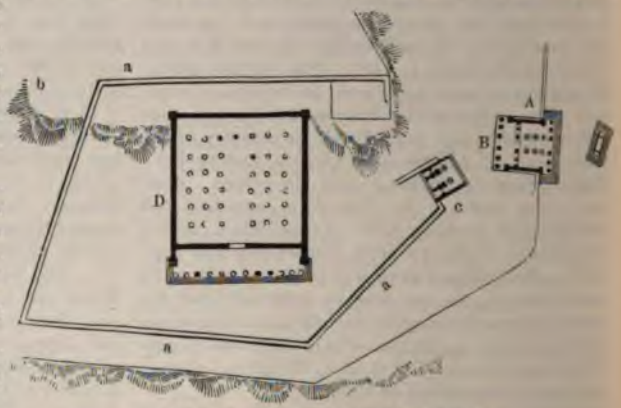
(*d*) Second Autumn at Eleusis—rebirth of Iacchus, who is carried in procession to Demeter at Eleusis, and there the votaries sympathize in the joy of the earth-goddess, who once more has her child and grandchild about her.

That there were different grades of initiates hardly needs proof: the μύσται were those who had received any degree of initiation, the ἐπόπται or ἔφοροι the second-year votaries. Suidas (s. v. ἐπόπται) says so explicitly. (Cf. Harpocr. s. v. ἐπωπτευκότων, and Plut. *Demetr.* 26.) There were mystic ceremonies for both these classes of initiates, one on each of the two days, 22d and 23d. While any one introduced by a mystagogue could get admission to the ceremonies of the first year, the μύησις, the ἐπόπτεια or ἐποψία could only be seen by those who got a ticket from the δᾳδοῦχος. A ticket of that kind has been discovered marked ΔΑΔ and ΕΠΟΨ, with the symbols of an ear of corn and a poppy. What those ceremonies were is the most important and interesting point in our subject, but the seal of silence which was laid on the votaries has not been broken. This secrecy was most strenuously enjoined and most rigorously enforced, as we have seen. The prosecution of Alcibiades for holding a travesty of the mysteries in his own house and Andocides's speech on the subject are well known. Aeschylus is said to have divulged the mysteries in styling Artemis a daughter of Demeter (Herod. ii. 156; Pausan. viii. 37, 6) and in other matters (Aristot. *Nic. Eth.* iii. 1, 17), and to have only barely escaped death. Diagoras of Melos (Diod. xiii. 6) was banished from Athens and a price set on his head for having divulged the mysteries. It was the prevailing belief of antiquity that he who was guilty of divulging the mysteries was sure to bring down divine vengeance on himself and those associated with him (Hor. *Carm.* iii. 2, 26).

(6) The Ceremonies in the Temple. They were performed in the temple of the two goddesses at Eleusis, a building reckoned one of the greatest masterpieces of the Periclean Age. Ictinus superintended the whole. Coroebus built the lower story, with four rows of columns which divided the interior space. On his death Metagenes took up the work and added an upper story, and Xenocles built a cupola roof with an opening (ὄπαιον)

in the middle for the light (Plut. *Pericl.* 13; Vitruv. vii. Pref. §§ 16, 17). The dimensions of the whole building were 223 feet by 179, the measurement of the cella being 175 feet by 179. The temple had no pillars in the façade till the architect Philon, in the time of Demetrius of Phalerum, built a pronaos with twelve pillars. The temple stood inside a large enclosure, which was approached by a propylaeum, there being yet another propylaeum leading to the temple. Inside this enclosure Lenormant has fixed the position of the *ἀγέλαστος πέτρα*, where Demeter was said to have rested in her wanderings, as the rock where the great statue of Demeter Achea, now at Cambridge, stood—i. e. on the axis of the first propylaeum close to a well, which he also identifies as Callichorum. (See the *Πρακτικὰ τῆς Ἀρχαιολογικῆς Ἑταιρίας* for 1883, and M. Blavette in *Bulletin de Correspondance Hellénique*, viii. [1884], pp. 254 foll.). The temple of Ictinus, though built on the site of an older and smaller one, must be distinguished from the most ancient temple which stood more to the north, occupying a platform which overlooked the well Callichorum and the *ἀγέλαστος πέτρα*, exactly on the spot where the Homeric hymn (273) orders it to be built. The great temple of Ictinus was called by the ancients *μυστικὸς σηκός* (Strab. ix. 395), and the inner portion *τελεστήριον* or *ἀνάκτορον* or *μέγαρον* (cf. Lobeck, *Aglaoph.* 59).

The ceremony was doubtless dramatic. "Deo and Coré," says Clement of Alexandria (*Protrept.* p. 12), "have become a mystic drama. Eleusis illustrates by the light of the torches of the Daduchus the carrying off of Coré, the wandering journeys and grief of Deo." The ceremony, then, was dramatic. Aelius Aristides (*Eleus.* i. 256) asks, "Where else do the recitals of the narratives chant forth greater marvels, or does the ceremonial (*τὰ δρώμενα*) involve a greater affrightment (*ἔκπληξιν*), or does the spectacle match more fully what the ear hears?" The drama consisted of *δρώμενα* and *λεγόμενα*, the former being much the more important, for the ancient religious worship addressed itself more to the eye than to the ear. There were hymns and chants (Pausan. ix. 27, 2), speeches and exhortations (*ῥήσεις, παραγγέλματα*), recitals of myths (*μύθων φῆμαι*), and wailings for the loss of Persephoné (Proclus on Plat. *Polit.* p. 384). There were kinds of dancing or rhythmical movements by those performing the ceremony (Lucian, *De Salt.* 15), clashing of cymbals (Vell. i. 4, 1), sudden changes from light to darkness (Dio Chrys. xii. 387), "toilsome wanderings and dangerous passages through the gloom, but the end is not yet, and then before the end all kinds of terror, shivering and quaking, sweating and amazement, when suddenly a wondrous light flashes forth to the worshipper, and pure regions and meadows receive him: there are chants, voices, and dances, solemn words and holy images; and amongst these the votary now perfected is freed at last and is released, he wanders to and fro with a crown on his head, joining in the worship and in the company of pure and holy men; and he sees the uninitiated and unpurified crowd of the living in the thick mire and mist, trampling one another down, and huddled together, abiding ever in evils through fear of death and disbelief in the good things yonder" (Themist. in Stob. *Serm.* cxx. 26). Lucian (*Catapl.* 22) represents a man having entered Hades and got into the dark asking his companion if what was represented at Eleusis was not like this. Claudian's description (*De Rapt. Proserp.* init.) is sufficiently terrible; and amidst that rhetoric Lenormant fancies he can infer that the votaries, waiting anxiously outside the building, saw the glimmer of the lighted interior through the *ὄπαιον*: then was heard the noise of the preparations for the play, the doors were thrown open, and the Daduchus appeared with torches in his hands, and the statue of Demeter was seen in gorgeous vestments and brilliantly lighted up. It is more probable that the whole performance took place inside the temple. But that figures of the gods were introduced is certain, which flitted noiselessly (*ἀψοφητί*, Themist. *Or.* xvi. 224, ed. Dind.) across the stage; but the images were incomplete, not simple but overcharged with strange attributes.



Plan of the Temple Enclosure at Eleusis.

A, outer *peribolos*; a a, inner *peribolos*; B, greater *propylaea*; C, lesser *propylaea*; D, Great Temple of the Mysteries, with portico of Philon (183 ft. × 37½ ft.), and *Telesterion*, or interior of the temple (178 ft. × 170 ft.), with eight rows of seats, partly hewn out of the rock.

they were ever in motion and represented in a dim and murky light. To be more precise, the mystic drama of Demeter and Coré was unfolded to the mystae, the first-year initiates; but the epoptae were shown a representation of what Clement calls "the mysteries of the dragon," which is the story of Zeus uniting himself with Persephoné (called Brimo: cf. *Philosophumena*, viii. p. 115, ed. Miller) in the form of a serpent, and the whole tale of Iacchus-Zagreus was probably told (Clem. Alex. *Protrept.* pp. 13–15; Tatian, *Or. ad Graecos*, 13 [9 ed. Migne]; and Lenormant, p. 426). There was shown to the epoptae a representation, symbolical probably of creation, in which we hear (Euseb. *Praep. Evang.* iii. 12) that the Hierophant used to assume the part of the Creator, the Daduchus that of the sun, the altar-priest that of the moon, and the Hierokeryx that of Hermes. Again, "the last, the most solemn, and the most wonderful act of the *ἐποψία*" was shown—the ear of corn cut in perfect stillness; the blade of corn symbolized, we are told, the great and perfect ray of light issuing from the Inexpressible One, whatever that means, or rather, perhaps, it was the symbol of life, the cutting down being death.

This may lead us to what is to be said in conclusion on the moral and religious import of the mysteries. If we choose to regard them in a cold, un-religious way, we can say that they were a somewhat melodramatic performance, splendid no doubt, full of what Lobeck calls fireworks (*pyrotechnia*), but a mere theatrical display. That there were connections between the mysteries and the theatre (the Hierophants are said to have borrowed costume from the dramas of Aeschylus, Athen. i. p. 22, if the reverse is not rather the case) need not surprise us; and that modern archæologists profess to find in the temple of Eleusis evidences of machinery by which the spectacle was worked (Preller in Pauly, iii. 89; Lenormant, p. 415) is only natural; for there undoubtedly was a spectacle, a religious spectacle. But anything moral or religious may be made ridiculous if one chooses to regard it from the lower plane of the intellect alone, and does not take into account the subjective condition of the moral worker or the religious worshipper. The universal voice of the great names of pagan antiquity, from the Homeric hymn down to the writers of the late Roman Empire, attest to the wonderfully soothing effect the mysteries had on the religious emotions, and what glad hopes they inspired of good fortune in the world to come. *Neque solum*, says Cicero (*De Leg.* ii. 14, 36), *cum laetitia vivendi rationem accepimus, sed etiam cum spe meliore moriendi.* For the object aimed at was rather, not that the initiate should be taught anything that would appeal merely to his intellect, but should be moved and have his higher impulses stirred. "The light of the sun is bright for the initiated alone," sing the chorus of mystae in the *Ranae* (454). Not but that there were many scenes and symbols of a somewhat coarse nature—phallic rites, *ἱεροὶ γάμοι*, such as those represented by the Hierophant and Hierophantis, which portrayed perhaps the unions of Zeus and Demeter, Zeus and Persephoné, and which entered into the higher worship, but which are probably grossly exaggerated by the Christian writers, who did not take into consideration their symbolical meaning. The truths, however, which these and other symbolical performances contained were known only to the Hierophant, and explained by him to those whom he thought fit to bear them. Even the *ἐπόπται* only knew part of the mystic secrets, *γνῶναί τι τῶν ἀπορρήτων* (Sopatros, *Distinct. Quaest.* p. 121). The multitude of worshippers took it all on faith, but, as Mahaffy finely remarks, "even the coarsest features were hallowed and ennobled by the spirit of the celebrants, whose reverence blinded their eyes while it lifted up their hearts."

The Eleusinian Mysteries lasted for more than five centuries after Greece became a Roman province. As late as the time of the emperor Julian they still enjoyed a considerable portion of their primeval sanctity, and were held in the highest esteem by the Neo-Platonic philosophers. The edict of Valentinian and Valens against secret worships did not extend to the Eleusinia, the prefect of Achaea, Pretextatus, having represented that the life of the Greeks would be barren and comfortless without the mysteries. The Hierophant who initiated Maximus and Eunapius in the fourth century was the last Eumolpid. Subsequently Mithraic worship was blended with the Eleusinian; but the mysteries did not finally perish till the destruction of Eleusis by Alaric in his invasion of Greece, A.D. 396.

For further discussion on the mysteries, see CABEIRIA; MYSTERIA; ORPHICA. The principal works to consult on the Eleusinia are: St. Croix, *Récherches sur les Mystères;* Creuzer, *Symbolik*, iv. 33 foll.; Lobeck, *Aglaophamus*, especially pp. 3–228; K. O. Müller, *Kleine Schriften*, ii. 242–311 (a reprint of his article "Eleusinia" in Ersch and Grüber); Petersen in Ersch and Grüber, xxviii. 219 foll., especially 252–269, in the second volume of the article "Griechenland"; id. *Der Geheime Gottesdienst;* Guigniaut, *Mémoires sur les Mystères de Ceres et de Proserpine* in the *Mémoires de l'Académie des Inscr.* xxi.; Preller in Pauly, art. "Eleusinia," and "Griechische Mythologie," i. 643–653; id. *Mythologie* (1873–75); Hermann, *Gottesdienstliche Alterthümer*, §§ 35, 55; Maury, *Religions de la Grèce*, ii. pp. 297–381; Schömann, *Griechische Alterthümer*, ii. 380–402; August Mommsen, *Heortologie der Athener*, 62–75, 222–269; Baumeister, *Denkmäler*, s. vv. "Eleusinia" and "Eleusis"; Lenormant, *Monographie de la Voie Sacrée Éleusinienne* (1864), and "The Eleusinian Mysteries" in the *Contemporary Review*, xxxvii. and xxxviii. (May, July, and September, 1880); and Sauppe, *Die Mysterieninschrift von Andania.*

Eleusis or **Eleusin** (Ἐλευσίς, Ἐλευσίν). (1) An ancient city of Boeotia, which stood, according to tradition, near Copae and the Lake Copaïs, and was, together with another ancient city, named Athenae, inundated by the waters of that lake. Stephanus of Byzantium reports that when Crates drained the waters which had overspread the plains the city of Athenae became visible (s. v. Ἀθῆναι). (2) A city of Attica, equidistant from Megara and the Piraeus, and famed for the celebration of the mysteries of Demeter. According to some writers it derived its name from a hero, whom some affirmed to be the son of Hermes but others of Ogyges (Pausan. i. 38). Its origin is certainly of the highest antiquity, as it appears to have already existed in the time of Cecrops, but we are not informed by whom, or at what period, the worship of Demeter was introduced there. Eusebius places the building of the first temple in the reign of Pandion; but, according to other authors, it is more ancient. Celeus is said to have been king of Eleusis when Demeter first arrived there. See ELEUSINIA.

At one period Eleusis was powerful enough to contend with Athens for the sovereignty of Attica. This was in the time of Eumolpus. The controversy was ended by a treaty, wherein it was stipulated that Eleusis should yield to the control of Athens, but that the sacred rites of Demeter should be celebrated at the former city. Demeter and Triptolemus were both worshipped here with peculiar solemnity, and here also was shown the Rarius Campus, where Demeter was said to have first sown corn (Pausan. i. 38). The temple of Eleusis was burned by the Persian army in the invasion of Attica (Herod. ix. 65), but was rebuilt, under the administration of Pericles, by Ictinus, the architect of the Parthenon (Plut. *Pericles*). This magnificent structure was entirely destroyed by Alaric in the year A.D. 396. Eleusis, though so considerable and important a place, was classed among the Attic demes and belonged to the tribe Hippothoöntis. The colossal statue of the Eleusinian Demeter, the work of Phidias, after having

suffered many mutilations, was taken to England by Dr. Clarke and Mr. Cripps in 1801, and now stands in the vestibule of the University Library at Cambridge. The temple itself was cleared by Sir William Gell, and important excavations have been made by the Greek Archaeological Society since 1887.

Eleutheria (*τὰ ἐλευθέρια*). The feast of liberty; a festival which the Greeks, after the battle of Plataea (B.C. 479), instituted in honour of Zeus Eleutherius (the deliverer). It was intended not merely to be a token of their gratitude to the god, but also as a bond of union among themselves; for, in an assembly of all the Greeks, Aristides carried a decree that delegates from all the Greek States should assemble every year at Plataea for the celebration of the Eleutheria. The town itself was at the same time declared sacred and inviolable, as long as its citizens offered the annual sacrifices which were then instituted on behalf of Greece. Every fifth year these solemnities were celebrated with contests (*ἀγὼν τῶν Ἐλευθερίων*) in which the victors were rewarded with chaplets. The annual solemnity at Plataea, which continued to be observed down to the time of Plutarch (*Arist.* 19 and 21), was as follows: On the sixteenth of the month of Maemacterion, a procession, led by a trumpeter, who blew the signal for battle, marched at daybreak through the middle of the town. It was followed by wagons loaded with myrtle-boughs and chaplets, by a black bull, and by free youths who carried the vessels containing the libations for the dead. No slave was permitted to minister on this occasion. At the end of this procession followed the archon of Plataea, who was not allowed at any other time during his office to touch a weapon or to wear any other but white garments, now wearing a purple tunic and with a sword in his hand, and also bearing an urn, kept for this solemnity in the public archives (*γραμματοφυλάκιον*). When the procession came to the place where the Greeks who had fallen at Plataea were buried, the archon first washed and anointed the tombstones, and then led the bull to a pyre and sacrificed it, praying to Zeus and Hermes Chthonius, and inviting the brave men who had fallen in the defence of their country to take part in the banquet prepared for them. See Thuc. iii. 58.

Eleutheria was also the name of a festival celebrated in Samos, in honour of Eros.

Eleutherius (*Ἐλευθέριος*). "The Deliverer." An epithet applied to Zeus. See ELEUTHERIA.

Eleutherna (*Ἐλευθέρνα*). An important city of Crete on the northwestern slope of Mount Ida, and traditionally founded by the Curetes. Dio Cassius (xxxvi. 1) tells a story of how a breach was made in its towers by the use of vinegar, at the time when the city was taken by Q. Metellus Creticus. In sixteenth century MSS. the ancient ruins of the place are spoken of as enormous, but of them few vestiges now remain.

Eleuthĕro-Cilĭces. A name given to those of the Cilicians who had fled to the mountains when the Greek settlers established themselves in that country. The appellation, which means "Free Cilicians," has reference to their independent mode of life. The Greeks, however, connected a fable with this. According to them, when Myrina, queen of the Amazons, was extending her conquests over Asia Minor, the Cilicians were the only people that voluntarily surrendered to her, and hence they were allowed to retain their freedom (Diod. Sic. iii. 55). Cicero came in contact with them during his government in Cilicia and partially brought them under the Roman sway, but they soon after became as free and independent as ever (*Ad Fam.* xv. 4; *Ad Att.* v. 20).

Eleuthĕro-Lacōnes. A title conferred by Augustus on a considerable part of the Laconian nation, consisting of several maritime towns, for the zeal which the inhabitants had early testified in favour of the Romans. Enfranchisement and other privileges accompanied the title (Pausan. iii. 21).

Eleutheropŏlis (*Ἐλευθερόπολις*). A city of Palestine, sixteen Roman miles northeast from Ascalon, and twenty miles southwest from Jerusalem. Its earlier name was Bethogabris (*Βαιτογαβρά*). In the days of Eusebius and Jerome, however, it was an important and flourishing city. In modern Latin, Eleutheropolis is the name given to Freistadtl in Hungary, and to Freibourg and Freiburg.

Eleuthĕrus (*Ἐλεύθερος*). A river forming the boundary between Syria and Phœnicia.

Eleutho (*Ἐλεύθω*). A surname of Ilithyia, from her *coming* (*ἐλθεῖν*), when invoked, to the aid of women in labour (Pind. *Ol.* vi. 72).

Eleven, THE. See HENDEKA.

Elgin Marbles. A collection of ancient sculptures brought from Greece to England by the Earl of Elgin, in 1812, while he was British ambassador to the Porte. On the strength of a firman from the Sultan authorizing Lord Elgin to examine, measure, and remove certain stones and inscriptions from the Athenian acropolis, his agents took possession of these marbles, which are said to have cost the ambassador nearly £75,000. In 1816, they were acquired by the British Museum for £35,000, and are now the property of the British nation, though a bitter controversy has from that time to this been waged sporadically, both as to the artistic value of the statues and as to the propriety of their removal from Greece. The chief marbles formed a part of the Parthenon, and were probably designed by Phidias and executed under his direction. They are mainly statues from the pediments and metopes, together with a large portion of the frieze of the *cella*. In addition, there are also figures from the Erechtheum and from the Temple of Niké Apteros. See Ellis, *Elgin Marbles* (London, 1847); Newton, in the *Contents of the British Museum, Elgin Room* (London, 1881–82); Michaelis, *Ancient Marbles in Great Britain* (Eng. trans. by Fennell, Cambridge, 1882); and the article ATHENAE. On the Phidian theory of their origin, see an article by W. W. Story in *Blackwood's Magazine* for December, 1873.

Eliăci (*Ἠλειακοί*). A name given to the school of philosophy established by Phaedo of Elis (Diog. Laërt. ii. 106). It was instituted after the Socratic model by Phaedo of Elis, and was continued by Plistanus, an Elian, and afterwards by Menedemus of Eretria.

Elicius. A surname of Iupiter at Rome, because he was invoked to send down lightning (Ovid, *Fast.* iii. 328; and cf. Livy, i. 20).

Elimberrum or **Climberrum.** A town of the Ausci in Aquitania (Mela, iii. 2).

Elimēa (*Ἐλίμεια*) or **Elimiōtis** (*Ἐλιμιῶτις*). A

district of Macedonia, on the frontiers of Epirus and Thessaly, originally belonging to Illyria. Its inhabitants, the Elimaei, were Epirots (Arrian, *Anab.* i. 7, § 5).

Elis (Ἦλις; Doric, Ἆλις). A district of the Peloponnesus, lying west of Arcadia. At the period of the Peloponnesian War the name of Elis was applied to the whole of that northwestern portion of the peninsula situated between the rivers Larissus and Neda which served to separate it from Achaea and Messenia. But in earlier times this tract of country was divided into several districts or principalities, each occupied by a separate clan or people, of whom the Caucones were probably the most ancient, so that Strabo affirms that, according to some authors, the whole of Elis once bore the name of Cauconia. Before the siege of Troy, the Epei, an Elean tribe, are said to have been greatly reduced by their wars with Heracles, who conquered Augeas their king, and the Pylians commanded by Nestor. They subsequently, however, acquired a great accession of strength by the influx of a large colony from Aetolia, under the conduct of Oxylus, and their numbers were further increased by a considerable detachment of the Dorians and Heraclidae. Iphitus, descended from Oxylus, and a contemporary of Lycurgus, re-established the Olympic Games, which, though instituted, as it was said, by Heracles, had been interrupted for several years (Pausan. v. 4). The Pisatae, having remained masters of Olympia from the first celebration of the festival, long disputed its possession with the Eleans, but they were finally conquered, when the temple and the presidency of the games fell into the hands of their rivals. The preponderance obtained by the latter is chiefly attributable to the assistance they derived from Sparta, in return for the aid afforded to that State in the Messenian War. From this period we may date the ascendency of Elis over all the other surrounding districts hitherto independent. It now comprised not only the country of the Epei and Caucones, which might be termed Elis Proper, but the territories of Pisa and Olympia, forming the ancient kingdom of Pelops, and the whole of Triphylia.

The troops of Elis were present in all the engagements fought against the Persians, and in the Peloponnesian War zealously adhered to the Spartan confederacy, until the conclusion of the treaty after the battle of Amphipolis, when an open rupture took place between this people and the Lacedaemonians, in consequence of protection and countenance afforded by the latter to the inhabitants of Lepraeum, who had revolted from them (Thuc. v. 31). Such was the resentment of the Eleans on this occasion that they imposed a heavy fine on the Lacedaemonians, and prohibited their taking part in the Olympic Games. They also made war upon Sparta, in conjunction with the Mantineans, Argives, and Athenians; and it was not till after the unsuccessful battle of Mantinea that this confederacy was dissolved (Thuc. v. 81). The Lacedaemonians, on the other hand, avenged those injuries by frequent incursions into the territory of Elis, the fertility of which presented an alluring prospect of booty to an invading army. They were beaten, however, at Olympia under the command of Agis (Pausan. v. 4); and again repulsed before the city of Elis, whither they had advanced under Pausanias (Diod. Sic. xiv. 17). At length the Eleans, wearied with the continual incursions to which their country was exposed, since it furnished entire subsistence to the army of the enemy, gladly sued for peace. Not long after, however, we find them again in arms, together with the Boeotians and Argives, against Sparta (Xen. *Hist. Gr.* vii. 2). At the battle of Mantinea they once more fought under the Spartan banners, jealousy of the rising ascendency obtained by the Thebans having led them to abandon their interests (id. vii. 5, 1). Pausanias writes that when Philip acquired the dominion of Greece the Eleans, who had suffered much from civil dissensions, joined the Macedonian alliance, but refused to fight against the Athenians and Thebans at Chaeronea, and on the death of Alexander they united their arms with those of the other confederates, who carried on the war of Lamia against Antipater and the other commanders of the Macedonian forces. Some years after, Aristotimus, son of Damaretus, through the assistance of Antigonus Gonatas, usurped the sovereignty of Elis; but a conspiracy having been formed against him he was slain at the altar of Zeus Soter, whither he had fled for refuge (Pausan. v. 4, 5). During the Social War the Eleans were the firmest allies of the Aetolians in the Peloponnesus; and though they were on more than one occasion basely deserted by that people, and sustained heavy losses in the field as well as from

Coins of Elis with Effigies of Zeus.

the devastation of their territory and the capture of their towns, they could not be induced to desert their cause and join the Achaean League. These events, described by Polybius, are the last in which the Eleans are mentioned as an independent people; for, though they do not appear to have taken any part in the Achaean War, they were included with the rest of the Peloponnesus in the general decree by which the whole of Greece was annexed to the Roman Empire. Elis was by far the most fertile and populous district of the Peloponnesus, and its inhabitants are described as fond of agriculture and rural pursuits (Polyb. iv. 73).

Elis was divided into three districts—Elis Proper, or "Hollow Elis" (ἡ Κοίλη Ἦλις), Pisatis, and Triphylia. The first of these occupied the northern section of the country and has already been alluded to; the second, or Pisatis, was that part of the Elean territory through which flowed the Alpheus after its junction with the Erymanthus. It derived its name from the city of Pisa; the third, or Triphylia, formed the southern division.

(2) The capital of Elis, situated on the Peneus, at the distance of 120 stadia from the sea. It was, like many other towns of Greece, at first composed of several detached villages, which, being united after the Persian War, formed one considerable city. It always, however, remained without walls, as it was deemed sacred and under the immediate protection of the god whose festival was there solemnized. Hence, in early times, according to Ephorus, those troops which were obliged to traverse this country delivered up their arms on entering it and received them again upon quitting the frontier. But this primitive state of things was not of long duration, for we subsequently find the Elean territory as little respected as any other Grecian State by the powers at war with that republic. Still the peace and tranquillity thus enjoyed for a time by the Eleans, together with the vast concourse of persons attracted by the Olympic Games, greatly contributed to the prosperity and opulence of their city. See OLYMPIA.

Eliso. See ALISO.

Elissa. See DIDO.

Ellopia (Ἐλλοπία). (1) A district in the north of Euboea, near the promontory Cenaeum, with a town of the same name. The whole island of Euboea is sometimes called Ellopia. (2) An ancient name of the district about Dodona in Epirus.

Ellotia or **Hellotia** (τὰ ἑλλώτια or ἑλλώτια). A festival with a torch-race celebrated at Corinth in honour of Athené as a goddess of fire (Athen. xv. p. 678 a, b).

A festival of the same name was celebrated in Crete in honour of Europa. The ἑλλωτίς, from which the festival derived its name, was, according to Seleucus (*ap.* Athen. l. c.), a myrtle garland twenty cubits in circumference, which was carried about in the procession at the festival of the Ellotia.

Ellychnium (ἐλλύχνιον). See LUCERNA.

Elmsley, PETER. An English classical scholar, born in 1773. He was educated at Westminster School and at Merton College, Oxford, receiving his Bachelor's degree in 1794. He took orders in 1798, but inheriting a fortune from an uncle, he decided to devote himself to literary studies and to Greek literature in particular. During a prolonged residence in Edinburgh he contributed many papers on classical topics to the *Edinburgh Review*. In 1816 he visited Italy in search of classical MSS., and spent the winter of 1818 in researches at the Laurentian Library at Florence. In the following year he did good work in deciphering some of the papyri found in Herculaneum, assisting Sir Humphry Davy. In 1823 he was made Principal of St. Alban's Hall and Camden Professor of Ancient History in the University of Oxford. He died at Oxford, March 8th, 1825.

Elmsley is best known by his critical editions of the *Alcestis*, *Andromeda*, *Bacchae*, *Electra*, *Heraclidae*, and *Medea* of Euripides; of the *Oedipus Tyrannus* and *Oedipus Coloneus* of Sophocles; and of the *Acharnians* of Aristophanes (1809). He also edited Thucydides. See *Elmsleiana Critica* (1833).

Elogium. An inscription on tombs, doors, images of ancestors, votive tablets, etc. Many of these elogia (ἐλεγεῖα) are preserved to us from the pedestals of the statues with which Augustus adorned the colonnades of the temple of Mars in the Forum (Hor. *Carm.* iv. 8, 13) and from the *hermae* in libraries. They are of some historical value, though not always representing original sources of information. For specimens, see the *Corp. Inscript. Lat.* i. pp. 277, 281, and Wilmanns pp. 622 foll.; also the *Poetae Lat. Minores* (ed. Bährens), v. 396. For the etymology of the word *elogium* see Curtius's *Kleine Schriften*, ii. 230 (Leipzig, 1880); and for discussion, Hildesheimer, *De Libro de Viris Illustribus Urbis Romae* (Berlin, 1880).

Elōné (Ἠλώνη). A town of the Perrhaebi, in Thessaly, afterwards called Limoné.

Elpēnor (Ἐλπήνωρ). One of the companions of Odysseus, who were metamorphosed by Circé into swine and afterwards back into men. Intoxicated with wine, Elpenor one day, while asleep on Circé's roof, fell and broke his neck (*Od.* x. 552).

Elpinicé (Ἐλπινίκη). A daughter of Miltiades, married to Callias (Plut. *Per.* 10). See CIMON.

Elusātes. A people in Aquitania in the interior of the country (Caes. *B. G.* iii. 27). Their chief town was Elusa, now Euse.

Elymaei. See ELYMAÏS.

Elymāïs (Ἐλυμαΐς). A district of Susiana, which derived its name from the Elymaei or Elymi, a warlike and predatory people (Ptol. vi. 3, § 3). They were also found in the mountains of Great Media, and were probably among the most ancient inhabitants of the country north of the head of the Persian Gulf. In the Old Testament, Susiana is called Elam.

Elymi. See ELYMUS.

Elŭmus (Ἔλυμος). A natural son of Anchises and brother of Eryx; one of the Trojans who fled from Troy to Sicily. With the aid of Aeneas they built the towns of Aegesta and Elymé. The Trojans who settled in that part of Sicily called themselves Elymi, after Elymus.

Elysii Campi (ELYSIUM, Ἠλύσιον πέδιον). The abode of the blessed in another world, where they enjoyed all manner of the purest pleasures. In the Homeric mythology the Elysian Fields lay on the western margin of the earth, by the stream of Oceanus, and to them the mortal relatives of the king of the gods were transported, without tasting

of death, to enjoy an immortality of bliss (*Od.* iv. 563 foll.). In the time of Hesiod, the Elysian Plains had become the Isles of the Blessed (*μακάρων νῆσοι*) in the Western Ocean (*Op. et D.* 171). Pindar, who has left a glowing description of Elysium, appears to reduce the number of these happy islands to one (*Ol.* ii. 129). At a later day a change of religious ideas ensued, brought about by the increase of geographical knowledge, and Elysium was moved down to the lower world as the place of reward for the good. The Vergilian conception respecting Elysium made it a region blessed with perpetual spring, clothed with continual verdure, beautiful with flowers, shaded by pleasant groves, and refreshed by never-failing fountains. Here the righteous lived in perfect felicity, communing with each other, bathed in a flood of light proceeding from their own sun, and with the sky at eve lighted up by their own constellations. *solemque suum, sua sidera norunt* (Verg. *Aen.* vi. 541). Their employments below resembled those on earth, and whatever had greatly engaged their attention in the upper world continued to be a source of innocent enjoyment in the world below (Verg. *Aen.* vi. 653). See HADES.

Elysium. See ELYSII CAMPI.

Emancipatio. The formal liberation of a son from the control (*manus*) of his father. If the son were sold three times over all the rights of his father came to an end. If then a father wished to make a son his own master (*sui iuris*), he made him over three times by *mancipatio* or a fictitious sale to a third person. The third person emancipated him the first and second time, so that he came again into the control of his father. After purchasing him a third time he either emancipated him himself, and thus became his *patronus*, or he sold him back to the father, to whom he now stood, not in the relation of a son, but *in mancipio*, so that the father could liberate him without more ado. In this case the father remained *patronus* of the son. The emancipated son did not, as in the case of adoption (see ADOPTIO), pass into the *patria potestas* of another, and therefore retained his father's family name; but he lost his right to inherit in default of a will. See MANUS.

Emansor. A soldier who exceeds his furlough.

Emathia (Ἡμαθία). A district of Macedonia, between the Haliacmon and the Axius. The poets frequently give the name of Emathia to the whole of Macedonia, and sometimes even to the neighbouring Thessaly.

Emathĭdes (Ἡμαθίδες). The nine daughters of Pierus, king of Emathia. See PIERIDES.

Emathion (Ἡμαθίων). Son of Eos and Tithonus, brother of Memnon, from whom he seized the government of the Ethiopians. He was slain by Heracles when travelling in search of the golden apples of the Hesperides. See Hes. *Theog.* 985.

Embas (ἐμβάς). This is sometimes used as a generic term for a closed boot, so called because one's foot "got into" (ἐμβαίνειν) it, and it was not merely fastened to the foot like a sandal. But at Athens ἐμβάς had a special signification; it was a cheap sort of boot first manufactured in Thrace, and in kind like low κόθορνοι (Poll. vii. 85), closed-in boots with rectangular soles, often wooden. These ἐμβάδες were worn by men (Aristoph. *Eccl.* 47) and by the poorer classes (id. *Vesp.* 1157).

Embatēa (ἐμβατεία). In Attic law this word (like the corresponding English one, *entry*) was used to denote a formal taking possession of real property. Thus, when a son entered upon the land left him by his father, he was said ἐμβατεύειν, or βαδίζειν εἰς τὰ πατρῷα, and thereupon he became *seised*, or possessed of his inheritance. If any one disturbed him in the enjoyment of this property, with an intention to dispute the title, he might maintain an action of ejectment, ἐξούλης δίκη. Before entry he could not maintain such action. Ἐξούλη is from ἐξίλλειν, an old word signifying to eject. The supposed ejectment, for which the action was brought, was a mere formality. The defendant, after the plaintiff's entry, came and turned him off, ἐξῆγεν ἐκ τῆς γῆς. This proceeding (called ἐξαγωγή) took place quietly and in the presence of witnesses; the defendant then became a wrong-doer, and the plaintiff was in a condition to try the right. See EXOULES DIKÉ.

Emblēma (ἔμβλημα), **Emblemăta.** (1) Emblemata were metal ornaments, such as masks, busts, medallions, figures of men and animals, wrought in relief and artificially attached by soldering or riveting to the interior or exterior of metal bowls, vases, cups, etc. (Cic. *in Verr.* iv. 22). Such ornaments were sometimes made of gold and silver, and had an artistic and pecuniary value even when detached from the objects to which they belonged. Thus, the plunderer Verres took especial care to wrench off emblemata from vases and cups. Emblemata must be distinguished from metal ornaments in relief (such as those produced in repoussé), which formed an integral part of the vase itself: the essence of the emblema was that it could be detached, if necessary, from the vase which it ornamented. Many of the metal masks, figures, dishes, etc., in modern museums are doubtless emblemata which have been broken off from vases.

Crustae were metal vase-ornaments similar to emblemata. The *crustae* were made by artisans called *crustarii*.

(2) The word *emblema* is also used to signify inlaid work (Cic. *Brut.* 79). This usage is, however, rare; and as a general rule when the words *emblema*, *emblemata* occur in the ancient authors and in modern archæological treatises, the metal ornaments described above are designated. See CAELATURA.

Embollĭma (Ἐμβόλιμα). A city of the Paropamisadae in Northern India, near the fortress of Aornos (Q. Curt. viii. 12, § 1).

Embolĭum (ἐμβόλιον). An interlude recited or sang between the acts of a play by an actress, hence styled *emboliaria* (Plin. *H. N.* vii. 49).

Embŏlum (ἔμβολον). The beak of a ship. See NAVIS; ROSTRUM.

Emerĭta Augusta. A town of Lusitania, below Norba Caesarea, on the northern bank of the Anas (Guadiana). It is now Merida.

Emerĭti. Roman soldiers who were discharged from military duty (Val. Max. vi. 1, 10; Ovid, *Trist.* iv. 8, 21), having served the full time required by law — viz., twenty years for the legionaries and sixteen for the praetorians (Tac. *Ann.* i. 78; Dio. Cass. lv. 23).

Emēsa or **Emissa** (Ἔμισσα). A city of Syria on the east bank of the Orontes, the native city of Iulia Domna, Elagabalus (q. v.), and of Alexan-

der Severus. It was the scene of the decisive battle between Aurelian and Zenobia (A.D. 273).

Emetics. See DIAETETICA.

Emissarium (ὑπόνομος). The name given to an artificial channel by which an outlet is formed to carry off any stagnant body of water (Cic. *Ad Fam.* xvi. 18). In Greece, in the early times of the Minyae of Orchomenus, we find the natural channels (*katavóthra*, as they are now called) which carry off the waters of the Boeotian Cephissus through Lake Copais to the sea supplemented by two artificial emissaria or tunnels. The longer of the two, connecting the lake with the lower course of the Cephissus, is nearly four miles in length, according to Forchhammer, and with about twenty perpendicular shafts sunk into it, some of which are from 100 to 150 feet in depth. The second tunnel, much shorter, unites the lakes Copaïs and Hylica, running under the Acraephian Plain at no great depth, and is likewise provided with shafts. Both tunnels and shafts are now choked up, but can still be traced. The natural *katavóthra* being insufficient to carry off the waters of the Cephissus, much of what was once fertile alluvial land is now turned to a swamp and awaits the efforts of modern enterprise. An abortive attempt to clear out these tunnels was made by an engineer named Crates under the orders of Alexander the Great (Strab. ix. p. 407), and it was announced in 1888 that the reclamation of Lake Copaïs was again to be attempted.

Herodotus describes with marked interest the tunnel of Eupalinus at Samos, by which a supply of fresh water was introduced into the city, and gives it the first place among the "three greatest works of the Greeks," the others being the mole in the harbour of Samos and the Heraeum or temple of Heré (iii. 60). These works unquestionably date from the tyranny of Polycrates, the most flourishing period of Samos, which ended about B.C. 522.

In Italy the Etruscans were the first great masters in the art of tunnelling, and the Romans learned it from them. The Cloaca Maxima itself is quite as much an emissary as a sewer, draining the Forum and the Velabrum, which previously were swamps. (See CLOACA.) But the greatest Roman emissarium is that of Lake Fucinus. Iulius Caesar is said to have first conceived the idea of this stupendous undertaking (Suet. *Iul.* 44), which was carried into effect by the emperor Claudius (Tac. *Ann.* xii. 57). The length of the emissary, which lies nearly in a direct line from the lake to the river Liris (Garigliano), is 15,600 English feet, or three miles all but 80 yards. The number of workmen employed was 30,000, and the time occupied in the work eleven years (Suet. *Claud.* 20). For more than a mile the tunnel is carried under a mountain, of which the highest part is 1000 feet above the level of the lake, and through a stratum of rocky formation so hard that every inch required to be worked by the chisel. The remaining portion runs through a softer soil, not much below the level of the earth, and is vaulted with brick. Perpendicular shafts (*putei*) are sunk at various distances into the tunnel, and a number of lateral openings (*cuniculi*), some of which separate themselves into two branches, one above the other, are likewise directed into it, the lowest at an elevation of five feet from the bottom. Through these the materials excavated were carried out. The immediate mouth of the tunnel was at some distance from the margin of the lake. The upper end of the tunnel itself consists of a splendid archway of the Doric order, nineteen feet high and nine wide, formed out of large blocks of stone, resembling in construction the works of the Claudian aqueduct. The mouth through which the waters discharged themselves into the Liris was more simple and is represented in the preceding illustration.

Emissarium.

The modern work of Prince Torlonia (1862-75) is an extension and enlargement of the tunnel of Claudius.

Emmelīa (ἐμμέλεια). The serious and majestic dance of the chorus in the Greek tragedy. See CHORUS; TRAGOEDIA.

Emmenĭdae (Ἐμμενίδαι). A noble family of Agrigentum claiming descent from Polynices (q. v.). Of this family was Aenesidamus, whose sons, Theron and Xenocrates, are celebrated by Pindar as victors in the games.

Emmēnoi Dikai (ἔμμηνοι δίκαι). A name given in Attic law to those suits that were not allowed to be pending for more than a month. Most of these were suits respecting commerce or mines, in which delay would be especially injurious.

Emōdi Montes (τὰ Ἡμωδὰ ὄρη). Part of a chain of mountains in Asia. That part of the chain which Alexander crossed in order to invade Bactriana was called Paropamisus; the more easterly continuation of the range was termed Emodi Montes; and its still farther continuation, even to the Eastern Ocean, was styled Imaïs. See IMAŬS.

Empedŏcles (Ἐμπεδοκλῆς). A native of Agrigentum in Sicily, who flourished about B.C. 450. He was distinguished not only as a philosopher, but also for his knowledge of natural history and medicine, and as a poet and statesman. After the death of his father Meto, who was a wealthy citizen of Agrigentum, he acquired great weight among his fellow-citizens by espousing the popular party and favouring democratic measures.

His consequence in the State became at length so great that he ventured to assume several of the distinctions of royalty, particularly a purple robe, a golden girdle, a Delphic crown, and a train of attendants. The skill which he possessed in medicine and natural philosophy enabled him to perform many wonders, which he passed upon the superstitious and credulous multitude for miracles. He pretended to drive away noxious winds from his country and thereby put a stop to epidemic diseases. He is said to have checked, by the power of music, the madness of a young man who was threatening his enemy with instant death; to have restored a woman to life who had lain breathless thirty days; and to have done many other things, equally astonishing, after the manner of Pythagoras. On account of all this he was an object of universal admiration. Besides medical skill Empedocles possessed poetical talents. The fragments of his verses are scattered throughout the ancient writers; and Fabricius is of opinion that he was the real author of those ancient fragments which bear the name of the "Golden Verses of Pythagoras," and may be found printed at the end of Göttling's edition of Hesiod. His principal works were a didactic poem on Nature (Περὶ Φύσεως), and another entitled Καθαρμοί, which seems to have recommended virtuous conduct as a means of averting disease. Gorgias of Leontini, the well-known orator, known as "the Nihilist," was his pupil, whence it may seem reasonable to infer that Empedocles was no inconsiderable master of the art of eloquence. According to the common account he threw himself into the burning crater of Aetna, in order that the manner of his death might not be known, and that he might afterwards pass for a god; but the secret was discovered by means of one of his brazen sandals, which was thrown out from the mountain in a subsequent eruption of the volcano. This story is rejected, however, as fictitious by Strabo and other writers. According to Aristotle he died at sixty years of age.

His views in philosophy are variously given. By some he is called a Pythagorean, in consequence of a resemblance of doctrine in a few unessential points. But the principles of his theory evidently show that he belongs to the Eleatic School. Empedocles taught that originally All was one, a God eternal and at rest; a sphere and a mixture (σφαῖρος, μίγμα), without a vacuum, in which the elements of things were held together in undistinguishable confusion by love (φιλία), the primal force which unites the like to like. In a portion of this whole, however, or, as he expresses it, in the members of the Deity, strife (νεῖκος), the force which binds like to unlike, prevailed, and gave the elements a tendency to separate themselves, whereby the first became perceptible as such, although the separation was not so complete but that each contained portions of the others. Hence arose the multiplicity of things. By the vivifying counteraction of love, organic life was produced, not, however, so perfect and so full of design as it now appears; but, at first, single limbs, then irregular combinations, till ultimately they received their present adjustments and perfection. But, as the forces of love and hate are constantly acting upon each other for generation or destruction, the present condition of things cannot persist forever, and the world which, properly, is not the All, but only the ordered part of it, will again be reduced to a chaotic unity, out of which a new system will be formed, and so on forever. There is no real destruction of anything, but only a change of combinations.

Of the elements (which he seems to have been the first to describe as four distinct species of matter), fire, as the rarest and most powerful, he held to be the chief, and, consequently, the soul of all sentient and intellectual beings which issue from the central fire, or soul of the world. The soul migrates through animal and vegetable bodies in atonement for some guilt committed in its unembodied state when it is a daemon, of which he supposed that an infinite number existed. The seat of a daemon, when in a human body, is the blood. Closely connected with this view of the objects of knowledge was his theory of human knowledge. In the impure separation of the elements it is only the predominant one that the senses can apprehend; and, consequently, though man can know all the elements of the whole singly, he is unable to see them in their perfect unity, wherein consists their truth. Empedocles therefore rejects the testimony of the senses, and maintains that pure intellect alone can arrive at a knowledge of the truth. This is the attribute of the Deity, for man cannot overlook the work of love in all its extent; and the true unity is open only to itself. Hence he was led to distinguish between the world as presented to our senses (κόσμος αἰσθητός) and its type, the intellectual world (κόσμος νοητός). Lucretius, who praises Empedocles highly even while criticising his philosophy, appears to have taken him as a model. (Cf. Lucret. i. 716 foll.) The fragments of Empedocles have been published, with a commentary, by Sturz (1805); by Peyron (1810); Karsten (1838); Stein (1852); and Bergk (2d ed. Leipzig, 1866). Good monographs are those by Lommatsch (1830); Reynaud (1848); Hollenberg, *Empedoclea* (Berlin, 1853); Gladisch, *Empedocles und die Aegypter* (Leipzig, 1858); and Winnefeld, *Die Philosophie des Empedocles* (Rastatt, 1862).

Emperor. See IMPERATOR.

Emphrūri (ἔμφρουροι). From φρουρά, the name given to the body of Spartan citizens and Perioeci during the period in which they were liable to military service (Xen. *Rep. Lac.* 5, § 7). This period lasted to the fortieth year from manhood (ἀφ' ἥβης) —that is to say, to the sixtieth year from birth; and during this time a man could not go out of the country without permission from the authorities.

The only exemption was for the father of three sons, who became ἄφρουρος (Aelian, *V. H.* vi. 6). The word φρουρά, as Schömann observes, is characteristic of Spartan modes of thought; all Laconia was a camp, the Spartiatae a garrison.

Emphyteusis (ἐμφύτευσις, lit. "an implanting"). A perpetual and "real" right in agricultural land which belongs to another person, entitling the *emphyteuta* to cultivate it practically as though it were his own, on condition of paying a fixed rent (*pensio, canon*) to the *dominus*, or owner, somewhat after the nature of the English "fee-farm" rent ("feodifirma," *Magna Carta*, c. 37).

The origin of emphyteusis is traceable to the *agri vectigales*, first distinctly mentioned about the time of Hadrian—large tracts of grazing land in

Italy, belonging to the State, religious corporations (e. g. the Vestal Virgins), or the smaller *civitates* and *municipia*, but held and enjoyed by private persons subject to the payment of a perpetual rent (*vectigal*), or let out upon very long leases. The rights of such occupiers, at first purely contractual, acquired a "real" character, analogous to that of genuine ownership, from the praetor, who protected their possession (*Dig.* 2, 8, 15, 1) by interdicts and by a *utilis actio in rem* (*actio vectigalis*), availing even against the lessor when nonpayment of rent was not alleged (*Dig.* vi. 3, 1, 2). An addition had thus been made to the *iura in re aliena* of Roman law: the right was alienable both *inter vivos* and by will, and descended to the tenant's heirs on his intestacy, though at that time it had not acquired a specific name.

Empirĭci. See MEDICINA.

Emplecton (ἔμπλεκτον). See MURUS.

Emporiae (Ἐμπορίαι) or **Emporĭum** (Ἐμπόριον, Ἐμπορεῖον). The modern Ampurias; a town of the Indigetes in Hispania Tarraconensis, near the Pyrenees, situated on the river Clodianus, founded by the Phocaeans from Massilia (Livy, xxi. 60).

Emporium (τὸ ἐμπόριον). A place for wholesale trade in commodities carried by sea. The name is sometimes applied to a seaport town, but it properly signifies only a particular place in such a town. The word is derived from ἔμπορος, which signifies in Homer a person who sails as a passenger in a ship belonging to another person (*Od.* ii. 319, xxiv. 300); but in later writers it denotes the merchant who carries on commerce with foreign countries, and differs from κάπηλος, the retail dealer, who purchases his goods from the ἔμπορος and retails them in the market-place (Plat. *Protag.* 313 C). The emporium at Athens was under the inspection of certain officers, who were elected annually (ἐπιμεληταὶ τοῦ ἐμπορίου). See EPIMELETAE.

Empti et Vendĭti Actio. The Roman seller had an *actio venditi*, and the buyer an *actio empti*, to recover damages for breach of the duties imposed by the contract of sale upon the other party. Both are *actiones directae*, and belong to the class of remedies known as *bonae fidei iudicia* (Gaius, iv. 62; *Inst.* iv. 6, 28).

Emptio. See BONORUM EMPTIO.

Emptio et Venditio. In Roman law the contract of buying and selling consists in the buyer agreeing to give a certain sum of money to the seller, and the seller agreeing to give to the buyer some certain thing for his money. After the agreement is made the buyer is bound to pay his money, even if the thing which is the object of purchase should be accidentally destroyed before it is delivered; and the seller must deliver the thing with all its intermediate increase. The seller must also guarantee a good title to the purchase (see EVICTIO), and he must also guarantee that the thing has no concealed defects, and that it has all the good qualities which he (the seller) attributes to it. It was with a view to check frauds in sales, and especially in the sales of slaves, that the seller was obliged, by the edict of the curule aediles (see EDICTUM), to inform the buyer of the defects of any slave offered for sale: *Qui mancipia vendunt, certiores faciant emtores quod morbi vitiique*, etc. In reference to this part of the law, in addition to the usual action arising from the contract, the buyer had against the seller, according to the circumstances, an *actio ex stipulatu*, *redhibitoria*, and *quanti minoris*. Horace, in the beginning of the second epistle of the second book, alludes to the precautions to be taken by the buyer and the seller of a slave.

Empūsa (Ἔμπουσα). A monstrous spectre, which was believed by the Greeks to devour human beings. It was said to be sent by Hecaté and to assume various shapes, being sometimes known as Ὀνοκώλη, Ὀνοσκελίς, "Donkey-footed." (See Aristoph. *Ran.* 293; *Eccl.* 1056). By some it was identified with Hecaté herself. See LAMIAE; MORMOLYCEA.

Enarephŏrus (Ἐναρήφορος). Son of Hippocoön. He was a passionate admirer of Helen when she was still very young, so that Tyndareus intrusted her to the care of Theseus. See HELENA.

Encarpa (ἔγκαρπα). Festoons of fruit and flowers, employed as a decorative ornament in sculpture or painting (Vitruv. iv. 1, 7), as shown by the example, from a Roman sepulchral monument.

Encarpa. (Rich.)

Encaustĭké (ἐγκαυστική). The art of painting by burning in the colours. See PICTURA.

Encelădus (Ἐγκέλαδος). Son of Tartarus and Gaea, and one of the hundred-armed giants who made war upon the gods. He was killed by Zeus, who buried him under Mount Aetna. See GIGANTES.

Encombōma (ἐγκόμβωμα). An article of Greek attire—viz. a sort of apron tied round the body in a knot (whence the name arose), and worn by slaves to keep the tunic clean (Longus, ii. 33), by young girls (Varr. *ap.* Non. s. v. p. 542), and also on the comic stage (Iul. Pollux, iv. 18). Both of these latter uses are exemplified by the annexed figure of a young woman playing on the double pipes, from a marble bas-relief representing a scene from some play.

Encombōma. (Rich.)

Encomion (ἐγκώμιον). Originally the song sung by the chorus at the κῶμος, or festal procession, held at the great national games in honour of the victor, either on the day of his victory or on its anniversary. The word came afterwards to denote any song written in celebration of distinguished persons, and in later times any spoken or written panegyric whatever.

Endēïs (Ἐνδηΐς). Daughter of Chiron and the Naiad Chariclo, wife of Aeacus, mother of Peleus and Telamon (Pind. *Nem.* v. 21).

Endeixis (ἔνδειξις). A term in Athenian jurisprudence, denoting a prosecution in notorious cases—as, for instance, against the Prytanes, if they refused to put a question to the vote in the great assembly. It was especially employed against persons who, although lying under *atimia*, presumed to claim a share in civic rights, as (particularly) by instituting prosecutions, or appearing,

speaking, and voting in the assembly. See APAGOGÉ.

Endoeus (Ἔνδοιος). An Athenian sculptor who flourished about the year B.C. 560, though tradition made him the student of Daedalus and to have fled with him from Crete. A statue of Athené by him was removed by Augustus Caesar from Tegea to Rome (Pausan. i. 26, § 5).

Endrŏmis (ἐνδρομίς). (1) A boot of leather or felt, rising as far as the calf or above it and fitting close to the foot. In front it was open and fastened with straps. It was specially adapted for journeys or hunting, and consequently appears often in representations of Artemis and of the Erinyes. Runners in races, too, often wore it (Sidon. Apollin. *Carm.* ii. 400). (2) In Roman times *endromis* was used for a thick woollen rug (Tertull. *Pall.* 4), sometimes in the palaestra thrown over the body after violent exercise (Juv. vi. 246), but also used by the humbler classes as a protection against cold and rain (Mart. iv. 19, xiv. 126; cf. Juv. iii. 102).

Endromis. (From a Pompeian Painting.)

Roman Endromis. (Rich.)

Endymion (Ἐνδυμίων). In Greek mythology, the beautiful son of Aëthlius (or, according to another story, of Zeus) and Calycé, daughter of Aeolus, king of Elis, father of Epeus, Aetolus, and Paeon, the first of whom won the government of the country by conquering in a race which his father had set on foot. He was loved by Selené, the moon-goddess, by whom he had fifty daughters. They were supposed to symbolize the fifty lunar months which intervened between the Olympic Games. His grave was at Olympia. Another story made him a shepherd or hunter on Mount Latmos in Caria. Zeus bestowed on him eternal youth and eternal life in the form of unbroken slumber. Selené descended every night from heaven to visit and embrace the beautiful sleeper in his grotto. The usual story, however, makes Selené to have thrown him into a sleep so that she might kiss and caress him without his knowledge. A beautiful statue in the British Museum represents Endymion, and the legend inspired Keats to write one of the most exquisite poems in English literature.

Enechŷra (ἐνέχυρα). A word denoting the goods, usually movables, handed over to a creditor as security—as, for example, bronze, slaves, horses, etc. It was forbidden to pledge weapons and agricultural implements (Aristoph. *Plut.* 450; Diod. i.79), or slaves already mortgaged to a creditor. If the money advanced was not paid back by the time specified, the security passed into the possession of the creditor (Demosth. *c. Aphob.* ii. p. 841, § 18).

The right of taking property in pledge is stipulated in some inscriptions for breach of contract (*C. I. A.* ii. Nos. 565, 11; 600, 36). No seizure of this sort could take place during several of the religious festivals of the Athenians, such as the Dionysia, the Lenaea, the Thargelia, etc. (*Att. Process*, ed. Lipsius, p. 338, n. 393).

Engyé (ἐγγύη). See PRAES.

Engyēsis (ἐγγύησις). See MATRIMONIUM.

Engŷum (Ἔγγυον). A town in the interior of Sicily, possessing a celebrated temple of the great mother of the gods (Diod. Sic. iv. 79; Cic. *Verr.* iv. 44; v. 72).

Enīpeus (Ἐνιπεύς). (1) A river in Thessaly, rising in Mount Othrys, receiving the Apidanus, near Pharsalus, and flowing into the Peneus (Ovid, *Met.* i. 579). Poseidon assumed the form of the god of this river in order to obtain possession of Tyro, who was in love with Enipeus. She became by Poseidon the mother of Pelias and Neleus. (2) A small river in Pisatis (Elis) flowing into the Alpheus.

Enna (Ἔννα) or **Henna**. An ancient town of the Siculi in Sicily, on the road from Catana to Agrigentum, said to be the centre of the island (ὀμφαλὸς Σικελίας). It was surrounded by fertile plains, which bore large crops of wheat; it was one of the chief seats of the worship of Demeter; and, according to later tradition, it was in a flowery meadow near this place that Pluto carried off Persephoné.

Ennaetēris (ἐνναετηρίς). See CALENDARIUM.

Ennăta (ἔννατα). See FUNUS.

Ennea Hodoi (Ἐννέα Ὁδοί). A spot in Thrace, near which the city of Amphipolis was founded. It appears to have derived its name, which means "the Nine Ways," from the number of roads which met here from different parts of Thrace and Macedon. It was here, according to Herodotus (vii. 114), that Xerxes and his army crossed the Strymon on bridges, after having offered a sacrifice of white horses to that river and buried alive nine youths and nine maidens.

Ennius. (1) QUINTUS, the "father of Roman poetry," was born at Rudiae in Calabria, B.C. 239. He served in the Second Punic War and held the post of centurion in Sardinia, whence he was brought to Rome by Cato, B.C. 204. We have no ground for attributing to Cato any appreciation of Ennius's poetical gifts; he was no doubt attracted by his vigour and practical capacity. Established at Rome, Ennius gained a livelihood by giving instruction in the Greek language and by translating Greek plays for the Roman stage. His talents soon brought him recognition. Among those who honoured him with their friendship was the great Africanus, beside whose tomb the poet's bust is said to have been placed. In B.C. 189, he accompanied the consul M. Fulvius Nobilior into his province of Aetolia, expressly to record his exploits. In grateful recollection of this service the son of Fulvius in B.C. 184, with the approval of the people, assigned him a lot among the *triumviri coloniae deducendae*, thus constituting him a Roman citizen. To this he alludes in the last book of his *Annales* with justifiable pride, *Nos sumu' Romani, qui fuimus ante Rudini.* His honours did not, however, bring him wealth. Cicero relates that his old age was passed in poverty, but he did not allow this to cloud his genial temper. He is said to have keenly enjoyed the pleasures of convivial

Supposed Bust of Ennius. (Tomb of the Scipios.)

intercourse, and died of an attack of the gout at the age of seventy (B.C. 169).

Ennius was a remarkably prolific writer, and left untouched few departments of poetical composition. He probably did not commence his literary career till middle life, and he certainly continued it till the time of his death (Cic. *Brut.* 78). In the absence of certain data for determining the chronological order of his writings, it will be best to enumerate them in the order of their importance. His chief work was the *Annales*, an epic chronicle of Roman history and legend from the time of Aeneas to his own day, in eighteen books, written in hexameter verse. The first twelve books formed a connected poem, and may have been published together B.C. 172 (cf. Aul. Gell. xvii. 21, 43), though Teuffel thinks the whole work was issued in successive parts of three books each. Of this renowned work, so justly celebrated in antiquity, which gained for its author the title of "the Roman Homer," sufficient fragments still remain to enable us to appreciate the qualities of his genius, and to deplore the loss of historical and literary material which it contained. The first book seems to have been the most poetical, and is naturally the most often quoted. The longest passages we possess are the Dream of Hia and the Auspices of Romulus and Remus, about ten lines each. The second and third books continued the regal period to its close, but are almost entirely lost to us. In all these the poet made a free use of supernatural machinery. The fourth, fifth, and sixth books began the *Annales* proper and carried the history of the Republic down to the conquest of Italy and the war with Pyrrhus; of these we possess a few short but striking fragments. In the third triad the Punic Wars were described—the first briefly, as having been already treated by Naevius (for whose rude Saturnian verse Ennius shows much contempt); the second, in which he himself had been an actor, at greater length and not without mythological embellishment. The thirteenth book began with a fresh exordium, as also did the sixteenth, which headed the closing series and brought the history down to B.C. 181 at least, if not somewhat later. The poem gained immediate popularity. It is recorded that large crowds attended its public recitation, and Vergil is said to have "introduced many lines into the *Aeneid* with the view of pleasing a people devoted to Ennius" (*populus Ennianus*). Its high estimation continued far into the times of the Empire, as we know from abundant evidence. It is not until Macrobius that we find it falling into neglect.

Next in importance to the *Annales* come the tragedies. These were free imitations of Greek dramas, generally those of Euripides, though a few recall by their titles the works of Aeschylus and Sophocles. The list is thus given by Ribbeck: *Achilles*, *Achilles* (from Aristarchus), *Aiax*, *Alcumena*, *Alexander*, *Andromaché Aechmalotis*, *Andromeda*, *Athamas*, *Cresphontes*, *Erechtheus*, *Eumenides*, *Hectoris Lutra* (or *Lustra*), *Hecuba*, *Iphigenia*, *Medea Atheniensis*, *Medea Exul*, *Menalippa*, *Nemea*, *Phoenix*, *Telamo*, *Telephus*, *Thyestes*. Their composition extended over the whole period of his literary life, B.C. 204–169, in which latter year the *Thyestes* was written. It has been doubted whether Ennius used the chorus. If not, such a play as the *Eumenides*, where the chorus is the chief character, would have had to be entirely recast; and, besides, the criticisms of the *Ars Poetica* presuppose a Roman tragic chorus. The reservation of the orchestra for the senators' seats would, of course, make choral evolutions impossible; but with this exception the plays of Ennius were closely modelled on their Greek originals. The magniloquence of their style and their moral grandeur made them special favourites with the public. Cicero gives them high praise, and it is to him that we are indebted for the greater part of the scanty fragments that remain. A *praetexta*, entitled *Sabinae* (Rape of the Sabine Women), has been attributed to Ennius by Vahlen from a passage of Iulius Victor, and there is some ground for conjecturing that the *Ambracia* was a drama of the same class, celebrating the deeds of Fulvius.

There also remain, besides the titles, some insignificant traces of two comedies by him—*Cupuncula* and *Pancratiastes*. But his bent of mind was unsuited for comedy, and he is mentioned by Volcacius Sedigitus only *antiquitatis causa!*

Ennius was addicted to philosophical speculations. His convictions oscillated between the mystic doctrines of Pythagoras and the scepticism of Euhemerus. Both found expression in his works. In the *Annales* he mentioned that the soul of Homer migrated into his own. In the *Epicharmus*, a distant precursor of the *De Rerum Natura*, written in trochaic tetrameters, he explained the tenets of Pythagoreanism. In the *Euhemerus* (erroneously supposed by some to have been a prose work) he adopted the mythologic theory of that superficial writer. It is probable that both these works formed part of the four (or six) books of *Saturae*—i. e. miscellaneous poems in various metres. To these, also, belonged the *Sota*, mentioned by Varro; the *Protrepticus*, or "Art of Life"; the *Hedyphagetica*, a treatise on gastronomics, based on that of Archestratus of Gela; and a few epigrams, the most celebrated of which were the epitaphs on Africanus and on himself.

Ennius was filled with a proud and noble self-consciousness. He entered Rome (1) as a missionary of culture and free-thought; and (2) as a consecrator of ancient tradition. He gave to Latin literature an impulse it never quite lost. In nearly every field he led the van. To him, more than to any one, it owes its predominant tone of sober directness and moral strength. In him Greek culture, grafted on an Oscan or Messapian stock, combined with Roman patriotism to form for the first time that special intellectual type, enthusiastic but disciplined, imitative yet independent, Hellenic in source but in development intensely national, which we can trace all through the subsequent course of Roman letters, and most conspicuously in their best and most illustrious representatives. In formal polish he was no doubt deficient; yet he is often imitated by later writers, and by none with happier effect than Vergil.

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The best modern edition of the whole of Ennius is that of J. Vahlen (Leipzig, 1854). He is also included in Wordsworth's *Fragments and Specimens of Early Latin* (Oxford, 1874), and in L. Müller's

Enn. Carm. Reliquiae, accedunt Cn. Naevi Belli Poenici quae supersunt (St. Petersburg, 1885).

In the year 1595, Paulus Merula published at Leyden an edition of the *Annales*, which, among other alterations, included additional fragments said to come from a MS. treatise *De Continentia Vett. Poetarum ad Traianum Principem*, by L. Calpurnius Piso. This MS. has never appeared, and its very existence is suspected. Merula's edition was reprinted with revisions by E. Spangenberg (Leipzig, 1825). Cf. Hoch, *De Enn. Ann. Fr. a Paulo Merula Auctis* (Bonn, 1839), and J. Lawicki, *De Fraude P. Merulae* (Bonn, 1852). Books VII.–IX. (Punic Wars) have been treated by T. Hug, *Dissertatio Inaug.* (Bonn, 1852); Book I. by H. Ilberg (Bonn, 1852).

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(2) A grammarian of whose personality nothing is known, but who is mentioned by Suetonius as being probably the author of a work on letters, syllables, and metres, usually ascribed to the poet Ennius (Suet. *Gram.* 1). To him is perhaps to be credited the introduction of shorthand writing at Rome. See W. Deecke in the *Rhein. Museum*, xxxvi. 577; and the article NOTAE.

Ennodius, MAGNUS FELIX. A Latin rhetorician and poet. He was born about A.D. 473 in the south of Gaul, and died in 521 as bishop of Pavia. Among other works, he wrote between 504 and 508 an extremely fulsome panegyric on Theodoric the Great and a biography of Epiphanius, his predecessor in the see. Both these writings have a value for the historian. Besides these we have a collection of twenty-eight model speeches (*Dictiones*), some of which were really delivered; nine books of letters (297 in number) and two of poems, sacred and secular. The first book of poems contains longer, the second shorter and occasional pieces. Both show a certain command of form, and treat of journeys, marriages, etc. The panegyric on Theodoric has been translated into German by Fertig in his work *Ennodius und seine Zeit* (vols. i. and ii. Passau, 1855; vol. iii. Landshut, 1858). A good edition of Ennodius is that of Vogel (Berlin, 1885), after Hartel (Vienna, 1882).

Enoikiou Diké (*ἐνοικίου δίκη*). An action brought to recover the rents withheld from the owner during the period of his being kept out of possession. If the property recovered were not a house, but land (in the more confined sense of the word), the action for the rents and profits was called *καρποῦ δίκη*.

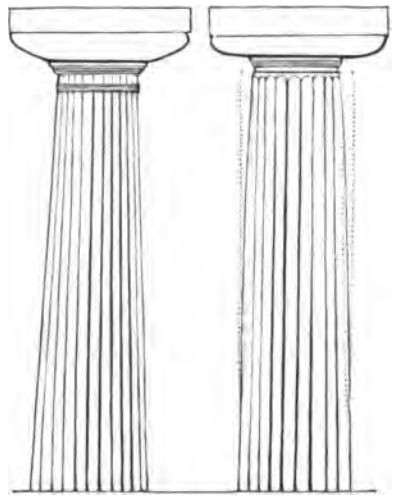
Enomotia (*ἐνωμοτία*). A subordinate division of the *λόχος* in the Spartan army. See LOCHOS; MORA.

Ensigns. See SIGNUM; VEXILLUM.

Ensis. See GLADIUS.

Entablature. See INTABULAMENTUM.

Entăsis (*ἔντασις*), called by Vitruvius *adiectio*. An architectural term applied to the swelling in a column from the lower end to a certain point, after which a diminution takes place to the *hypotrachelium*, which forms part of the capital. In some ancient columns, as at Assos, the entasis is much exaggerated; in others, as at Corinth, it is entirely absent.



Entasis. (From Doric Columns at Paestum.)

Examples of the absence and presence of entasis are represented in the illustration: from the great temple at Paestum (to left), from a later building in the same city (to right).

Entella (*Ἔντελλα*). A town of the Sicani in the interior of the island of Sicily, on the west side, said to have been founded by Entellus, one of the companions of the Trojan Acestes.

Entellus. A Sicilian who, though advanced in years, entered the lists against the Trojan Dares and conquered him in a pugilistic encounter (Verg. *Aen.* v. 387 foll.).

Enyalius (*Ἐνυάλιος*), "The Warlike," frequently occurs in the *Iliad* (never in the *Odyssey*) as an epithet of Ares. At a later time Enyalius and Ares were distinguished as two different gods of war. The name is evidently derived from Enyo (q. v.).

Enyo (*Ἐνυώ*). The daughter of Phorcys and Ceto, according to Hesiod (*Theog.* 273). She was a war-goddess and one of the companions of Ares, and answers to the Bellona of the Romans. Some

mythologists make her the sister, others the wife, of Ares. See BELLONA.

Eōra. See AEORA.

Eordaea (Ἐορδαία and Ἐορδία). A district and town in Northwestern Macedonia, peopled by the Eordaei (Thuc. ii. 99).

Eos (Ἠώς). The Greek name of Aurora (q. v.), the goddess of morning, whence the epithet *Eous* is applied to all the eastern parts of the world (Ovid, *Fast.* iii. 406). She was the daughter of Hyperion and Thia or Euryphassa. At the close of each night she arose from the couch of her consort Tithonus and, drawn on a chariot by the steeds Lampus and Phaëton, ascended to heaven from the river Oceanus to announce the coming of the sun to gods and mortals. In Homer she accompanies the sun on his course, and in the tragic poets is identified with Hemera or the Day. For her relations with Cephalus, Orion, and Tithonus, see the respective articles. By the last named she had Memnon; and by Astraeus, she had Zephyrus, Boreas, Notus, and Hesperus.

Epaminondas (Ἐπαμεινώνδας). A Theban statesman and soldier, son of Polymnis, and in whose praise, for both talents and rectitude, there is a remarkable concurrence of ancient writers. Nepos observes that before Epaminondas was born and after his death Thebes was always in subjection to some other power; while he directed her councils she was at the head of Greece. His public life extends from the restoration of democracy by Pelopidas and the other exiles, B.C. 379, to the battle of Mantinea, B.C. 362. In the conspiracy by which that revolution was effected he took no part, but thenceforward he became the prime mover of the Theban State. His policy was first directed to assert the right and to secure the power to Thebes of controlling the other cities of Boeotia, several of which claimed to be independent. In this cause he ventured to engage his country, single-handed, in war with the Spartans, who marched into Boeotia, B.C. 371, with a force superior to any which could be brought against them. The Theban generals were divided in opinion whether a battle should be risked, for to encounter the Lacedaemonians with inferior numbers was universally esteemed hopeless. Epaminondas prevailed upon his colleagues to venture it, and devised on this occasion a new method of attack. Instead of joining battle along the whole line he concentrated an overwhelming force on one point, directing the weaker part of his line to keep back. The Spartan right being broken and their king slain, the rest of the army found it necessary to abandon the field. This memorable battle was fought at Leuctra (B.C. 371). The moral effect of it was much more important than the mere loss inflicted upon Sparta, for it overthrew the prescriptive superiority in arms claimed by that State ever since its reformation by Lycurgus.

This brilliant success led Epaminondas to the second object of his policy, the overthrow of the supremacy of Sparta and the substitution of Thebes as the leader of Greece in the democratic interest. In this hope a Theban army, under his command, marched into the Peloponnesus early in the winter, B.C. 369, and, in conjunction with the Eleans, Arcadians, and Argives, invaded and laid waste a large part of Laconia. Numbers of the Helots took that opportunity to shake off a most oppressive slavery; and Epaminondas struck a deadly blow at the power of Sparta by establishing these descendants of the old Messenians on Mount Ithomé in Messenia, as an independent State, and inviting their countrymen, scattered through Italy and Sicily, to return to their ancient patrimony. Numbers obeyed the call. This memorable event is known in history as the return of the Messenians, and two hundred years had elapsed since their expulsion. In B.C. 368, Epaminondas again led an army into the Peloponnesus; but, not fulfilling the expectations of the people, he was disgraced and, according to Diodorus (xv. 71), was ordered to serve in the ranks. In that capacity he is said to have saved the army in Thessaly when entangled in dangers which threatened it with destruction, being required by the general voice to assume the command. He is not again heard of in a public capacity till B.C. 366, when he was sent to support the democratic interest in Achaia, and by his moderation and judgment brought that whole confederation over to the Theban alliance without bloodshed or banishment. It soon became plain, however, that a mere change of masters—Thebes instead of Sparta—would be of no service to the Grecian States. Achaia first, then Elis, then Mantinea and a great part of Arcadia, returned to the Lacedaemonian alliance. To check this defection, Epaminondas led an army into the Peloponnesus for the fourth time, in B.C. 362. Joined by the Argives, Messenians, and part of the Arcadians, he entered Laconia and endeavoured to take Sparta by surprise; but the vigilance of Agesilaüs just frustrated his scheme. Epaminondas then marched against Mantinea, near which was fought the celebrated battle in which he fell. The disposition of his troops on this occasion was an improvement on that by which he had gained the battle of Leuctra, and would have had the same decisive success, but that, in the critical moment, when the Lacedaemonian line was just broken, he received a mortal wound, said to have been inflicted by Gryllus, the son of Xenophon. The Theban army was paralyzed by this misfortune; nothing was done to profit by a victory which might have been made certain; and this battle, on which the expectation of all Greece waited, led to no important result.

Whether Epaminondas could much longer have upheld Thebes in the rank to which he had raised her is very doubtful; without him she fell at once to her former obscurity. His character is certainly one of the noblest recorded in Greek history. His private life was moral and refined, his public conduct uninfluenced by personal ambition or by personal hatred. He was a sincere lover of his country; and if, in his schemes for her advancement, he was indifferent to the injury done to other members of the Grecian family, this is a fault from which, perhaps, no Greek statesman except Aristides was free. His life was written in Latin by Cornelius Nepos; and in recent times in German by Bauch (1834) and Pomtow (1870). See also Sankey, *Spartan and Theban Supremacies* (London, 1877).

Epangelia (ἐπαγγελία). If a citizen of Athens had incurred ἀτιμία, the privilege of taking part or speaking in the public assembly was forfeited. (See ATIMIA.) But as it sometimes might happen that a person, though not formally declared ἄτιμος, had committed such crimes as would, on accusa-

tion, draw upon him this punishment, it was, of course, desirable that such individuals, like real ἄτιμοι, should be excluded from the exercise of the rights of citizens. Whenever, therefore, such a person ventured to speak in the assembly, any Athenian citizen had the right to come forward in the assembly itself and demand of him to establish his right to speak by a trial or examination of his conduct (δοκιμασία τοῦ βίου), and this demand, denouncement, or threat was called ἐπαγγελία or ἐπαγγελία δοκιμασίας. The impeached individual was then compelled to desist from speaking, and to submit to a scrutiny into his conduct and if he was convicted a formal declaration of ἀτιμία followed.

Epaphrodĭtus (Ἐπαφρόδιτος). (1) A freedman and favourite of the emperor Nero, whom he assisted in committing suicide. He was himself put to death by Domitian. The philosopher Epictetus (q. v.) was his freedman. (2) M. METTIUS. A Greek grammarian of Chaeronea, the slave and subsequently the freedman of Modestus, Roman prefect of Egypt. He resided at Rome under Nero, and died there about A.D. 95. He was the author of several commentaries and grammatical works.

Epăphus (Ἔπαφος). A son of Zeus and Io. This mythological personage is the instrument by which Grecian myth derived the rulers of more ancient countries from its own gods and princes. Epaphus, according to the legend, was born in Egypt, and married Memphis, the daughter of the Nile, by whom he had a daughter named Libya. The same fable made him the founder of the city of Memphis (Aesch. *Prom. Vinct.* 850 foll.; Herod. ii. 153). Libya bore to Poseidon Agenor, the father of Cadmus and Europa, and also Belus, who had by another daughter of the Nile, named Anchinoë, two sons, Danaüs and Aegyptus (Apollod. ii. 1, 4). See Io.

Eparĭti (ἐπάριτοι). A corps of picked troops in Arcadia, which was formed to preserve the independence of the Arcadian towns, when they became united as one State after the defeat of the Spartans at Leuctra. They were 5000 in number, and were paid by the State. Cf. Hesych. s. v. ἐπαρόητοι: Thirlwall, v. 90.

Epaulia (ἐπαύλια). See MATRIMONIUM.

Epēi (Ἐπειοί). A people of Elis. See ELIS.

Epetium (Ἐπέτιον). A town of the Lissii in Dalmatia with a good harbour (Plin. *H. N.* iii. 25).

Epeunacti or **Epeunactae** (ἐπεύνακτοι, ἐπευνακταί). A class of citizens at Sparta who are said to have been the offspring of slaves and the widows of Spartan citizens. Theopompus tells us (Athen. vi. p. 271 c) that in the Messenian War, in consequence of the great losses which the Spartans sustained, they married the widows of those who were slain to Helots, and that these Helots were admitted to the citizenship under the name of ἐπεύνακτοι. See PARTHENIAE.

Epēus (Ἐπειός). (1) Son of Panopeus and builder of the Trojan horse. See *Iliad*, xxiii. 665. (2) Son of Endymion, king of Elis. From him the Epei derived their name.

Ephebēum (ἐφηβεῖον). A spacious apartment in the Greek gymnasium, where the youths performed their exercises in the presence of their masters (Vitruv. v. 11; Strab. v. 4, 7). See EPHEBI; GYMNASIUM.

Ephēbi (ἔφηβοι). The Athenian name for youths over the age of eighteen. The completion of a boy's eighteenth year was the occasion of a festival, at which the ἔφηβος made a drink-offering to Heracles and entertained his friends with wine. His hair, hitherto worn long, was cut, and the locks dedicated to Apollo. For the two following years the ephebi were mainly employed in gymnastic exercises, and after that time the proper civic ἐφηβεία commenced. After an examination (δοκιμασία) to test the genuineness of their civic descent and their physical capacity, the ephebi were entered on the list of their tribe, presented to the people assembled in the theatre, armed with spear and shield, and taken to the sanctuary of Agraulos at the foot of the citadel, where they bound themselves by a solemn oath to the service and defence of their country. For the next two years they served as guards on the frontier. After the completion of their twentieth year they were admitted to the meetings of the assembly and employed in foreign service. Their dress was the χλαμύς and the πέτασος. See Dittenberger, *De Ephebis Atticis* (Gött. 1863); Dumont, *Essai sur l'Ephébie Attique* (Paris, 1876); Portelette, *L'Ephébie en Grèce* in *L'Instruction Publique* for December, 1878; and the article EDUCATION, p. 570.

Ephegēsis (ἐφήγησις). See APAGOGÉ.

Ephemĕris (ἐφημερίς). An account book; also a diary. See COMMENTARIUS.

Ephesia (τὰ Ἐφέσια). A great gathering of Ionians at Ephesus, the ancient capital of the Ionians in Asia. It was held every year, and had, like all *panegyreis*, a twofold character—that of a bond of political union among the Greeks of the Ionian race, and that of a common worship of the Ephesian Artemis. Thucydides compares it (iii. 104) to the ancient Delia (q. v.). Respecting the particulars of its celebration, we only know that it took place at night and was accompanied with much mirth and feasting, and that mystical sacrifices were offered to the Ephesian goddess (Thuc. l. c.; Dion. Hal. *Antiq. Rom.* iv. 25). That games and contests formed likewise a chief part of the solemnities is clear from Hesychius (s. v.), who calls the Ephesia an ἀγὼν ἐπιφανής. The drunken revelry described in the love-tale of Achilles Tatius (books vi.–viii.) is not mentioned by these authors. See EPHESUS.

From the manner in which Thucydides and Strabo speak of the Ephesia, it seems that it was only a panegyris of a part of the Ionians, perhaps of those who lived in Ephesus itself and its vicinity.

Ephesiae Littĕrae (Ἐφέσια γράμματα). Mystic words engraved on the crown, the girdle, and the feet of the Ephesian Artemis (Eustath. *ad* Hom. *Od.* p. 1864). When pronounced, they were regarded as a charm (Menand. *ap.* Suid. s. v. ἀλεξιφάρμακα = *fr.* 360 M.). Written copies, apparently on strips of parchment like the Jewish phylacteries, were worn as amulets (Athen. xii. 548 c. = *fr.* 15 M.). They cured diseases, charmed away evil spirits, and gave victory in contests of various kinds. They are among the περίεργα, or "curious arts," of Acts, xix. 19, where see the commentators, and cf. Conybeare and Howson, *St. Paul*, ii. 13 (first edition, London, 1852). The charms and amulets of Alexander of Tralles (q. v.), a physician of the sixth century, seem to have been a survival of the

Ἐφέσια γράμματα, though he was almost certainly a Christian and employs Hebrew as well as Greek mystical expressions. See AMULETUM.

Ephesian Tales. See NOVELS AND ROMANCES.

Ephĕsis (ἔφεσις). An appeal to the Athenian assembly from the decision of the public arbitrators (διαιτηταὶ κληρωτοί) of the δημόται, or of the magistrates. See Pollux, viii. 62, 63.

Ephĕsus (Ἔφεσος). A city of Ionia, near the mouth of the river Caÿster, called by Pliny (*H. N.* v. 29) *alterum lumen Asiae*. Mythology assigns, as its founders, Ephesus, the son of the river Caÿster, and Cresus (Κρῆσος), a native of the soil (Pausan. vii. 2). Another account makes it to have been settled by Ephesus, one of the Amazons (Steph. Byzant. s. v.; *Etymol. Mag.* s. v.). According to a third tradition, the place owed its origin to the Amazons. If we follow the better authority of Strabo, we will find a settlement to have been

Bronze Coin of Ephesus.

first made in this quarter by the Carians and Leleges. Androclus, the son of Codrus, came subsequently with a body of Ionian colonists (Pausan. vii. 2). He protected the natives who had settled from devotion about the Temple of Artemis and incorporated them with his followers, but expelled those who inhabited the town above, which the Carians and Leleges had built on Mount Prion (Pausan. l. c.). Pliny enumerates other names for the city, such as Alopé, Morges, Ortygia, Ptelea, Samornia, Smyrna, Trachea, etc.

Lysimachus, wishing to protect Ephesus from the inundations to which it was yearly exposed by the overflowings of the Caÿster, built a city upon the mountain and surrounded it with walls. The inhabitants were unwilling to remove into this, but a heavy rain falling, and Lysimachus stopping the drains and flooding their houses, they were glad to exchange. The port of Ephesus had originally a wide mouth, but foul with the mud lodging in it from the Caÿster. Attalus Philadelphus and his architect were of opinion that if the entrance were contracted, it would become deeper and in time be capable of receiving ships of burden. But the slime, which had before been moved by the flux and reflux of the tide and carried off, being stopped, the whole basin, quite to the mouth, was rendered shallow. The situation, however, was so advantageous as to overbalance the inconveniences attending the port. The town increased daily, and under the Romans was considered the chief emporium of Asia this side of Taurus. In the arrangement of the provinces under the Eastern emperors it became the capital of the province of Asia. Towards the end of the eleventh century Ephesus experienced the same fate as Smyrna (q. v.). A Turkish pirate, named Tangripanes, settled here; but the Greek admiral, Ioannes Ducas, defeated him in a bloody battle and pursued the flying Turks up the Maeander to Polybotum. In 1306, it was among the places which suffered from the exactions of the Grand Duke Roger; and two years after it surrendered to the sultan Saysan, who, to prevent future insurrections, removed most of the inhabitants to Tyriaeum, where they were massacred. In the conflicts which desolated Asia Minor at a subsequent period, Ephesus was again a sufferer, and the city became at length reduced to a heap of ruins.

Ephesus was famed for its splendid temple of Artemis or Diana. The statue of the goddess was regarded with peculiar veneration and was believed by the people to have fallen from the skies. It was never changed, though the temple had been more than once restored. This rude object of primeval worship was a block of wood, said by some to be of beech or elm, by others cedar, ebony, or vine, and attesting its very great antiquity by the fashion in which it had been formed. It was carved into the similitude of Artemis, not as the graceful huntress, but an allegorical figure which we may call the goddess of nature, with many breasts, and the lower parts formed into an Hermaean statue, grotesquely ornamented, and discovering the feet beneath. (See illustration on p. 137). It was gorgeously apparelled, the vest embroidered with emblems and symbolical devices, and to prevent its tottering a bar of metal was placed under each hand. A veil or curtain, which was drawn up from the floor to the ceiling, hid it from view, except while service was in progress in the temple. This image was preserved till the later ages in a shrine, on the embellishment of which mines of wealth were consumed. The priests of Artemis suffered emasculation, and virgins were devoted to inviolable chastity. They were eligible only from the superior ranks, and enjoyed a great revenue with privileges, the eventual abuse of which induced Augustus to restrict them.

The reputation and the riches of their goddess had made the Ephesians desirous of providing for her a magnificent temple. The fortunate discovery of marble in Mount Prion gave them new vigour. The cities of Asia contributed largely, and Croesus defrayed the expense of many of the columns. The spot chosen for it was a marsh, as most likely to preserve the structure free from gaps and uninjured by earthquakes. The foundation was made with charcoal rammed down and with fleeces. The base consumed immense quantities of marble. The edifice was erected on a basement with ten steps. The architects were Chersiphron of Crete and his son Metagenes (B.C. 541); and their plan was continued by Demetrius, a priest of Artemis; but the whole was completed by Daphnis of Miletus and a citizen of Ephesus, the building having occupied 220 years. It was the first specimen of the Ionic style in which the fluted column and capital with volutes were introduced. The whole length of the temple was 425 feet, and the breadth 220; with 127 columns of the Ionic order and of Parian marble, each of a single shaft and sixty feet high. These were donations from kings, according to Pliny (*H. N.* xxxvi. 14), but there is reason to doubt the correctness of the text where this assertion is made. Of these columns thirty-six were carved; and one of them, perhaps as a model, by Scopas. The temple had a double row of columns, fifteen on either side; but Vitruvius has not determined if it had a roof, probably over the cell only. The folding-doors or gates had been con-

tinued four years in glue, and were made of cypress wood, which had been treasured up for four generations, highly polished. These were found by Mutianus as fresh and as beautiful 400 years after as when new. The ceiling was of cedar; and the steps for ascending the roof were of the single stem of a vine.

The dimensions of this great temple excite ideas of uncommon grandeur from their massiveness; but the notices of its internal ornament increase one's admiration. It was the repository in which the great artists of antiquity dedicated their most perfect works to posterity. Praxiteles and his son Cephisodorus adorned the shrine; Scopas contributed a statue of Hecaté; Timareté, the daughter of Micon, the first recorded female artist, finished a picture of the goddess, the most ancient in Ephesus; and Parrhasius and Apelles employed their skill to embellish the walls. The excellence of these performances may be supposed to have been proportionate to their price; and a picture of Alexander grasping a thunderbolt, by the latter, was added to the superb collection at the expense of twenty talents of gold. This description, however, applies chiefly to the temple as it was rebuilt, after the earlier temple had been partially burned (perhaps the roof of timber only), by Herostratus, who chose that method to ensure to himself an immortal name, on the very night that Alexander the Great was born. Twenty years after, that magnificent prince, during his expedition against Persia, offered to appropriate his spoils to the restoration of it if the Ephesians would consent to allow him the sole honour and would place his name on the temple. They declined the proposal, however, with the flattering remark that it was not right for one deity to erect a temple to another; national vanity was, however, the real ground of their refusal. The architect who superintended the erection of the new edifice was Dinocrates, of whose aid Alexander afterwards availed himself in building Alexandria (Vitruv. ii. praef.; Plut. *Alex.* 72; Plin. *H. N.* vii. 37; Solin. 40). The extreme sanctity of the temple inspired universal awe and reverence; and it was for many ages a repository of foreign and domestic treasure. There property, whether public or private, was secure amid all revolutions. The conduct of Xerxes was an example to subsequent conquerors, and the impiety of sacrilege was not suffered by the Ephesian goddess; but Nero deviated from this rule in removing many costly offerings and images and an immense quantity of silver and gold. It was again plundered by the Goths from beyond the Danube in the time of Gallienus — a party under Raspa crossing the Hellespont and ravaging the country until compelled to retreat, when they carried off a prodigious booty.

The destruction of so illustrious an edifice deserved to have been carefully recorded by contemporary historians. We may conjecture that it followed the triumph of Christianity. The Ephesian reformers, when authorized by the imperial edicts, rejoiced in the opportunity of insulting Artemis, and deemed it piety to demolish the very ruin of her habitation. When, under the auspices of Constantine and Theodosius, churches were erected, the pagan temples were despoiled of their ornaments or accommodated to other worship. The immense dome of Saint Sophia now rises from the columns of green jasper which were originally placed in the Temple of Artemis, and were taken down and brought to Constantinople by order of Justinian. Two pillars in the great church at Pisa were also transported thence. The very site of this stupendous and celebrated edifice was long undetermined, but in 1869 was discovered by Mr. J. T. Wood—an Englishman who found a clue to its situation in two letters from Antoninus Pius to the Ephesians (A.D. 145–150); in another letter from Hadrian, dated September 27th, A.D. 120; and in an inscription which prescribed the order of the processions to the temple. Excavations continued until 1874 have greatly added to our knowledge of the temple. See Falkner, *Ephesus and the Temple of Diana* (1862); Wood, *Discoveries at Ephesus* (1877); and Fergusson, *The Temple of Diana at Ephesus* (1883).

Ephĕsus, SEVEN SLEEPERS OF. See SEVEN SLEEPERS OF EPHESUS.

Ephĕtae (ἐφέται). A judicial court of high antiquity at Athens, consisting of fifty-one judges elected from the noblest Athenian families. It gave decisions in cases of murder at five different places, differing according to the character of the case. If the crime had a religious character, the Archon Basileus presided. (See ARCHON.) Solon did not abolish this court, but handed over to the newly organized Areopagus (q. v.) its most important functions—the power of deciding cases of intentional murder, poisoning, malicious wounding, arson, and the like. The nearest relations of the murdered person were bound by religious sanction to avenge his blood. At the funeral, and after that in the market-place, they uttered a solemn denunciation, which bade the murderer keep away from all public places, assemblies, and sanctuaries, and to appear before the court. The Archon Basileus, after the charge had been announced and received, repeated this denunciation. The preliminary investigation, and determination of the place where the court was to be held, followed at three appointed times in three successive months. The case was not finally dealt with till the fourth month. On the first two days of the final trial the two parties, after solemnly taking an oath, conducted their case in person. On the third day judgment was given, in case the accused had not gone into voluntary exile. If he had, his property was confiscated, but he was pursued no further. Intentional murder was punished with death, malicious wounding with exile; the man's property was confiscated in both cases. In the court of Areopagus if the votes of the judges were equal the accused was acquitted. If the homicide were legally allowed (as, for instance, that of an adulterer) or legally innocent (as in self-defence), the case was investigated in the Delphinium, a sanctuary of the Delphic Apollo; and only a religious purification was exacted. Cases of unintentional homicide, murder of an alien, and instigation to murder, were taken at the Palladium, a sanctuary of Pallas. Instigation to murder was punished with banishment and confiscation of property, the murder of an alien with banishment, unintentional murder with banishment until the kinsmen of the murdered person gave permission to the slayer to return. In the time of Demosthenes it would seem that the cases which used to be heard at the Delphinium and Palladium were handed over to the Heliastae. Thus the Ephetae had only two courts left them—that in Phreatto, a place in the Piraeus,

near the sea, and the Prytaneum. The former had only to judge in the rare event of a person banished for unintentional homicide being charged with intentional murder. As he might not set foot on land, he was heard standing in a ship, and if found guilty was punished with banishment for life. At the Prytaneum a regular court was held on inanimate objects and animals which had been the cause of death to a human being. See APSYCHON DIKÉ; and the works by Lange, *Die Epheten und der Areopag vor Solon*; and Philippi, *Der Areopag und die Epheten*.

Ephialtes (Ἐφιάλτης). (1) One of the Aloadae (*Il.* v. 385). See ALOEUS. (2) A Malian, who in B.C. 480, when Leonidas was defending the pass of Thermopylae, guided a body of Persians over the mountain path, and thus enabled them to fall on the rear of the Greeks. (3) An Athenian statesman, a friend and partisan of Pericles, whom he assisted in carrying his political measures. He was instrumental in abridging the powers of the Areopagus — a measure assailed by Aeschylus in his *Eumenides*. Ephialtes thus made himself so obnoxious to the aristocratic party that his enemies had him assassinated, probably in the year B.C. 456.

Ephippĭum (ἐφίππιον or ἐφίππειον). A saddle-cloth or pad. The saddle with a "tree" was unknown till the fourth century, although the pack-saddle seems to be of much earlier occurrence.

In the absence of stirrups (later *staffae*, *stapides*, etc.), which are not mentioned till the emperor Mauricius (A.D. 602), there were several ways of mounting—as jumping with or without the aid of a lance-shaft, with the assistance of others (ἀναβολεῖς), or from steps (ἀνάβαθρα). The last were set up, according to Plutarch, along the main roads by C. Gracchus. Or, the horse was taught to kneel at the word of command (Sil. Ital. x. 465).

In more ancient art the horse is represented ridden bare-backed. Later, saddle-cloths, often double or with pads beneath, and fastened with one to three girths, appear with increasing frequency. The most elaborate trappings of this kind are seen on Scythian antiquities of the fourth century B.C.

The use of trappings was originally regarded as effeminate by the Romans (Varro on Cato, *De Lib. Educ.*), but they were used in pomps. Their development may be seen by a comparison of the examples appearing on the columns of Trajan, Antoninus, and Theodosius. On the first and second, and in the equestrian statue of M. Aurelius, are to be seen cloths alone, and pads filling up the hollow of the horse's back with and without cloths. It is only on the Theodosian Column that the true saddle, with a bow behind and before, appears for the first time. The new name *sella* now emphasizes the new fashion.


Ephippium. (Coin of Labienus.)

Ephŏri (ἔφοροι, "overseers"). A board of five members at Sparta, elected annually from all the citizens. It is said to have been established by Lycurgus or King Theopompus (B.C. 770). The original intention was that it should give decisions in private matters, and represent the absent kings in certain of their duties, especially in the superintendence of the officials and of public discipline. But their circle of authority gradually widened, till it came to mean a superintendence over the whole commonwealth, including the kings. The ephors had the right of raising objections against their actions, calling them, like other officials, to account for their conduct, punishing them with fines and reprimands, and even prosecuting them before the Senate, and threatening them with deposition and death. They were the only citizens who were not obliged to rise in the kings' presence, a fact which gives a good idea of the relative position of the two parties. Besides the duty of opposing everything which they thought adverse to the laws and interests of Sparta, they had from early times the right of summoning the deliberative and legislative assemblies, the Γερουσία and Ἐκκλησία, to make proposals to them, and take the lead in proceedings left to their management. Two of them regularly accompanied the kings on their campaigns. It is probable also that they had the superintendence of the public treasure. In their capacity of protectors of the public discipline their authority extended itself to the minutest details of private life. In regard to the Helots and Perioeci it was still more absolute. Even on a *perioecus* they could pass sentence of death without trial. (See PERIOECI.) On important occasions a majority of their votes was required. At the end of their annual office, on which they entered at the beginning of the Spartan year or at the time of the autumnal equinox, they were liable to be called to account by their successors. The year was dated by the name of the first ephor on the board.

Ephŏrus (Ἔφορος). Of Cymae in Aeolis, a celebrated Greek historian, a contemporary of Philip and Alexander, flourished about B.C. 340. He wrote a universal history (Ἱστορίαι), in thirty books, the first that was attempted in Greece. It covers a period of 750 years, from the return of the Heraclidae to B.C. 341. Of this history Diodorus Siculus made an extensive use. The work, however, has perished, with the exception of a few fragments, which may be found in Müller's *Historicorum Graecorum Fragmenta* (Paris, 1841–73).

Ephȳra (Ἐφύρα). (1) The ancient name of Corinth; whence Ephyreius is used as equivalent to Corinthian. See CORINTHUS. (2) A town in Thessaly, afterwards called Cranon. (3) A town in Epirus, afterwards called Cichyrus.

Epibătae (ἐπιβάται). Marines appointed to defend the vessels in the Athenian navy, and entirely distinct from the rowers as well as from the land soldiers, such as hoplitae, peltasts, and cavalry (Xen. *Hell.* i. 2, § 7; v. 1, § 11). It appears that the ordinary number of epibatae on board a trireme was ten, though in Thucydides vi. 42 we find 700 epibatae for a fleet of 100 ships, sixty of which were equipped in the ordinary way and forty had troops on board. In consequence of the number of heavy-armed men ἐκ τοῦ καταλόγου on the expedition, the Athenians appear to have reduced the number of regular epibatae from ten to seven.

The epibatae were usually taken from the Thetes, or fourth class of Athenian citizens (Thuc. vi. 42); but on one occasion, in a season of extraordinary danger, the citizens of the higher classes were compelled to serve as epibatae (Thuc. viii. 24).

The term is sometimes also applied by the Roman writers to the marines (Hirt. *Bell. Alex.* 11;

Bell. Afric. 63); though these are more usually called *classiarii milites.*

Epiblēma (ἐπίβλημα). See PALLIUM; TUNICA.

Epibŏlé (ἐπιβολή). A fine imposed by a magistrate on any official, or official body, for a misdemeanor. The various magistrates at Athens had, each in his own department, a summary penal jurisdiction—i. e. for certain offences they might inflict a pecuniary mulct or fine, not exceeding a fixed amount; if the offender deserved further punishment, it was their duty to bring him before a judicial tribunal, the magistrate proposing the penalty. Thus, in case of injury done to orphans and heiresses, or of misconduct at the great Dionysia, the archon might fine the parties; the generals could fine a phylarch for disobedience; the same power belonged to the τειχοποιοί (Aesch. *c. Ctes.* § 27). If the person fined would not submit to it, the magistrate had to lay the case before a court (Lys. *pro Milit.* § 11): that was always required when a demarch imposed a fine (*C. I. A.* ii. 573 b). The amount of the fine (τέλος) which the individual magistrate might inflict, we do not know; the Senate of Five Hundred was competent to fine to the extent of 500 drachmas.

These ἐπιβολαί are to be distinguished from the penalties awarded by a jury or court of law (τιμήματα) upon a formal prosecution, and from the fine of a thousand drachmas, which the accuser in a public action incurred when he dropped his accusation or failed to obtain a fifth part of the votes, or when a citizen refused to obey the summons to appear as a witness in court: in all these cases the magistrates had no discretionary power.

Epicasté (Ἐπικάστη). Commonly called Iocasté (q. v.). See *Odyss.* xi. 271.

Epicephesia (Ἐπικεφησία). A deme of Attica belonging to the tribe Oeneïs.

Epicharmus (Ἐπίχαρμος). The first Greek comic writer of whom we have any definite account. He was a Syracusan, either by birth or emigration (Theocr. *Epig.* 17). Some writers make him a native of the island of Cos, but all agree that he passed his life at Syracuse. It was about B.C. 500, thirty-five years after Thespis began to exhibit, eleven years after the commencement of Phrynichus, and just before the appearance of Aeschylus as a tragedian, that Epicharmus produced the first comedy properly so called. Before him, this department of the drama was little more than a series of licentious songs and sarcastic episodes, without plot, connection, or consistency. (See COMOEDIA; DRAMA.) He gave to each exhibition continuity, and converted the loose interlocutions into regular dialogue (Aristot. *Poet.* v. 5). The subjects of his Doric comedies, as we may infer from the extant titles of thirty-five of them, were partly parodies of mythological subjects, and, as such, not very different from the dialogue of the satyric drama, and partly political, and in this respect may have furnished a model for the dialogue of the Athenian comedy. (See RHINTHONICA FABULA.) Tragedy had, some years before the era of Epicharmus, begun to assume its dignified character. The woes of heroes and the majesty of the gods had, under Phrynicus, become its favourite themes. The Sicilian poet seems to have been struck with the idea of exciting the mirth of his audience by the exhibition of some ludicrous matter dressed up in all the grave solemnity of the newly invented art. Discarding, therefore, the low drolleries and scurrilous invectives of the ancient κωμῳδία, he opened a novel and less objectionable source of amusement by composing a set of burlesque dramas upon the usual tragic subjects. They succeeded, and the turn thus given to comedy long continued; so that when it once more returned to personality and satire, as it afterwards did, tragedy and tragic poets were the constant objects of its parody and ridicule. The great changes thus effected by Epicharmus justly entitled him to be called the Inventor of Comedy (Theocr. *Epig.* 17), though it is probable that Phormis or Phormus preceded him by a few Olympiads (Aristot. *Poet.* iii. 5). But his merits do not rest here: he was distinguished for elegance of composition as well as originality of conception. Demetrius Phalereus says that Epicharmus excelled in the choice and collocation of epithets, on which account the name of Ἐπιχάρμιος was given to his kind of style, making it proverbial for elegance and beauty. So many were his dramatic excellences that Plato terms him the king of comic writers, and in a later age and foreign country Plautus chose him as his model (Hor. *Epist.* ii. 1. 58) and is thought to have borrowed from him the plot of the *Menaechmi.* The parasite who figures so greatly in the plays of the New Comedy and in those of Plautus was first brought upon the stage by Epicharmus.

The plays of Epicharmus, to judge from the fragments still left us, abounded in apophthegms, little consistent with the ideas we might otherwise have entertained of their nature from our knowledge of the buffooneries whence his comedy sprang and of the writings of Aristophanes, his partially extant successor. Epicharmus, however, was a philosopher and a Pythagorean (Diog. Laert. viii. 78). We find Epicharmus still composing comedies B.C. 485 (Suidas, s. v. Ἐπίχ.), and again during the reign of Hiero, B.C. 477. He died at the age of ninety or ninety-seven years. Epicharmus is said by some authorities to have added the letters ξ, η, ψ, ω to the Greek alphabet, but inscriptions show that these characters were in use at Miletus half a century before his reputed birth. See Clermont-Ganneau, *Origine des Caractères Complémentaires de l'Alphabet Grec* in the *Mélanges Graux* (Paris, 1884). See also Lorenz, *Leben und Schriften des Epicharmus* (1864); Klein, *Griechisches u. römisches Drama* (1865); and Donaldson's *Theatre of the Greeks,* pp. 187–88 (8th ed. 1875).

Epicheirotonia (ἐπιχειροτονία). See ECCLESIA.

Epichŷsis (ἐπίχυσις). A wine-jug with a narrow neck and small lip and with a handle (Menand. *Fr.* 490 M.); usually of metal—i. e. silver among the luxurious, bronze where simplicity was studied. Among the Romans it took the place of the earlier *guttus,* a narrow-necked cruet without a handle (Varr. *L. L.* v. 124); and glass became the favourite material. It was not unlike a modern claret-jug.

Epichysis. (Rich.)

Epiclērus (ἐπίκληρος, also ἐπικληρῖτις and ἔγκληρος). The name given to the daughter or daughters of an Athenian citizen who had no son, or

whose sons had died leaving no male issue. The ἐπίκληρος was not, in our sense of the word, an "heiress," but rather a person who went with the estate. The heir was either the person to whom her father had devised the property on condition of marrying her, or her son or sons. It was deemed an object of importance at Athens to preserve the οἶκος. This was effected, where a man had no child, by adoption (εἰσποίησις); if he had no sons or grandsons, but a daughter, he might bequeath his property to any person, but the devisee was obliged to marry her; on the other hand, if he died intestate, her nearest relative might claim her in marriage, and the inheritance was transmitted through her to a grandson, who was, when of full age, adopted into the maternal grandfather's family (Isae. *Pyrrh.* § 73). Such an epiclerus might be claimed in marriage by her father's brothers, or in default of such by their sons or by the sons of her father's sisters, or by her father's uncles. If the daughter was poor (θῆσσα), the nearest of kin was bound by law either to marry her himself or to portion her, the law fixing a sliding scale for the different classes of the census—e. g. 500 drachmas, if he be of the highest class, etc. If there were several in the same degree of consanguinity, each of them had to contribute their share (πρὸς μέρος). Upon the nearest relative making his claim before the archon, public notice was given of the claim; it was written on the σανίς, and read out in the following assembly (Poll. viii. 95), and at a later day the herald put the question εἴ τις ἀμφισβητεῖν ἢ παρακαταβάλλειν βούλεται. If no one appeared to dispute the claim, the archon adjudged the heiress to him; if other claimants appeared, the archon instituted an anakrisis, and a court was held for the decision of the right, which was determined according to the Athenian law of consanguinity.

Even when a woman was already married, her husband was obliged to give her up to a man with a better title; and men sometimes put away their former wives in order to marry heiresses (Isae. *Pyrrh.* § 64). Even after the decision of the court had been given in favour of one claimant, any other person who could show a better title might bring an action against the husband and claim the heiress ([Demosth.] *c. Macart.* p. 1054, § 16). The limit of time for making such a claim is not known.

The estate never passed into the possession of the husband of the heiress (Isae. *Ciron.* § 31); their son when of full age was adopted into his maternal grandfather's family (Isae. *Pyrrh.* § 73) and took possession of the estate. He then became his mother's legal protector (κύριος), and was bound to find her maintenance. If there were more sons, they shared the property equally. There were epicleri at Mitylené and Phocis. With the Lycians daughters only could inherit.

Epicnemidii Locri. See LOCRIS.

Epic Poetry. See EPOS.

Epicrătes (Ἐπικράτης). (1) An Athenian who helped to expel the Thirty Tyrants (q. v.). Later, being sent on a mission to King Artaxerxes of Persia, he was accused of receiving a bribe from that monarch. Though acquitted of this charge, he was afterwards convicted of a similar offence and escaped death by flight. He is ridiculed by the comic poets for his large beard, whence he received the nickname σακεσφόρος (Plat. Com. *Pres.* 4 Meineke). (2) Of Ambracia; an Athenian writer of the Middle Comedy (Aelian, *N. A.* xii. 10).

Epictētus (Ἐπίκτητος). An eminent Stoic philosopher, born in a servile condition at Hierapolis in Phrygia, about A.D. 50. The names of his parents are unknown; neither do we know how he came to be brought to Rome. But in that city he was for some time a slave to Epaphroditus, a freedman of Nero, who had been one of his body-guard. An anecdote related by Origen, which illustrates the fortitude of Epictetus, would also show, if it were true, that Epaphroditus was a most cruel master. Epictetus, when his master was twisting his leg one day, smiled and quietly said, "You will break it"; and when he did break it, only observed, "Did I not tell you that you would do so?" It is not known how or when Epictetus managed to effect his freedom, but he could not have been still a slave when he left Rome in consequence of an edict against philosophers. This event, the only one in his life the date of which can be assigned, took place, as has been said, in the year A.D. 89, being the eighth year of Domitian's reign. Epictetus then retired to Nicopolis in Epirus, and it is a question whether he ever returned to Rome. The chief ground for believing that he did is a statement of Spartianus (*Hadr.* 16), that Epictetus lived on terms of intimacy with the emperor Hadrian; while it is agreed, on the other hand, that there is no good evidence of any of his discourses having been delivered at Rome, but that they contain frequent mention of Nicopolis. This argument, however, is hardly sufficient to overthrow the express testimony of Spartianus. It is not known when he died. Suidas says that he lived till the reign of Marcus Aurelius, yet the authority of Aulus Gellius is strong on the other side. He, writing during the reign of the first Antonine, speaks of Epictetus, in two places, as being dead (*Noct. Att.* ii. 18; xvii. 19).

Epictetus led a life of exemplary contentment, simplicity, and virtue, practising in all particulars the morality which he taught. He lived for a long while in a small hut, with no other furniture than a bed and a lamp, and without an attendant; until he benevolently adopted a child whom a friend had been compelled by poverty to expose, and hired a nurse for its sake. A teacher of the Stoic philosophy, he was the chief of those who lived during the period of the Roman Empire. His lessons were principally, if not solely, directed to practical morality. His favourite maxim, and that into which he resolved all practical morality, was "bear and forbear," ἀνέχου καὶ ἀπέχου. He appears to have differed from the Stoics on the subject of suicide. We are told by Arrian, in his Preface to the *Discourses*, that he was a powerful and inspiring lecturer; and, according to Origen (*c. Cels.* 7, *ad init.*), his style was superior to that of Plato. It is a proof of the estimation in which Epictetus was held, that, on his death, his lamp was purchased by some aspirant after philosophy more eager than wise for 3000 drachmas, or over $500. Though it is said by Suidas that Epictetus wrote much, there is good reason to believe that he himself wrote nothing. His Διατριβαί were taken down by his pupil Arrian, and published after his death in eight books, of which four remain. The same Arrian compiled the *Enchiridion* or "manual," an abstract of the teaching of

his master, and wrote a life of Epictetus, which is lost. Some fragments have been preserved, however, by Stobaeus. Simplicius has also left a commentary on his doctrine in the Eclectic manner. The best edition of the remains of Epictetus is still that of Schweighäuser, 5 vols. (Leipzig, 1800). The text and a Latin translation by Dübner (1840) may be recommended. The best English translations are those of Higginson, with a sketch of Epictetus (Boston, 1865); Long (London, 1877); and Rolleston (1881). See the popular work of Canon Farrar, *Seekers after God* (1863).

Epicūrus (Ἐπίκουρος). A celebrated philosopher, born in the year B.C. 341, in the island of Samos, whither his father had gone from Athens, in the year B.C. 352, among 2000 colonists then sent out by the Athenians. Yet he was an Athenian by right, belonging to the deme Gargettus and to the tribe Aegeïs. His father Neocles is said to have been a school-master, and his mother Chaeristrata to have practised arts of magic, in which it was afterwards made a charge against Epicurus that, when he was young, he assisted her (Diog. Laërt. x. 4). Having passed his early years in Samos and Teos, he went to Athens at the age of eighteen. He had begun to study philosophy when only fourteen, from a desire, which the teachers to whom he had applied had failed to satisfy, of understanding Hesiod's description of chaos. In Samos he is said to have received lessons from Pamphilus, a follower of Plato (Cic. *N. D.* i. 26). On the occasion of this his first visit to Athens, Epicurus stayed there for a very short time. He left it in consequence of the measures taken by Perdiccas after the death of Alexander the Great, and went to Colophon to join his father. In B.C. 310, he went to Mitylené, where he set up a school. Staying only one year at this latter place, he next proceeded to Lampsacus, where he taught for four years. He returned to Athens in the year B.C. 306, and now founded the school which ever after was named from him the Epicurean. He purchased a garden (Κῆποι Ἐπικούρου) for eighty minae (about $1450), wherein he might live with his disciples and deliver his lectures, and henceforth remained in Athens, with the exception only of two or three visits to his friends in Asia Minor, until his death, from stone in the bladder, B.C. 270. He was in his seventy-second year when he died, and he had then been settled in Athens as a teacher for thirty-six years.

Epicurus is said by Diogenes Laërtius (x. 9) to have had so many pupils that even whole cities could not contain them. Hearers came to him from distant places; and while men often deserted other schools to join that of Epicurus, there were only two instances, at most, of Epicurus being deserted for any other teacher. Epicurus and his pupils lived together in the garden of which we have spoken, in a state of friendship, which, as it is usually represented, could not be surpassed — abstaining from putting their property together and enjoying it in common for the quaint yet significant reason that such a plan implied mutual distrust. The friendship subsisting between Epicurus and his pupils is commemorated by Cicero (*De Fin.* i. 20). In this garden, too, they lived in the most frugal and decorous manner, though it was the delight of the enemies of Epicurus to represent it differently, and though Timocrates, who had once been his pupil and had abandoned him, spread such gossip as that Epicurus used to vomit twice a day after a surfeit and that harlots were inmates of the garden. (See LEONTIUM.) An inscription over the gate of the garden told him who might be disposed to enter that barley-cakes and water would be the fare provided for him (Sen. *Ep.* 31); and such was the chastity of Epicurus that one of his principal opponents, Chrysippus, endeavoured to account for it, so as to deny him any merit, by saying that he was without passions (Stob. *Serm.* 117). Epicurus remained unmarried, in order that he might be able to prosecute philosophy without interruption. His most attached friends and pupils were Hermachus of Mitylené, whom he appointed by will to succeed him as master of the school; Metrodorus, who wrote several books in defence of his system; and Polyaenus. Epicurus's three brothers, Neocles, Chaeredemus, and Aristobulus, also followed his philosophy, as also one of his servants, Mys, whom at his death he made free. Besides the garden in Athens, from which the followers of Epicurus, in succeeding time, came to be named "the philosophers of the garden" (Juv. *Sat.* xiii. 122; xiv. 319), Epicurus possessed a house in Melité, a village near Athens, to which he used often to retire with his friends. On his death he left this house, together with the garden, to Hermachus, as head of the school, to be left by him again to whosoever might be his successor. See EDUCATION.

In physics Epicurus trod pretty closely in the footsteps of Democritus; so much so, indeed, that he was accused of taking his atomic cosmology from that philosopher without acknowledgment. He made very few, and these unimportant, alterations. According to Epicurus, as also to Democritus and Leucippus before him, the universe consists of two parts, matter (σῶμα) and space, or vacuum (τὸ κενόν), in which matter exists and moves; and all matter, of every kind and form, is reducible to certain indivisible particles or atoms (ἄτομοι), which are eternal. These atoms, moving, according to a natural tendency, straight downward, and also obliquely, have thereby come to form the different bodies which are found in the world, and which differ in kind and shape, according as the atoms are differently placed in respect to one another. It is clear that, in this system, a creator is dispensed with; and indeed Epicurus, here again following Democritus, set about to prove, in an *a priori* way, that this creator could not exist, inasmuch as nothing could arise out of nothing, any more than it could utterly perish and becoming nothing. The atoms have existed always, and always will exist; and all the various physical phenomena are brought about, from time to time, by their various motions. The soul itself is made of a finer and more subtle kind of atoms, which, when the body dies and decays, separate and are dissipated. The various processes of sense are explained on the principles of materialism. From the surfaces of all objects continually flow thin, filmy images of things (εἴδωλα), which, by impact on the organism, cause the phenomena of vision, hearing, etc.

It remains to speak of the Epicurean system of ethics. Setting out with the two facts that man is susceptible of pleasure and pain and that he seeks the one and avoids the other, Epicurus declared that it is a man's duty to endeavour to increase to the utmost his pleasures and diminish

to the utmost his pains—choosing that which tends to pleasure rather than that which tends to pain, and that which tends to a greater pleasure or to a lesser pain rather than that which tends respectively to a lesser pleasure or a greater pain. He used the terms pleasure and pain in the most comprehensive way, as including pleasure and pain of both mind and body; and esteemed the pleasures and pains of the mind as incomparably greater than those of the body. The highest pleasure, then, is peace of mind (*ἀταραξία, ἀπονία*), and this comes from *φρόνησις* or the ability to decide what line of conduct will best secure true happiness. Death, he says, is not to be feared, for "where we are, death is not; and where death is, we are not."

Epicurus. (Baumeister.)

The period at which Epicurus opened his school was peculiarly favourable. In place of the simplicity of the Socratic doctrine, nothing now remained but the subtlety and affectation of Stoicism, the unnatural severity of the Cynics, or the debasing doctrine of indulgence taught and practised by the followers of Aristippus. The luxurious refinement which now prevailed in Athens, while it rendered every rigid scheme of philosophy, as well as all grossness of manners, unpopular, inclined the younger citizens to listen to a preceptor who smoothed the stern and wrinkled brow of philosophy, and, under the notion of conducting his followers to enjoyment in the bower of tranquillity, led them unawares into the path of moderation and virtue. Hence the popularity of his school. It cannot be denied, however, that from the time when this philosopher appeared to the present day, an uninterrupted course of censure has fallen upon his memory; so that the name of his sect has almost become a proverbial expression for everything corrupt in principle and infamous in character. The charges brought against Epicurus are that he superseded all religious principles by dismissing the gods from the care of the world; that if he acknowledged their existence, it was only in conformity to popular prejudice, since, according to his system, nothing exists in nature but material atoms; that he showed great insolence and vanity in the disrespect with which he treated the memory of former philosophers and the characters and persons of his contemporaries; and that both he and his disciples were addicted to the grossest sensuality.

With respect to the first charge, it certainly admits of no refutation. The doctrine of Epicurus concerning nature militated directly against the agency of a Supreme Being in the formation and government of the world, and his misconceptions with respect to mechanical motion and the nature of divine happiness led him to divest the Deity of some of his primary attributes. It is not true, however, that he entirely denied the existence of superior powers. Cicero charges him with inconsistency in having written books concerning piety and the reverence due to the gods, and in maintaining that the gods ought to be worshipped, while he asserted that they had no concern in human affairs. That there was an inconsistency in this is obvious. But Epicurus professed that the universal prevalence of the ideas of gods was sufficient to prove that they existed; and, thinking it necessary to derive these ideas, like all other ideas, from sensations, he imagined that the gods were beings of human form and made known to men by the customary emanations. He believed that these gods were eternal and supremely happy, living in the intermundane spaces (*μετακόσμια*) in a state of quiet, and meddling not with the affairs of the world. He contended that they were to be worshipped on account of the excellence of their nature, and not because they could do men either good or harm (Cic. *N. D.* i. 41; Sen. *Ben.* iv. 19).

The Epicurean school was carried on, after Hermachus, by Polystratus and many others, concerning whom nothing is known; and the doctrines which Epicurus had taught underwent few modifications. When introduced among the Romans, these doctrines, though very much opposed at first, were yet adopted by many distinguished men, as Lucretius, Atticus, and Horace. Under the emperors, Pliny the Younger and Lucian of Samosata were noted Epicureans. See LUCRETIUS.

Our chief sources of information respecting the doctrines of Epicurus are the tenth book of Diogenes Laërtius and the poem of Lucretius, *De Rerum Natura*. Information is also furnished by the writings of Cicero, especially the *De Finibus* and the *De Natura Deorum*; by those of Seneca, and by the treatise of Plutarch, "Against Colotes." Epicurus, according to Diogenes Laërtius, was a more voluminous writer than any other philosopher, having written as many as 300 volumes, in all of which he is said to have studiously avoided making quotations. All that now remains of his works are the letters contained in the tenth book of Diogenes Laërtius and parts of two books of his treatise on Nature (*Περὶ Φύσεως*), which were discovered at Herculaneum. The last were published at Leipzig in 1818, being edited by Orelli; further fragments will be found in the sixth volume of the *Hercul. Voll. Collectio Altera*, of which the first part appeared at Naples in 1866. A critical edition of the first two letters was given by Schneider (Leipzig, 1813). See Lange's *Geschichte des Materialismus* (Iserlohn, 1866); Trezza, *Epicuro e l'Epicureismo* (Florence, 1877); Zeller, *Philosophy of the Stoics, Epicureans, and Skeptics* (Eng. trans. 1880); Wallace, *Epicureanism* (1880); monographs

by Gizycki (Halle, 1879) and Kreibig (Vienna, 1885); and the article PHILOSOPHIA.

Epicȳdes (Ἐπικύδης). A Carthaginian of Sicilian origin who served with his brother Hippocrates, under Hannibal, with much distinction. He was the leader of the Punic party in Syracuse after the murder of the tyrant Hieronymus, and defended that city against the Roman general Marcellus.

Epidamnus (Ἐπίδαμνος). See DYRRHACHIUM.

Epidauria (τὰ Ἐπιδαύρια). A festival at Athens in honour of Aesculapius (q. v.). See MYSTERIA.

Epidaurus (Ἐπίδαυρος). (1) A town in Argolis on the Saronic Gulf, forming, with its territory Epidauria, a district independent of Argos, and was not included in Argolis till the time of the Romans. It was the chief seat of the worship of Aesculapius, whose temple was situated about five miles from the town. On the inscriptions lately found there, see Gardner, *New Chapters in Greek History*, ch. xii. (1892). (2) Styled LIMĒRA, a town in Laconia, on the east coast, said to have been founded by Epidaurus in Argolis.

Epideipnis (ἐπιδειπνίς). A second course at dinner. See CENA.

Epidelium (Ἐπιδήλιον). A town on the southeastern coast of Laconia with a temple of Apollo which contained an image of the god, said to have been cast into the sea at Delos and to have drifted ashore at Epidelium. See Curtius, *Pelop.* ii. 298 (1852).

Epidĭcus (ἐπίδικος). An heiress. See EPICLERUS.

Epidĭcus. A play of Plautus (q. v.) written after B.C. 195, with a somewhat complex plot and rather dull. Editions by Jacob (Lübeck, 1835), Geppert (Berlin, 1865), and Gray (Cambridge, 1893).

Epidium. (1) One of the Ebudae Insulae, supposed to be the same with the modern Ila. (2) A promontory of Caledonia, corresponding to the southern extremity of the peninsula of Cantire.

Epidŏseis (ἐπιδόσεις). Voluntary contributions, either in money, arms, or ships, which were made by the Athenian citizens in order to meet the extraordinary demands of the State. When the expenses of the State were greater than its revenue, it was usual for the prytanes to summon an assembly of the people, and after explaining the necessities of the State, to call upon the citizens to contribute according to their means. Those who were willing to contribute then rose and mentioned what they would give, while those who were unwilling to give anything remained silent or retired privately from the assembly. The names of those who had promised to contribute, together with the amount of their contributions, were written on tablets, which were placed before the statues of the Eponymi, where they remained till paid.

These ἐπιδόσεις, or voluntary contributions, were frequently very large. Sometimes the more wealthy citizens voluntarily undertook a trierarchy, or the expenses of equipping a trireme (Demosth. *c. Mid.* p. 566, § 161). We read that Pasion furnished 1000 shields, together with five triremes, which he equipped at his own expense (Demosth. *c. Steph.* i. p. 1127, § 85). The liberality of Demosthenes himself was especially noteworthy; and his acts of munificence were recorded in the decree by which a crown was voted to him.

Epigamia (ἐπιγαμία). The right of contracting a valid marriage, with all its legal consequences. It was possessed only by citizens of the same State: aliens could acquire it only by special legal authorization—i. e. a decree of the popular assembly. At Athens even the *metoeci*, or resident aliens, were excluded from it. Cf. the article CONUBIUM.

Epigĕnes (Ἐπιγένης). (1) Of Sicyon, said to have been the oldest writer of tragedy, and to have preceded even Thespis. (2) An Athenian poet of the Middle Comedy who flourished about B.C. 380.

Epigŏni (Ἐπίγονοι, "descendants"). The sons of the Grecian heroes who were killed in the First Theban War. (See POLYNICES.) The War of the Epigoni is famous in ancient history. It was undertaken ten years after the first. The sons of those who had perished in the first war resolved to avenge the death of their fathers. The god, when consulted, promised them victory if led by Alcmaeon, the son of Amphiaraüs. Alcmaeon accordingly took the command. Another account, however, given by Pausanias (ix. 9, 2), makes Thersander, son of Polynices, to have been at the head of the expedition. The other leaders were Amphilochus, brother of Alcmaeon; Aegialeus, son of Adrastus; Diomedes, of Tydeus; Promachus, of Parthenopaeus; Sthenelus, of Capaneus; and Eurypylus, of Mecisteus. The Argives were assisted by the Messenians, Arcadians, Corinthians, and Megarians. The Thebans obtained aid from the neighbouring States. The invaders ravaged the villages about Thebes. A battle ensued, in which Laodamas, the son of Eteocles, slew Aegialeus, and fell himself by the spear of Alcmaeon. The Thebans then fled; and, by the advice of Tiresias, they secretly left their city, which was entered and plundered by the Argives, and Thersander was placed on the throne.

With the exception of the events of the Trojan War and the return of the Greeks, nothing was so closely connected with the *Iliad* and *Odyssey* as the War of the Argives against Thebes, since many of the principal heroes of Greece, particularly Diomedes and Sthenelus, were themselves among the conquerors of Thebes, and their fathers before them, a bolder and wilder race, had fought on the same spot, in a contest which, although unattended with victory, was still far from inglorious. Hence, also, reputed Homeric poems on the subject of this war were extant, which perhaps really bore a great affinity to the Homeric time and school. The second part of the *Thebaïs*, which related to the exploits of the Epigoni, was, according to Pausanias (ix. 9, 2), ascribed by some to Homer himself. The *Epigoni* was still commonly ascribed to Homer in the time of Herodotus (iv. 32). See HOMERUS.

Epigramma (ἐπίγραμμα). Properly an inscription, such as was often written upon a tomb, a votive offering, a present, a work of art, and the like, to describe its character. Inscriptions of this sort were from early times put into metrical form, and the writer generally tried to combine good sense and spirit in them. They were generally, though not always, written in the elegiac metre.

The greatest master of Greek epigram was Simonides of Ceos, the author of almost all the sepulchral inscriptions on the warriors who fell in the Persian Wars. His lines are remarkable for repose, clearness, and force, both of thought and expression. Fictitious inscriptions were often written, contain-

ing brief criticisms on celebrated men—as poets, philosophers, artists—and their productions. The form of the epigram was also used to embody in concise and pointed language the clever ideas or the passing moods of the writer, often with a tinge of wit or satire. The occasional epigram was a very favourite form of composition with the Alexandrian poets, and remained so down to the latest times. Some writers, indeed, devoted themselves entirely to it. Many of the choicest gems of Greek literature are to be found in the epigrams. The epigrammatists used other metres besides the elegiac, especially the iambic. In later times more complex and almost lyrical measures were employed. The Greek Anthology has preserved some 4500 epigrams, of the greatest variety in contents, and from the hand of more than 300 poets. (See ANTHOLOGY.) Among these are found some of the most celebrated names of ancient and of later times. A great number of epigrams are also found in inscriptions.

Of all the Greek varieties of lyric poetry, the epigram was earliest welcomed at Rome. It lived on in an uninterrupted existence from Ennius till the latest times, being employed sometimes for inscriptions, sometimes for other and miscellaneous purposes. In the first application, the epigram was used after Ennius on sepulchral monuments, utensils, works of art, etc. In the first century B.C. epigrams were written by Pompilius, Q. Lutatius Catulus, Varro Atacinus, Licinius Calvus, and by others to whom erotic verses are ascribed. Many of the short poems of Catullus are truly epigrammatic, and in the second half of the first century A.D. Martial handled the epigram in various forms and with the power of a master. Augustus Caesar, Pedo, Cornificia, Sulpicia, and Gaetulius also wrote epigrams. Ausonius has several examples. We also have a collection of epigrams by Luxorius in the sixth century A.D. Many such poems are preserved in inscriptions, besides a great number in manuscript, which in modern times have been collected into a Latin Anthology. In its last form of development, the epigram figures largely in the writings of modern Latinists—the most successful of whom in this department were Bembo, Scaliger, Buchanan, More, Stroza, Sannazarius, Melanchthon, Porson, and Landor. Scaliger, in the third book of his *Poetics*, classifies the epigram according to its possession of *mel* (adulatory epigram), *fel* (vindictive epigram), *sal* (witty epigram), and *acetum*—with a fifth class combining two or more of these components. An excellent epigrammatic definition of the epigram is the following of unknown authorship:

> "Omne epigramma sit instar apis: sit aculeus illi;
> Sint sua mella; sit et corporis exigui."

This has been cleverly paraphrased in English as follows:

> "The qualities rare in a bee that we meet,
> In an epigram never should fail:
> The body should always be little and sweet,
> And a sting should be left in its tail."

A French writer, Lebrun, has left the following epigrammatic comparison of the merits of Catullus and Martial:

> "Par ses traits fins Martial nous surprit,
> Mais la finesse a sa monotonie.
> De l'épigramme il n'avait que l'esprit;
> Catulle seul en eut tout le genie."

BIBLIOGRAPHY.—A collection of Greek epigrams of the earlier sort can be made from the works mentioned under EPIGRAPHY; and the various editions of the Anthologies should be consulted—e. g. that of Boissonade, Jacobs, and Dübner in Didot's *Bibliotheca Scriptorum Graecorum*; and the *Anthologia Latina* of Riese (Teubner series) and Bährens (1883). See also Corraeus, *De Toto Eo Poematis Genere Quod Epigramma Dicitur* (1590); Cottunius, *De Conficiendo Epigrammate* (1632); V. Gallus, *De Epigrammate* (1641); Vavassor, *De Epigrammate Liber* (1669); Heumann, *Anthologia Latina* (1721); Fayolle, *Dictionnaire d'Epigrammes* (1817); Booth, *Epigrams, Ancient and Modern* (1863); and Dodd, *Epigrammatists of Mediæval and Modern Times*, 2d ed. (1875), which last contains a bibliography of the subject. A number of metrical verses in English of the best Greek epigrams is published by Bell (London, 1880), and a very good selection, with introduction, Greek text, translation, and notes, is that of Mackail (London, 1892). See Butler, *Amaranth and Asphodel* (1881).

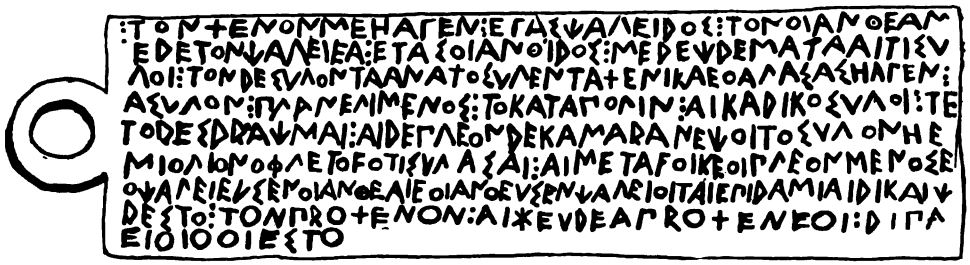
Epigrăpheis (ἐπιγραφεῖς). See EISPHORA.

Epigraphy. From ἐπιγράφειν = *inscribere*. A word conventionally used to describe the scientific study of inscriptions. In its widest sense it has reference to all inscriptions, including words engraved on rings, or stamped on coins, lamps, jars, vases, and other articles of use or ornament; but more strictly it relates to the historical inscriptions carved upon slabs of stone (i. e. lapidary inscriptions), or upon plates of bronze and other metal. Classical philology and archæology owe an inestimable debt to the study of the inscriptions that have been preserved to us from the Greek and Roman world, and to the inscriptions of these two great centres of civilization this short sketch must be confined. (For other epigraphic remains, see the articles ASSYRIA; BABYLONIA; CUNEIFORM INSCRIPTIONS; HIEROGLYPHICS; PERSIA. For inscriptions on coins, see the article NUMISMATICS.)

I. GREEK.—The inscriptions of ancient Greece are more valuable than those of Rome, for the twofold reason that they date much further back in point of time, and because, being usually carved on marble, they have more generally survived the ravages of time than the bronze plates employed by the Romans, which were either melted by various conflagrations that consumed the buildings where they were stored, or else were carried off by invading armies to be made over into coins. There are, however, some inscribed Greek tablets of bronze still surviving, as well as thin plates of lead marked with inscriptions. (See the *Archäolog. Zeitung* for 1877, p. 196; and id. for 1878, p. 71; Franz, *Elementa Epigr. Graecae*, p. 168; and Roberts, *Greek Epigraphy*, pp. 234–242.) One of the Greek bronze plates is represented on the next page. It contains part of a treaty between Oeanthea and Chalcion.

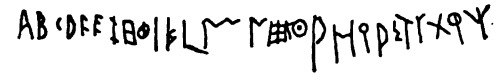
Immense numbers of inscriptions were set up in ancient times, in all public buildings, in temples and theatres, and by the side of the great roads. Delphi and Olympia abounded in them; while the Parthenon and Acropolis at Athens, the Heraeum at Samos, the Artemisium at Ephesus, and, in fact, all the important sanctuaries, were great storehouses of inscriptions recording laws, decrees, treaties, gifts, arbitrations, and other memorable events of political and religious life. In all, some 30,000 ancient Greek inscriptions are known to scholars.

A brief account of the Greek alphabet is given



Bronze Treaty Tablet found at Oeanthea. (Woodhouse Collection.)

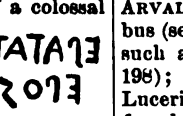
under the title ALPHABET, to which reference may be made. The alphabet itself is found in inscriptions in the so-called "abecedaria," of which one of the most interesting is the "Formello Alphabet," found at Formello near Veii, in Italy, in 1882 by Prince Chigi, and of which a representation is given below. It is the only abecedarium in existence which contains the archaic Greek forms of every one of the twenty-two Phœnician letters arranged precisely in the accepted Semitic order. (Cf. Roberts, *Greek Epigraphy*, p. 20.) It also enables us to determine the alphabetic position and the form of the Greek letter which represents the *san* (*shin*)—i. e. 𐤔. (See Kirchhoff, *Studien zur Geschichte des griechischen Alphabets*, pp. 134 foll.). Other abecedaria are the "Alphabet of Caeré," on a black vase found in 1836 by Galassi at Cervetri (Kirchhoff, pp. 134 foll.); the "Alphabet of Colle," found painted on a tomb near Sienna in 1698; the "Cepolla Alphabet," found near Basta in Calabria by Luigi Cepolla in 1805 (Kirchhoff, p. 157); the "Corinthian Alphabet" (incomplete), on a piece of pottery from Corinth (Kirchhoff, p. 103); and the "Ionic Alphabet," from a fragment of a marble stelé found by Newton at Calymna (Roberts, p. 19).



The Formello Alphabet.

The usual form for the Greek inscribed marbles was the *στήλη*, a slab from three to five feet high and from three to four inches in thickness, slightly tapering to the top, which was plain or ornamented with a slight moulding. Another form of marble was the *βωμός*, or altar, square or circular. There are also pillars (*κίονες*), sarcophagi, statue-bases, and even the walls of the *cellae* of temples (*C. I. G.* 2905). Letters cut on walls and *στῆλαι* were picked out in blue or red pigment.

The oldest Greek inscriptions yet discovered are from the island of Thera (Santorin) in the Aegean, which are mortuary records, and are by some scholars dated as far back as the tenth century B.C. The oldest, however, to which a definite date can be assigned are found cut on the knee of a colossal statue at Abu Simbel in Egypt by Greek mercenaries in the service of Psammetichus, king of Egypt, and hence dating from the end of the seventh or the beginning of the sixth century B.C. Next in order come the inscriptions upon the bases of the statues set along the Sacred Way leading to the Temple of Apollo at Branchidae near Miletus, and assigned to the sixth century B.C. An inscription found by Newton at Halicarnassus, and known as the "Lygdamis Inscription," is of the time of Herodotus (B.C. 453), and is important as exhibiting the Ionic alphabet in almost exactly the form in which it was legally adopted at Athens, fifty years later. A fac-simile of this is given by Roberts in his *Greek Epigraphy*, p. 175. (See, also, Newton and Pullan, *Historical Discoveries at Halicarnassus*, etc., pp. 23 foll.). A very interesting Greek inscription is that upon the trophy set up at Delphi by the Greeks to commemorate the Persian defeat at Plataea, and now in the Hippodrome at Constantinople, whither it was brought by Constantine. See COLUMNA.



Inscription from a Block of Stone found at Thera. Ἐπάγατος ἐποίει.

Greek inscriptions may be conveniently grouped under the following heads: (1) Historical and Political (*ψηφίσματα*, *νόμοι*, treaties, records of awards and arbitrations between rival cities, letters from kings and other rulers, public accounts, lists of treasures, and laudatory inscriptions in honour of individuals); (2) Religious (rituals, laws relating to priests, calendars of sacrifices, rules of augury, etc.; prayers and imprecations, leases of sacred lands, oracles, etc.); (3) Private (dedications and honourary inscriptions, epitaphs, sepulchral inscriptions, boundary stones of mortgaged lands, inscriptions on statues, etc.). The finest collections of Greek inscribed marbles are those at Athens, London (British Museum), Paris (Louvre), Smyrna, Constantinople, and Oxford.

II. ROMAN.—The oldest Latin inscriptions do not date from an earlier period than the beginning of the third century B.C. The oldest of all is probably the so-called "Fibula Praenestina," a gold clasp found at Praenesté in 1886, with a short inscription written from right to left. Next in point of time comes the celebrated "Duenos Inscription" (q. v.), written (also from right to left) on three earthen pots, figured on p. 608, and called the "Vascula Dresseliana," from the archaeologist, Dr. Dressel.

Other Latin inscriptions of great historical and linguistic interest are those on the tombs of the Scipios, now in the Vatican Library, and other *tituli sepulcrales*, the Carmen Arvale (see FRATRES ARVALES), the Senatus Consultum de Bacchanalibus (see DIONYSIA, p. 521), and a number of *leges*, such as the Lex Acilia Repetundarum (*C. I. L.* 198); Lex Luci Lucerini on a stone found at Luceria (*C. I. L.* ix. 782), the Lex Luci Spoletini found at Spoletum in 1876 (Cortese, *Latini Sermonis Vetust. Exempla*, p. 11), the Lex Antonia Rubrica (*C. I. L.* 204), the Lex Salpensana and the

Lex Malacitana from Spain (*C. I. L.* ii. 1963, 1964), etc.

Vascula Dresseliana, showing the Duenos Inscription.

Roman inscriptions are, as a rule, of a much more formal character than the Greek, and are expressed in regular conventional formulae, with abbreviated designations of status for freemen, slaves, children, freedmen, and all the dignities and functions of official, military, and sacerdotal life. Formulaic, also, are the legal inscriptions of all kinds—the *sortes*, prayers, dedicatory sentences, and execrations—thus exemplifying the methodical and orderly character of the Roman mind. The most important of the epigraphic abbreviations are given in this Dictionary under the different letters of the alphabet. Informal inscriptions, especially the *graffiti* scratched upon the walls and elsewhere, are likewise numerous and valuable, and have a literature of their own. See GRAFFITI. The finest collections of Roman inscriptions are at Rome (Vatican, Capitoline Museum, etc.), Naples (Museo Nazionale), London (British Museum), Paris (Louvre), Vienna, and Munich.

Besides the Latin inscriptions proper, of which some 70,000 are now known, there are dialectic inscriptions in Oscan and Umbrian, and some 6000 in Etruscan. See ETRURIA; OSCI; TABULA BANTINA; TABULAE IGUVINAE; UMBRIA.

III. HISTORY OF EPIGRAPHY. — The ancients themselves fully recognized the historical value of inscriptions, so that both orators and historians continually cite them as evidence. (See Demosth. *De Falsa Legat.* 428; Aeschin. *In Ctes.* 75; Herod. iv. 88; v. 58; vii. 228; ix. 81; Thucyd. v. 18; and cf. Eurip. *Suppl.* 1202 foll.). Regular collections of Greek inscriptions were made by Philochorus (B.C. 300), Polemo (hence called στηλοκόπας), Aristodemus, and others. Cicero, Livy, Pliny the Elder, and Suetonius often cite important inscriptions. As soon as the revival of learning began after the downfall of the Roman Empire, the study of epigraphy commenced—first of the Latin remains by scholars like Poggio Bracciolini and Signorili in the fourteenth century, and then of both Greek and Latin by Cyriacus of Ancona, who copied great numbers of monumental inscriptions, in which he was followed by Marcanova, Felice Feliciano, Ferrarino, Marino Sanudo, and others in the fifteenth century. The first printed collections were published by Spreti (Ravenna, 1489), Peutinger (Augsburg, 1509), Huttich (Mayence, 1520), and Albertini (Rome, 1521). Early *corpora inscriptionum* are those of Apianus (Ingolstadt, 1534), Gruter (1603; re-edited by Graevius, 1707), Gudius (ed. by Hessel, 1731), Reinesius (1682), Fabretti (1699), Muratori (1739), Maffei (1749), and Donati (1765–75). Among these collections, however, were many inaccurately copied inscriptions and many actual forgeries and falsifications, so that only after critical study and acute investigation could they be used with safety. The sifting of the inscriptions by Maffei, Marini, and others with a view to the detection of falsehood and to scientific research, laid the foundations of critical epigraphy. In 1828, Orelli (q. v.) published two volumes of Roman inscriptions embodying the researches of Marini and others, and in the same year August Boeckh published the first volume of the *Corpus Inscriptionum Graecarum*, subsequently augmented by other volumes and by the labours of Franz and Kirchhoff. The publication of these works fixed the methods of epigraphy; and from this time on, numerous epigraphists have devoted themselves to the study of inscriptions and to the working up in monographs of the results obtained in their investigations. The great *Corpus Inscriptionum Latinarum* was projected as early as 1732 by Maffei, but was not actually begun until the work had been taken up by the Royal Academy of Sciences of Berlin. The first volume (*Inscriptiones Antiquissimae ad C. Caesaris Mortem*) appeared in 1863, containing also the *Fasti Consulares* and indices. Up to 1895, fifteen volumes had appeared under the editorship of Mommsen, Henzen, De Rossi, Hübner, Ritschl, Zangemeister, Wilmanns, Hirschfeld, Dessau, and others. The arrangement adopted is the geographical.

Of late, great attention to the study of inscriptions has been given by students of the dialects, especially the dialects of Greece, as the information which the epigraphic remains afford is much more reliable than that derived from literature with its conventional and frequently artificial language. See DIALECTS.

IV. BIBLIOGRAPHY.—Standard works on Greek epigraphy are the following: Franz, *Elementa Epigraphices Graecae* (1840); Keil, *Analecta Epigraphica* (1842); Reinach, *Traité d'Epigraphie Grecque* (Paris, 1885); Hicks, *Manual of Greek Historical Inscriptions* (Oxford, 1882); Roberts, *Introduction to Greek Epigraphy* (Cambridge, 1887). Important collections of Greek Inscriptions are the *Corpus Inscriptionum Graecarum*, 4 vols. (1828–1877); the *Corpus Inscriptionum Atticarum*, 3 vols. (1873–83); Lebas, *Voyage Archéologique en Grèce et en Asie Mineure*, 6 vols. (Paris, 1847); Keil, *Sylloge Inscriptionum Boeoticarum* (Leipzig, 1847); Kaibel, *Epigrammata Graeca ex Lapidibus Conlecta* (Berlin, 1878); Rangabé, *Antiquités Helléniques*, 2 vols. (Athens, 1842–55); Rose, *Inscriptiones Graecae Vetustissimae* (Cambridge, 1825); Roehl, *Imagines Inscriptionum Graec. Antiquissimarum* (Berlin, 1883); Hicks and Newton, *Collection of Anc. Gk. Inscript. in the British Museum*, 3 parts (Oxford, 1874–86); Cumanudes, Ἀττικῆς Ἐπιγραφαὶ Ἐπιτύμβιοι (Athens, 1871); Dittenberger, *Sylloge Inscriptionum Graecarum* (Leipzig, 1883); and with especial reference to the dialects, Cauer, *Delectus Inscriptionum Graecarum*, etc. (Leipzig, 1883); Collitz, *Sammlung der griechischen Dialekt-Inschriften*, 3 vols. (Göttingen, 1884–86); Larfeld, *Sylloge Inscriptionum Boeoticarum Popularem Dialectum Exhibentium* (Berlin, 1883); Roehl, *Inscript. Graec. Antiquiss. praeter Atticas in Attica Repert.* (Berlin, 1882); Hoffman, *Die griechischen Dialekte* (Göttingen, 1891). On

the language of the Greek inscriptions see especially Meisterhans, *Grammatik der attischen Inschriften* (Berlin, 1885); Meister, *Die griechischen Dialekte* (Göttingen, 1882–89); and the bibliography given in the article DIALECTS. Other valuable supplementary reading will be found in the following: Hinrichs, the article "Griechische Epigraphik" in I. Müller's *Handbuch;* Newton, *Essays on Art and Archaeology* (London, 1880); Newton and Pullan, *History of Discoveries at Halicarnassus*, etc., 2 vols. (London, 1862); the article by Egger, *Des Collections des Inscriptions Grecques*, in the *Journal des Savants* for 1871; and Westermann in Pauly's *Real-Encyclopädie*, s. v. "Inscriptions."

Standard works on Roman epigraphy are the following: Cagnat, *Cours d'Épigraphie Latine* (2d ed. Paris, 1890); Egbert, *Introd. to Study of Lat. Inscriptions* (N. Y. 1895); Bone, *Anleitung zum Lesen, Ergänzen, und Datiren römischer Inschriften* (Trèves, 1881); Blanchère, *Hist. de l'Épigraphie Romaine* (Paris, 1887); the article "Römische Epigraphik" in I. Müller's *Handbuch;* and that by E. Hübner in the *Encyclopaedia Britannica*, s. v. "Inscriptions," vol. xiii. pp. 124–133. Valuable collections of Latin inscriptions are the *Corpus Inscriptionum Latinarum*, 15 vols. (Berlin, 1863 foll.); Morcelli, *Lexicon Epigraphicum* (Padua, 1819); Zell, *Handbuch der römischen Epigraphik*, 2 vols. (Heidelberg, 1850–52); Ritschl, *Priscae Latinitatis Monumenta Epigraphica*, with 5 supplements (Berlin, 1862); Hübner, *Exempla Scripturae Epigraphicae Latinae* (Berlin, 1885); and for general and convenient use, the two following: Wilmanns, *Exempla Inscriptionum Latinarum*, 2 vols. (Berlin, 1873); and Dessau, *Inscriptiones Latinae Selectae*, vol. i. (Berlin, 1892). A good selection of Latin inscriptions, with an introduction and commentary, is that of Wordsworth, *Fragments and Specimens of Early Latin* (Oxford, 1874), containing also literary remains. Elementary is the work of F. D. Allen, *Remnants of Early Latin* (Boston, 1884). A short and convenient collection, showing the forms of the letters, is that of Cortese, *Latini Sermonis Vetustioris Exempla Selecta* (Turin, 1892). For very early and dialectic Latin, see Schneider, *Dialectorum Italicarum Aevi Vetustioris Exempla Selecta* (Leipzig, 1886); and for Etruscan, Oscan, and Umbrian, Mommsen, *Die Unteritalische Dialekte* (Leipzig, 1850); Fabretti, *Corpus Inscrip. Italicarum Antiquitoris Aevi*, and its supplements (Turin, 1867, 1872–77); and the bibliography given in the articles ETRURIA; OSCI; UMBRIA. Christian inscriptions are collected by De Rossi (see CATACUMBAE); by Le Blant, *Inscriptions Chrétiennes de la Gaule*, 2 vols. (Paris, 1857–65); and by Hübner, *Inscriptiones Britanniae Christianae* (Berlin, 1876), and id. *Inscript. Hispaniae Christ.* (Berlin, 1871). See, also, Le Blant, *L'Épigraphie Chrétienne en Gaule et dans l'Afrique* (Paris, 1890). General supplementary reading will be found in Curtius's *Studien* (Leipzig, 1868–78); in Hübner's *Grundriss zu Vorlesungen über die lateinische Grammatik* (2d ed. Berlin, 1880); and the *Dizionario Epigrafico di Antichità Romane* (Rome, 1886 foll.).

Epimelētae (ἐπιμεληταί, "overseers"). The name given at Athens to commissioners nominated as occasion might require for the superintendence of departments. Some of these commissioners were regularly elected every year—as e. g. the ten *epimeletae* of the wharves, who were responsible for the care of the ships of war and equipments stored in the docks; and the ten commissioners of the Emporium, whose duty it was to enforce the laws relative to duties and commerce. For the commissioners of the revenue, see TAMIAS.

Epimenĭdes (Ἐπιμενίδης). A Cretan, contemporary with Solon, and born in the year B.C. 659, at Phaestus, in the island of Crete, according to some accounts, or at Cnosus according to others. Many marvellous tales are related of him. It is said that, going by his father's order in search of a sheep, he laid himself down in a cave, where he fell asleep and slept for fifty years, on which legend Goethe has written a poem. He then made his appearance among his fellow-citizens with long hair and a flowing beard, and with a knowledge of medicine and natural history which then appeared more than human. Another story told of this Cretan was that he had the power of sending his soul out of his body and recalling it at pleasure; that he had familiar intercourse with the gods, and possessed the power of prophecy. The event of his life by which he is best known was his visit to Athens at the request of the inhabitants, in order to pave the way for the legislation of Solon by purifications and propitiatory sacrifices. These rites were intended, according to the spirit of the age, to allay the feuds and party dissensions which prevailed there; and, although what he enjoined was mostly of a religious nature (for instance, the sacrifice of a human victim, the consecration of a temple to the Eumenides, and of two altars to Hybris and Anaidea, the two evil powers which were exerting their influence on the Athenians), there can be little doubt that his object was political, and that Solon's constitution would hardly have been accepted had it not been recommended and sanctioned by some person who, like Epimenides, claimed from men little less than the veneration due to a superior being. The Athenians wished to reward Epimenides with wealth and public honours, but he refused to accept any remuneration, and demanded only a branch of the sacred olive-tree and a decree of perpetual friendship between Athens and his native city. Epimenides is said to have lived, after his return to Crete, to the age of 157 years. Other accounts give his age as nearly 230 years. Divine honours were paid him by the Cretans after his death.

Epimenides composed a theogony and other poems concerning religious mysteries. He wrote also a poem on the Argonautic Expedition, and other works, which are entirely lost. His treatise on oracles and responses, mentioned by St. Jerome, is said to have been the work from which St. Paul quotes in the epistle to Titus (i. 12). See Diog. Laërt. i. 109; Val. Max. viii. 13. See the monograph by Schultess, *De Epimenide Crete* (Vienna, 1877).

Epimētheus (Ἐπιμηθεύς). "Afterthought." Brother of Prometheus and husband of Pandora. See PANDORA; PROMETHEUS.

Epimēthis. A patronymic of Pyrrha, the daughter of Epimethens (Ovid, *Met.* i. 390).

Epinikion (ἐπινίκιον). A prize hymn, such as the odes of Pindar (q. v.), sung by the chorus in honour of the victors at the great national games.

Epiphanēa (Ἐπιφάνεια). (1) A town of Cilicia Campestris, southeast of Anazarbus, and situated on the small river Carsus, near the range of Mount Amanus (Plin. *H. N.* v. 27). (2) A city of Syria, on

the Orontes, below Apamea. Its Oriental and true name was Hamath, and it was reckoned by the people of the East one of the most magnificent cities in the world, having been founded, as they imagined, by Hamath, one of the sons of Canaan. Allusion is frequently made to Hamath in the Old Testament. (Cf. Gen. x. 18; 2 Sam. viii. 9; 2 Kings, xlviii. 34.) Its name was changed to Epiphanea, in honour of Antiochus Epiphanes.

Epiphănes (Ἐπιφανής). A surname of Antiochus IV. and Antiochus XI., kings of Syria.

Epiphanius (Ἐπιφάνιος). A bishop of Salamis in Cyprus, in the fourth century. He was born of Jewish parents, near Eleutheropolis, in Palestine, about A.D. 320, and appears to have been educated in Egypt, where he imbibed the principles of the Gnostics. At length he left them, and, becoming an ascetic, returned to Palestine and adopted the discipline of St. Hilarion, the founder of monachism in that country. Epiphanius erected a monastery near the place of his birth, over which he presided till he was made bishop of Salamis in 367. Here he remained about thirty-six years, and composed most of his writings. In 391 he commenced a controversy with John, bishop of Jerusalem, relative to the Platonic doctrines of the learned and laborious Origen, against which he wrote and preached with implacable bitterness. John favoured Origen's views, but Epiphanius found in Theophilus, the violent bishop of Alexandria, a worthy coadjutor, who, in 399, convened a council and condemned all the works of Origen. Epiphanius himself then called a council in Cyprus, A.D. 401, and reiterated this condemnation. Afterwards, he embroiled himself with the empress Eudoxia; for on the occasion of her asking him to pray for the young Theodosius, who was dangerously ill, he replied that her son should live provided she would disavow the defenders of Origen. To this presumptuous message the empress indignantly answered that her son's life was not in the power of Epiphanius, whose prayers were unable to save that of his own archdeacon who had recently died. After thus vainly endeavouring to gratify his sectarian animosity, he resolved to return to Cyprus; but he died at sea on the passage, A.D. 403. The principal works of Epiphanius are: (1) Πανάριον, or a Treatise on Heresies—that is, peculiar sects (αἱρέσεις). This is the most important of his writings and treats of eighty sects, from the time of Adam to the latter part of the fourth century. (2) Ἀνακεφαλαίωσις, or an Epitome of the Panarion. (3) Ἀγκυρωτόν, or a Discourse on the Faith, explaining the doctrine of the Trinity, Resurrection, etc. (4) A treatise on the ancient weights, measures, and coins of the Jews. St. Jerome admires Epiphanius for his skill in the Hebrew, Syriac, Egyptian, Greek, and Latin languages, and styles him "Pentaglottus" (Πεντάγλωττος), or the Five-tongued. His writings are of great value, as containing numerous citations from curious works which are no longer extant. See the monograph by Lipsius (Vienna, 1865).

Epipŏlae (Ἐπιπολαί). See SYRACUSAE.

Epirredium. See REDA.

Epīrus (Ἤπειρος). A country to the west of Thessaly, lying along the Adriatic. The Greek term, which answers to the English word *mainland*, appears to have been applied at a very early period to that northwestern portion of Greece which is situated between the chain of Pindus and the Ionian Gulf and between the Ceraunian Mountains and the river Acheloüs — this name being probably used to distinguish it from the large, populous, and wealthy island of Corcyra, which lay opposite to the coast. It appears that, in very ancient times, Acarnania was also included in the term, and in that case the name must have been used in opposition to all the islands lying along the coast (Hom. *Od.* xiv. 100).

The inhabitants of Epirus were scarcely considered Hellenic. The population in early times had been Pelasgic. The oracle at Dodona was always called Pelasgic, and many names of places in Epirus were also borne by the Pelasgic cities of the opposite coast of Italy. But irruptions of Illyrians had barbarized the whole nation; and though Herodotus speaks of Thesprotia as a part of Hellas, he refers rather to its old condition, when it was a celebrated seat of the Pelasgians, than to its state at the time when he wrote his history. In their mode of cutting the hair, in their costume, and in their language, the Epirotes resembled the Macedonians, who were an Illyrian race. Theopompus, cited by Strabo, divided the inhabitants of Epirus into fourteen different tribes, of which the most renowned were the Chaonians, Thesprotians, and Molossians. The Molossians claimed descent from Molossus, son of Neoptolemus and Andromaché. Tradition reported that the son of Achilles, Neoptolemus or Pyrrhus, as he is also called, having crossed from Thessaly into Epirus on his return from the siege of Troy, was induced, by the advice of an oracle, to settle in the latter country, where, having subjugated a considerable extent of territory, he transmitted his newly formed kingdom to Molossus, his son by Andromaché, from whom his subjects derived the name of Molossi.

The history of Molossia is involved in great obscurity until the period of the Persian invasion, when the name of Admetus, king of the Molossi, occurs from the circumstance of his having generously afforded shelter to Themistocles when in exile and pursued by his enemies, although the influence of that celebrated statesman had previously been exerted against him in some negotiations which he had carried on at Athens (Thuc. i. 136). Admetus was succeeded by his son Tharybas or Tharymbas, who appears to have been a minor towards the beginning of the Peloponnesian War, when we find his subjects assisting the Ambraciots in their invasion of Acarnania. Tharybas is represented by Plutarch (*Pyrrh.*) as a wise and able monarch, and as encouraging science and literature. His successor is not known; but some years after, we hear of a prince called Alcetas, who was dethroned by his subjects but restored by Dionysius of Syracuse (Pausan. i. 11). Neoptolemus, his son, reigned but for a short time and left the crown to his brother Arybas, together with the care of his children. Alexander, the eldest of these, succeeded his uncle, and was the first sovereign of Epirus who raised the character and fame of that country among foreign nations by his talents and valour. His sister Olympias had been married to Philip of Macedon before his accession to the throne of Epirus, and the friendship thus cemented between the two monarchs was still further strengthened by the union of Alexander with Cleopatra, the daughter of Philip. It was during the celebration of their nuptials at Edessa

that the king of Macedon was assassinated. Alexander of Epirus seems to have been an ambitious prince, desirous of conquest and renown. There is good reason for believing that he united the Chaonians, Thesprotians, and other Epirotic clans, together with the Molossians, under his sway, as we find the title of king of Epirus first assumed by him (Diod. Sic. xvi. 72). Having been applied to by the Tarentines to aid them against the attacks of the Lucani and Bruttii, he eagerly seized this opportunity of adding to his fame and enlarging his dominions. He therefore crossed over into Italy with a considerable force, and, had he been properly seconded by the Tarentines and the other colonies of Magna Graecia, the barbarians, after being defeated in several engagements, must have been conquered. But Alexander, being left to his own resources and exertions, was at length surrounded by the enemy and slain (B.C. 326) near Pandosia in the Bruttian territory (Livy, viii. 24). On the death of Alexander the crown devolved on his cousin Aeacides, the son of Arybas, the former king, of whom little is known, except that, having raised an army to assist Olympias against Cassander, his soldiers mutinied and deposed him; not long after, however, he appears to have been reinstated. His brother Alcetas, who succeeded him, was engaged in a war with Cassander, which proved disastrous; for, being defeated, his dominions were overrun by the forces of his victorious enemy, and he himself was put to death by his rebellious subjects. The name of Pyrrhus, who now ascended the throne, gives to the history of Epirus an importance it never would otherwise have possessed. (See PYRRHUS.) Alexander, the eldest son of Pyrrhus, succeeded his father, whom he sought to emulate by attempting afresh the conquest of Macedon. On this occasion Antigonus Gonatas was again vanquished and driven from his dominions. But Demetrius, his son, having raised another army, attacked Alexander and presently compelled him to evacuate the Macedonian territory (Just. xxvi. 3). At the expiration of two other insignificant reigns, the royal line of the Aeacidae becoming extinct, the Epirots determined to adopt a republican form of government, which prevailed until the subjugation of Macedon by the Romans. Having been accused of favouring Perseus in the last Macedonian War, they became the objects of the bitterest vengeance of the Romans, who treated them with unusual severity. Aemilius Paullus destroyed seventy of their towns and sold 150,000 of the inhabitants into slavery. Epirus, having lost its independence, was then annexed as a province to the Roman Empire. See Merleker, *Darstellung des Landes und der Bewohner von Epeiros* (Königsberg, 1841); and Bowen, *Athos, Thessaly, and Epirus* (London, 1852).

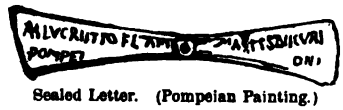
Epirus Nova. See ILLYRICUM.

Episcepsis (ἐπίσκηψις). See MARTYRIA.

Episcŏpi (ἐπίσκοποι). Inspectors or commissioners, who were sometimes sent by the Athenians to interfere in the affairs of subject States (*C. I. A.* i. 9, 10). The episcopi exercised civil authority, and perhaps judged on the spot small causes where Athenians were concerned. The episcopus in Aristophanes carries two ballot-boxes (κάδω, *Av.* 1032, 1053). From the same source we learn that these episcopi received a salary at the cost of the State to which they were sent, and that they were appointed by lot.

Epistātes (ἐπιστάτης). See BOULÉ.

Epistŏla (ἐπιστολή). A letter, written upon paper for transmission to an absent person, as distinguished from one written upon waxed tablets (Cic.; Caes.; Tac.; Mart. *Ep.* xiv. 11, *chartae epistolares.*) The annexed illustration represents a letter



Sealed Letter. (Pompeian Painting.)

folded and sealed, with its direction, as represented by a painting on the walls of a house at Pompeii, in which it is accompanied by various implements employed for writing, both on paper and wax. It is engraved in the *Mus. Borb.* xiv. tav. A and B, 1852, where the address upon it is thus deciphered: MARCO LUCRETIO FLAMINI MARTIS DECURIONI POMPEI.—"To Marcus Lucretius, Priest of Mars, Decurion, Pompeii." (See WRITING AND WRITING MATERIALS.) Letters usually had prefixed to them the name of the sender and the person addressed, and were not signed at the end. The following are some of the usual forms: CICERO VARRONI (Cicero to Varro); CICERO DOLABELLAE S. (Cicero to Dolabella, greeting); CICERO PLANCO S. D. (Cicero to Plancus gives greeting); CICERO IMP. PLANCO (Cicero, the commander, to Plancus); CICERO D. BRUTO S. P. D. (Cicero to Decimus Brutus gives a hearty greeting); CICERO TERENTIAE SUAE (Cicero to his Terentia). S. stands for *salutem;* S. D. *salutem dicit;* and S. P. D. for *salutem plurimam dicit.* Formulas of courtesy that often begin letters are the following: S. V. B. E. (*si vales, bene est*); S. V. B. E. E. V. (*si vales bene est; ego valeo*); S. V. E. Q. V. B. E. E. Q. V. (*si vos exercitusque valetis bene est; ego quoque valeo*), etc. Phrases of courtesy or affection at the end of a letter are the following: *Vale.—Cura et valeas.—Da operam ut valeas.—Fac ut diligentissime te ipsum custodias.—Cura ut valeas et me, ut amas, ama.—Cura ut valeas et nos ames et tibi persuadeas te a me fraterne amari.—Vale et nos dilige.—Bene vale et me dilige.—Fac valeas meque ames.—Tu, ut instituisti, me diligas rogo, proprieque tuum esse tibi persuadeas.—Fac valeas meque mutuo diligas.—Etiam atque etiam vale.*

The date and place, if written at all, are given at the end of the letter. Thus: *Data pr. Kal. Mai. Brundisii.—Hoc ex Nicia*, etc.

The epistle plays an important part in ancient as in modern literature, though in classical Greek literature the number of genuine letters is small. The collection attributed to Plato, though highly interesting and regarded by Grote as authentic, is rejected by recent scholarship; and so the letters ascribed to Demosthenes, to Aeschines, and to Xenophon. The nine that bear the name of Isocrates are universally accepted as his. (See ISOCRATES.) Three letters of Epicurus are preserved by Diogenes Laërtius. Specimens of the official epistle are to be seen in the oration of Demosthenes on the crown. Much valuable information on the history of the times is gathered from the later Greek letters of Gregory Nanzianzenus, Basil, Chrysostom, and other ecclesiastical writers.

Letter writing was from an early period culti-

vated among the Romans, and both official and personal letters of eminent men soon began to be collected, such as the letters of the elder Cato to his son, and of Cornelia to C. Gracchus. At a later period, those of Caesar, Brutus, and especially of Cicero, were preserved. Most of the Roman letters remaining to us are not the genuine private correspondence of their authors, but were from the first written with an eye to publication, like the priggish and self-conscious epistles of the younger Pliny. The most valuable correspondence ever preserved is that of Cicero, whose letters to the number of nearly one thousand were published by his amanuensis, Tiro (q. v.). These are the familiar effusions of the orator, written with no view to publication, and are invaluable for the light they throw upon the personality of the writer and the history of his times. See CICERO.

Examples of letters in historical works are those in Antipater, Quadrigarius, and especially in Sallust. The epistolary form was also used by the jurists for their *responsa* on questions of law; by scholars for their learned discussions (e. g. Verrius Flaccus, Lactantius, etc.); by physicians for medical expositions (e. g. Marcellus Empiricus and Oribasius); and by the rhetoricians of the imperial age as a form of stylistic exercise. (See Teuffel, *Hist. of Rom. Lit.*, Eng. trans., i. pp. 73–76). Next to the letters of Cicero, those of Pliny the Younger are most read. Other important letter-writers are Seneca, Fronto, Symmachus, Sidonius, and still later Salvianus, Ruricius, Ennodius, Lactantius, Ambrose, Jerome, Augustine, and Cassiodorus. Specimens of Vergil's correspondence are given by Macrobius (i. 24, 11).

The poetical epistle was cultivated as early as B.C. 146 by Sp. Mummius, who, when in camp before Corinth, addressed satirical letters in verse to friends at Rome (Cic. *Ad Att.* xiii. 6, 4). Several of the satires of Lucilius were composed in the form of letters, and the poem of Catullus to Manlius (68 A) is in the epistolary form. The most successful in this department of literature were Horace in his two books of *Epistolae* and Ovid in the imaginary love-letters (*Heroides*) and in his own genuine lamentations from exile (*Tristia* and the *Epistolae ex Ponto*). Statius, Ausonius, and Claudianus are later examples of the poetical epistolographer.

Forged letters are frequently found in Latin literature. Instances are the *Epistulae Medicinales* professedly from Hippocrates to Maecenas, and the celebrated fourteen letters which form the alleged correspondence between Seneca and St. Paul, which were, however, accepted as genuine by St. Jerome (*De Vir. Illust.* 12), and by St. Augustine (*Epist.* 153). On these see Fleury, *St. Paul et Sénèque* (Paris, 1853); Lightfoot, *St. Paul's Epist. to the Philippians*, p. 260 (London, 1868); and Aubertin, *Sénèque et St. Paul* (Paris, 1869).

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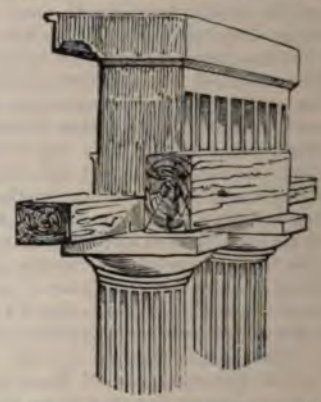
Epistŏla. See CONSTITUTIONES.

Epistŏleus (ἐπιστολεύς). The vice-admiral of the Spartan fleet who took command in case of the disability of the admiral (ναύαρχος). See Xen. *Hellen.* i. 1, 23; Pollux, i. 96.

Epistomium (ἐπιστόμιον). The cock of a water-pipe, or of any vessel containing liquids to be drawn off in small quantities when required (Vitruv. ix. 8, 11). The illustration represents an original bronze water-cock found at Pompeii.

Epistomium of Bronze. (Pompeii.)

Epistylium (ἐπιστύλιον). The architrave, or lower member of an entablature, consisting of one or several beams (in the Parthenon, three), resting upon the capitals. Its function is to bind the columns of the peripteros into a whole, and to distribute the weight of the superstructure (Plut. *Pericl.* 13). The name is sometimes given to the whole entablature.



Epistylium. (Doric Portico at Pompeii.)

Epitaphium (ἐπιτάφιον) or **Epitaphius** (ἐπιτάφιος λόγος). A funeral oration. See FUNUS.

Epitaphs. See TITULUS.

Epithalamium (τὸ ἐπιθαλάμιον μέλος). A nuptial song. (See MATRIMONIUM.) In Greek, Sappho, Anacreon, Stesichorus, and Pindar composed poems of this kind, of which, however, only fragments remain. We have three epithalamia of Catullus, of which that on the marriage of Peleus and Thetis is one of the most splendid in all literature. In the imperial age, Statius, Ausonius, Claudianus, Paulinus of Nola, Sidonius Apollinaris, Dracontius, Ennodius, Luxorius, Venantius Fortunatus wrote poems of the same class that have survived. Those of Ausonius and Luxorius are Vergilian centos. (See CENTO.) A collection of Latin epithalamia may be found in Wernsdorf's *Poetae Latini Minores*, iv. pt. ii. 462.

Epitimia (ἐπιτιμία). The full possession of civic privileges, the opposite of *atimia* (q. v.)

Epitŏmé. The name given to several abridgments by various Roman authors. The most important are (1) An abridgment of Livy's history commonly called *Periochae* (*T. Livi Periochae Omnium Librorum*). (See LIVIUS.) (2) A short history

of the Roman emperors down to Theodosius I. and ascribed to Aurelius Victor (q. v.). (3) The *Epitome Iliadis*, a school-book of 1070 hexameters, which contains a summary of the story of the *Iliad*. This work, whose author was unknown, was much read during the Middle Ages, being sometimes styled Homerus and sometimes (by a curious error) Pindarus Thebanus. Bergk (*Philologus*, xiv. p. 184) conjectures that the writer was the Atticus mentioned by Persius (i. 50). The text will be found in Wernsdorf's *Poetae Lat. Minores*, iv. pp. 617–752; and has been edited by Weytingh (Leyden and Amsterdam, 1809) and Plessis (Paris, 1885). The poem is now ascribed to Silius Italicus (q. v.). See Verres, *De Silii Punicorum et Italici Iliadis Lat. Quaestiones Grammaticae et Metricae* (Münster, 1888). (4) The *Epitome Iuliani*, a collection of imperial *constitutiones*, made between A.D. 535 and 555.

Epitrierarchemătos Diké (ἐπιτριηραρχήματος δίκη). See TRIERARCHIA.

Epitrŏpes Graphé (ἐπιτροπῆς γραφή). A suit brought against a guardian for neglect or abuse of his ward. See EPITROPUS; KAKOSKOS DIKÉ.

Epitrŏpus (ἐπίτροπος). Literally, a person to whose charge anything is intrusted (Herod. iii. 63); but more specifically a term of Attic law denoting the guardian of orphan children. There were two kinds of ἐπίτροποι: (1) those appointed by the will of the deceased father, usually relatives of the children; and (2) in the absence of a will the next of kin, corresponding to the Roman *tutores legitimi*, the archon deciding who were best entitled to the charge, and giving them the authority to act as guardians (Poll. viii. 89; Lys. *De Aristoph. Bon.* § 9). If there were no relatives to undertake the office, the archon selected guardians from the whole body of the citizens. The legal number of guardians is not known. The duties of an ἐπίτροπος included the maintenance (τροφή), education (παιδεία), and protection of the ward, the assertion of his rights, the management of his property, and provision for the widow of the deceased if she remained in the house of her late husband. The guardianship expired when the ward reached his eighteenth year.

Epōdon (ἐπῳδόν) or **Epōdos** (ἐπῳδός). A name applied by grammarians to any poem in which a long and a short line are combined, especially an iambic trimeter and dimeter. The so-called *Epodes* of Horace were by him styled simply *Iambi* (*Epod.* xiv. 7). See Beck, *De Vera Epodon Horat. Indole* (Troppau, 1873); and the article HORATIUS.

Epōmis (ἐπωμίς). See TUNICA.

Epŏna. From *epus* = *ecus* or *equus*. A Roman goddess presiding over horses. Paintings and statues of her were frequently placed in stables.

Eponia (ἐπώνια). See TELOS.

Eponŭmus (ἐπώνυμος). Properly the person after whom anything is named. This was in various Greek States the unofficial title of the magistrates after whom (in default of a generally received standard of chronology) the year was designated. In Athens this would be the first archon, in Sparta the first ephor, in Argos the priestess of Heré. When the *ephebi*, at Athens, were enrolled in the list of the citizens who could be called out for military service, the name of the first archon of the year was attached. And when the citizens of various ages were summoned to military service, a reference was made to the Archon Eponymus, under whom they had been originally enrolled. The ancient heroes, who gave their name to the ten tribes of Clisthenes, and the heroes worshipped by the demes, were also called *eponymi*. The statues of the former were in the market-place, and it was near them that official notices were put up. See CALENDARIUM.

Epōpeus (Ἐπωπεύς). Son of Poseidon and Canacé, the daughter of Aeolus, brother of Aloeus. He migrated from Thessaly to Sicyon, where he became king. He was killed by Lycus for the sake of Antiopé, who, it was alleged, was by him mother of Zethus.

Epoptae (ἐπόπται). See ELEUSINIA.

Eporedia. The modern Ivrea, a town in Gallia Cisalpina, on the Duria, in the territory of the Salassi, colonized by the Romans, B.C. 100, to serve as a bulwark against the neighbouring Alpine tribes.

Epos (ἔπος). (1) GREEK.—Many indications point to the fact that the oldest poetry of the Greeks was connected with the worship of the gods, and that religious poetry of a mystical kind was composed by the priests of the Thracians, a musical and poetical people, and diffused in old times through Northern Greece. The worship of the Muses was thus derived from the Thracians, who in later times had disappeared from Greece Proper; and accordingly the oldest bards whose names are known to the Greeks—Orpheus, Musaeus, Eumolpus, Thamyris—are supposed to have been Thracians also. The current ideas of the nature and action of the gods tended more and more to take the form of poetical myths respecting their birth, actions, and sufferings. Hence, these compositions, of which an idea may be derived from some of the so-called Homeric Hymns, gradually assumed an epic character. In course of time the epic writers threw off their connection with religion, and struck out on independent lines. Confining themselves no longer to the myths about the gods, they celebrated the heroic deeds both of mythical antiquity and of the immediate past. Thus, in the Homeric descriptions of the epic age, while the bards Phemius and Demodocus appear as favourites of the gods, to whom they are indebted for the gift of song, they are not attached to any particular worship. The subjects of their song are not only stories about the gods, such as the loves of Ares and Aphrodité, but the events of recent times, the conquest of Troy by means of the wooden horse, and the tragic return of the Achaeans from Troy. Singers like these, appearing at public festivals, and at the tables of princes, to entertain the guests with their lays, must have existed early in Greece Proper. It was, however, the Ionian Greeks of Asia Minor who first fully developed the capacities of epic poetry. By long practice, extending probably through centuries, a gradual progress was probably effected from short lays to long epic narratives; and at the same time a tradition delivered from master to scholar handed on and perfected the outer form of style and metre. Thus, about B.C. 900, epic poetry was brought to its highest perfection by the genius of Homer, the reputed author of the *Iliad* and *Odyssey*. After Homer it sank, never to rise again, from the height to which he had raised it. See HOMERUS.

It is true that in the following centuries a series of epics, more or less comprehensive, were composed by poets of the Ionic school in close imitation of the style and metre of Homer. But not one of them succeeded in coming even within measurable distance of their great master. The favourite topics of these writers were such fables as served either to introduce, or to extend and continue, the *Iliad* and *Odyssey*. They were called Cyclic Poets perhaps because the most important of their works were afterwards put together with the *Iliad* and *Odyssey* in an epic cycle, or circle of lays. The Cyprian poems (τὰ Κύπρια), of Stasinus of Salamis in Cyprus (B.C. 776), formed the introduction to the *Iliad*. These embraced the history of the period between the marriage of Peleus and the opening of the *Iliad*. At about the same time Arctinus of Miletus composed his *Aethiopis* in five books. This poem started from the conclusion of the *Iliad*, and described the death of Achilles, and of the Ethiopian prince Memnon, the contest for the arms of Achilles, and the suicide of Aias. The *Destruction of Ilium*, by the same author, was in two books. By way of supplement to the Homeric *Iliad*, Lesches of Mitylené, either about B.C. 708 or 664, wrote a *Little Iliad*, in four books. This embraced the contest for the arms of Achilles, the appearance of Neoptolemus and Philoctetes, and the capture of the city. The transition from the *Iliad* to the *Odyssey* was formed by the five books of Νόστοι (*The Return of the Heroes*), written by Agias of Troezen. The *Telegonia*, by Eugammon of Cyrené (about 570), continued the *Odyssey*. This was in two books, embracing the history of Odysseus from the burial of the suitors until his death at the hands of his son Telegonus. These poems and those of the other cyclics were, after Homer, the sources from which the later lyric and dramatic poets drew most of their information. But only fragments of them remain. See CYCLIC POETS.

A new direction was given to epic poetry in Greece Proper by the didactic and genealogical poems of Hesiod of Ascra, about a hundred years after Homer. Hesiod was the founder of a school, the productions of which were often attributed to him as those of the Ionic school were to Homer. One of these disciples of Hesiod was Eumelus of Corinth (about B.C. 750), of the noble family of the Bacchiadae. But his poems, like those of the rest, are lost. See HESIODUS.

The most notable representatives of mythical epic poetry in the following centuries are Pisander of Camirus (about B.C. 640), and Panyasis of Halicarnassus (during the first half of the fifth century). In the second half of the fifth century Choerilus of Samos wrote a *Perseïs* on the Persian Wars, the first attempt in Greece at an historical epic. His younger contemporary, Antimachus of Colophon, also struck out a new line in his learned *Thebaïs*, the precursor and model of the later epic of Alexandria. The Alexandrians laid great stress on learning and artistic execution in detail, but usually confined themselves to poems of less magnitude. The chief representatives of the Alexandrian school are Callimachus (about B.C. 250), Rhianus, Euphorion, and Apollonius of Rhodes. The last made a futile attempt to return to the simplicity of Homer. His *Argonautica* is, with the exception of the Homeric poems, the only Greek epic which has survived from the ante-Christian era. In the 200 years between the fourth and sixth centuries A.D., the mythical epic is represented by Quintus Smyrnaeus, Nonnus, Colluthus, Tryphiodorus, Musaeus, and the apocryphal Orpheus. Nonnus, Colluthus, and Tryphiodorus were Egyptians. Nonnus and Musaeus, alone among these writers, have any claim to distinction. The talent of Nonnus is genuine, but undisciplined; Musaeus knows how to throw a charm into his treatment of a narrow subject. The whole series is closed by the *Iliaca* of Joannes Tzetzes, a learned but tasteless scholar of the twelfth century A.D. See TZETZES.

As Homer was the master of the mythical, so Hesiod was the master of the didactic epic. After him this department of poetry was best represented by Xenophanes of Colophon, Parmenides of Elea, and Empedocles of Agrigentium, in the sixth and fifth centuries B.C. In the Alexandrian period, didactic poetry was much taken up, and employed upon the greatest possible variety of subjects. But none of its representatives succeeded in writing more than poetic prose, or in handling their intractable material with the mastery which Vergil shows in his Georgics. The period produced the astronomical epic of Aratus of Sicyon (about B.C. 275), and two medical poems by Nicander of Colophon (about 150). Under the Roman Empire more didactic poetry was produced by the Greek writers. Maximus and the so-called Manetho wrote on astrology. Dionysius Periegetes on geography, Oppian on angling, and an imitator of Oppian on hunting. The Alexandrian period also produced didactic poems in iambic senarii, as, e.g., several on geography bearing the names of Dicaearchus and Scymnus, which still survive.

(2) ROMAN. — The Romans possibly had songs of an epic character from the earliest times; but these were soon forgotten. They had, however, a certain influence on the later and comparatively artificial literature, for both Livius Andronicus in his translation of the *Odyssey*, and Naevius in his *Punic War*, wrote in the traditional Italian metre, the *versus Saturnius*. Naevius was, it is true, a national poet, and so was his successor Ennius, but the latter employed the Greek hexameter metre, instead of the rude Saturnian. To follow the example of Ennius, and celebrate the achievements of their countrymen in the form of the Greek epic, was the ambition of several poets before the fall of the Republic. A succession of poets, as Hostius, the tragedian Attius, and Furius were the authors of poetical annals. Here it is proper also to mention Cicero's epics on Marius and on his own consulship, besides the poem of Terentius Varro of Atax (Atacinus) on Caesar's war with the Sequani (*Bellum Sequanicum*). Latin epics on Greek mythical subjects seem to have been rare in the republican age. At least we know of only a few translations, as that of the *Iliad* by Matius and Ninnius Crassus, and of the *Cypria* by Laevinus. Toward the end of the republican age it was a favourite form of literary activity to write in free imitation of the learned Alexandrians. Varro of Atax, for example, followed Apollonius of Rhodes in his *Argonautica*; others, like Helvius Cinna and the orator Licinius Calvus, preferred the shorter epics so much in favour with the Alexandrians. Only one example in this style is completely preserved, the quasi epithalamium (lxiv.) of Catullus. This is the only ex-

ample we possess of the narrative epic of the Republic.

But in the Augustan Age both kinds of epic, the mythic and the historical, are represented by a number of poets. Varius Rufus, Rabirius, Cornelius Severus, and Pedo Albinovanus treated contemporary history in the epic style; Domitius Marsus and Macer turned their attention to the mythology. The *Aeneid* of Vergil, the noblest monument of Roman epic poetry, combines both characters. Of all the epic productions of this age, the only ones which are preserved intact are the *Aeneid*, a panegyric on Messala, which found its way into the poems of Tibullus, and perhaps two poems, the *Culex* and *Ciris*, both often attributed to Vergil. See VERGILIUS.

In the first century A.D. we have several examples of the historical epic: the *Pharsalia* of Lucan, the *Punica* of Silius Italicus, a *Bellum Civile* in the satirical romance of Petronius, and an anonymous panegyric on Calpurnius Piso, who was executed for conspiracy under Nero, A.D. 65. The heroic style is represented by the *Argonautica* of Valerius Flaccus, and the *Thebaïs* and *Achilleïs* of Statius, to which we may add the metrical epitome of the *Iliad* by the so-called Pindarus Thebanus. The politico-historical poems of the succeeding centuries, by Publius Porfirius Optatianus in the fourth century, Claudianus, Merobaudes, Sidonius Apollinaris in the fifth, Priscian, Corippus, and Venantius Fortunatus in the sixth, are entirely panegyric in character, and intended to do homage to the emperor or men of influence. Of all these poets, Claudianus is the most important. He and Dracontius (towards the end of the fifth century) are among the last who take their subjects from mythology.

Didactic poetry, which suited the serious character of the Romans, was early represented at Rome. In this the Romans were in many ways superior to the Greeks. Appius Claudius Caecus and the elder Cato were authors of gnomic poetry. Ennius, the tragedian Attius, and several of his contemporaries wrote didactic pieces; the satires of Lucilius and Varro were also in part didactic. It was, however, not till the end of the republican period that the influence of Greek literature gave predominance to the Greek epic form. It was then adopted by Varro of Atax, by M. Cicero, and above all by Lucretius, whose philosophical poem *De Rerum Natura* is the only didactic poem of this period that has been preserved intact, as it is one of the most splendid monuments of Roman genius. In the Augustan Age many writers were active in this field. Valgius Rufus and Aemilius Macer followed closely in the steps of the Alexandrians. Grattius wrote a poem on hunting, a part of which still survives; Manilius, an astronomical poem which survives entire. But the *Georgics* of Vergil throw all similar work, Greek or Latin, into the shade. Ovid employs the epic metre in his *Metamorphoses* and *Halieutica*, the elegiac in his *Fasti*.

In the first century A.D. Germanicus translated Aratus. Columella wrote a poem on gardening; an unknown author (often called Lucilius), the *Aetna*. The third century produced the medical poem of Sammonicus Serenus, and that of Nemesianus on hunting. In the fourth we have Ausonius, much of whose work is didactic; Palladius on agriculture; an adaptation of Aratus and of Dionysius Periegetes by Avienus, with a description of the sea-coasts of the known world in iambics; in the fifth, besides some of Claudianus's pieces, a description by Rutilius Namatianus in elegiacs of his return home. The book of Dionysius Periegetes was adapted by Priscian in the sixth century. A collection of proverbs, bearing the name of Cato, belongs to the fourth century. In most of these compositions the metrical form is a mere set off; and in the school verses of the grammarians, as in those by Terentianus Maurus on metres, and in those by an anonymous author on rhetorical figures, and on weights and measures, there is no pretence of poetry at all.

See Lang, *Homer and the Epic* (London, 1893); Haube, *De Carminibus Epicis Saeculi Augusti* (Breslau, 1870); id. *Die Epen des silb. Zeitalters*, etc. (Fraustadt, 1886); and an article by Winckelmann in Jahn's *Archiv*, ii. 558. On the language of Roman epic poetry, see Köne, *Sprachgebrauch d. röm. Epiker* (Münster, 1840).

Epulōnes (Masters of the Feast). The office of *epulo* at Rome was created B.C. 196 to relieve the Pontifices. It was, from the first, open to plebeians, and could be held with the great offices of State. The first duty of the epulones was to provide the banquets (*epulum*) of the Capitoline deities. (See LECTISTERNIUM.) In later times they had also to provide for and superintend the public entertainment (*epulae*) of the people, when the Senate dined on the Capitol. Such entertainments

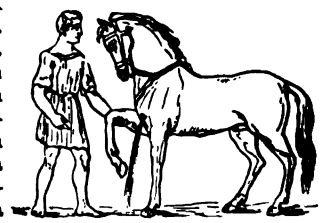
Epulo on Roman Coin.

were always provided at the games given by private individuals, or by the State, on occasions of religious festivals, dedications of temples, assumptions of office, triumphs, funerals, birthdays in the imperial household, and the like. The Collegium Epulonum consisted originally of three members (*tres viri epulones*) and afterwards of seven (*septem viri epulones*), a name which it retained even after Caesar had raised the number to ten. Its existence can be traced down to the end of the fourth century. In the illustration given above from a Roman denarius, an epulo is shown engaged in preparing the couch for the *epulum Iovis*.

Epŭlum. See EPULONES; LECTISTERNIUM.

Epytĭdes. A patronymic given to Periphas, the son of Epytus and the companion of Ascanius (Verg. *Aen.* v. 547).

Equarius. A horse-doctor (Val. Max. ix. 15, 2). The illustration from a Roman bas-relief discovered in southern France shows a veterinary surgeon bleeding a horse.



Equarius. (Rich.)

Equester (Ἵππιος). A title given to several deities, but especially to Poseidon and Neptune, who first created the horse, and in whose honour, therefore, horse-races were held (Pausan. v. 15, 4; Livy, i. 9).

Equestrian Ring. See IUS ANULI AUREI.

Equiria or **Equirria.** A festival established at Rome by Romulus in honour of Mars, when horse-races and games were exhibited in the Campus Martius. It took place on the 27th of February (Varr. *L. L.* v. 3; Ovid, *Fast.* ii. 859).

Equĭtes (horsemen or knights). The *equites* were originally a real division of the Roman army. At the beginning of the kingly period they were called Celeres, and their number is said to have been 300, chosen in equal parts from the three tribes of the Ramnes, Tities, and Luceres. (See TRIBUS.) A hundred formed a *centuria*, each *centuria* being named after the tribe from which it was taken. Thirty made a *turma*, and ten were under the command of a *decurio* (q. v.), while the whole corps was commanded by the *tribunus celerum*. During the course of the kingly period the body of equites was increased to sixteen *centuriae*, and the constitution of Servius Tullius finally raised it to eighteen. When the twelve new centuries were formed, consisting of the richest persons in the State, whose income exceeded that of the first class in the census, the corps of equites lost the exclusively patrician character which had hitherto distinguished it. At the same time its military importance was diminished, as it no longer formed the first rank, but took up a position on the wings of the phalanx. (See EXERCITUS.) The equites, however, retained both in the State and in the army their personal prestige. In the Comitia they voted first, and in *centuriae* of their own. They were the most distinguished troops in the army. No other soldiers were in a position to keep two horses and a groom apiece, a costly luxury, although they received an allowance for the purchase and keep of their horse. After the introduction of the pay system they received three times as much as the ordinary troops; on occasion of a triumph three times the ordinary share of booty; and at the foundation of a colony a much larger allotment than the ordinary colonist. The 1800 *equites equo publico*, or equites whose horses were purchased and kept by the State, were chosen every five years, at the census. The election was carried out in the republican period originally by the consuls, but in later times by the censors. After the general census was completed, the censors proceeded to review the equites (*recognitio*). They were arranged according to their tribes, and each of them, leading his horse by the hand, passed before the tribunal of the censors in the Forum. All who had served their time, and who were physically incapacitated, received their discharge. If an eques were judged unworthy of his position, he was dismissed with the words, "Sell your horse" (*Vende equum*). If there were nothing against him, he was passed on with the words *Traduc equum* ("Lead your horse past"). The vacancies were then filled up with suitable candidates, and the new list (*album equitum*) read aloud. In later times, the eques whose name was first read out was called *princeps iuventutis*. See PRINCEPS.

During their time of service (between the ages of 17 and 46) the equites were bound to serve in a number of campaigns not exceeding ten. When their service expired, they passed into the first censorial class. The senators alone among the equites were, in earlier times, allowed to keep their *equus publicus*, their name on the roll, and their rights as equites unimpaired. But of this privilege the senators were deprived in the time of the Gracchi. The

Representation of the Ceremony of Transvectio on Roman Censorial Coins. (Spanheim.)

number of the *equites equo publico* remained the same, as no addition was made to the sum expended by the State on the horses. Young men of property sometimes served on their own horses (*equo privato*) without any share in the political privileges of the equites. After the Second Punic War the body of equites gradually lost its military position, and finally ceased to exist as a special troop. In the first century B.C. the members of the equestrian *centuriae* only served in the *cohors praetoria* of the general, or in the capacity of military tribunes and *praefecti* of cohorts.

The wealthy class, who were in possession of the large capital which enabled them to undertake the farming of the public revenues, and who consequently had the opportunity of enriching themselves still further, had long enjoyed a very influential position. In B.C. 123 the *lex iudiciaria* of Gaius Gracchus transferred to the possessors of the equestrian census (400,000 sestertii, or about $17,000) the right to sit on juries, which had previously belonged exclusively to members of the Senate. Thus an *ordo equester*, or third order, standing between the Senate and the people, was formed, which began to play an important part in politics. Its members were called equites even if they were not enrolled in the *centuriae equitum*. The contests between the Senate and the equites for the exclusive right to sit on the juries continued with varying fortunes until the end of the Republic. Augustus allowed the *ordo equester* to continue in existence as a class in possession of a certain income; but the old fiscal and judicial system came to an end, and the *ordo* accordingly lost all its former importance. On the other hand, the equites proper rose into a position of great consideration. They were divided into six *turmae*, headed by an imperial prince as *princeps iuventutis*. True, they had no further standing as a corporation; but the emperor employed them in a variety of confidential posts. The title *eques equo publico* was necessary for the attain-

ment of the office of military tribune, and for a number of the most important military posts. The power of conferring or withdrawing the title came at length to rest with the emperor alone. The review of the equites, which used to take place every five years, now became a mere ceremony, and was united by Augustus with the ancient annual parade (*transvectio*) of the 15th of July. The equites, in full uniform, rode through the Forum to the Capitol, past the Temple of Mars or Honos.

After the transference of the seat of government to Constantinople, the *turmae equitum* sank into the position of a city corporation, standing between the Senate and the guilds, and in possession of special privileges. The insignia of the equites were a gold ring and a narrow purple border on the tunic. (See CLAVUS ANGUSTUS; IUS ANULI AUREI; TUNICA.) At the *transvectio* they wore the *trabea*, a mantle adorned with purple stripes, and crowns of olive. After B.C. 67 the first fourteen rows in the theatre were assigned to them.

See Zumpt, *Ueber die römischen Ritter*, etc. (Berlin, 1840); Marquardt, *Historiae Equitum Romanorum* (Berlin, 1840); Mommsen, *Röm. Staatsrecht*, iii. 476–569; and the paragraph on the *cursus honorum* under HONORES.

Equuleus. See ECULEUS.

Equus Octōber. See PALILIA.

Equus Tutĭcus. A town of Samnium, on the Appian Way, distant, according to the itineraries, twenty-two Roman miles from Cluvia, which is itself ten miles northeast of Beneventum. The term Tuticus is Oscan, equivalent to the Latin *magnus*. Much discussion has arisen among geographers as to the precise situation of this place. The branch of the Appian Way on which Equus Tuticus stood runs nearly parallel with that which Horace seems to have followed in his well-known journey to Brundisium. Horace, in speaking (according to the scholiasts) of Equus Tuticus, alludes to the unmanageable nature of the name in verse, *Mansuri oppidulo, quod versu dicere non est* (*Sat.* i. 5, 87). Modern scholars do not think Equus Tuticus to have been the town in question, but it was certainly on the road from Rome to Brundisium (Cic. *Ad Att.* vi. 1. 1), and no more likely place has been suggested as the one that Horace had in mind. See Palmer *ad loc.*

Erae (Ἐραί). A small but strong seaport town on the coast of Ionia north of Teos (Thuc. viii. 19).

Erăna (Ἔρανα). (1) A town on Mount Amanus, the chief seat of the Eleutherocilices in the time of Cicero (*Ad Fam.* xv. 4). (2) A town of Messenia.

Erănos (ἔρανος, Lat. *cena collaticia*). The Greek term for an organized club or society, for the purposes of feasting and amusement, whose members were called ἐρανισταί. Sometimes it would be formed in connection with the worship of particular deities. Sometimes, again, the object of an ἔρανος would be mutual assistance by advances of money. The government encouraged these clubs, because their corporate character made it easier to settle with expedition any legal proceedings arising out of their affairs. Trials of this kind, for refusal to pay subscriptions, or to repay loans, had to be settled within a month. See Becker-Göll, *Charikles*, ii. pp. 296 foll.

Erasĭnus (Ἐρασῖνος). The chief river in Argolis, rising in Lake Stymphalus, and, after disappearing under the earth, flowing through the Lernaean Marsh into the Argolic Gulf.

Erasistrătus (Ἐρασίστρατος). A physician of Iulis, in the island of Ceos, and grandson of Aristotle by a daughter of this philosopher. After having frequented the schools of Chrysippus, Metrodorus, and Theophrastus, he passed some time at the court of Seleucus Nicator, where he gained great reputation by discovering the secret malady which preyed upon the young Antiochus, the son of the king, who was in love with his stepmother, Queen Stratonicé (Appian. *Bell. Syr.* 59). It was at Alexandria, however, that he principally practised. At last he refused altogether to visit the sick, and devoted himself entirely to the study of anatomy. The branches of this study which are indebted to him for new discoveries are, among others, the doctrine of the functions of the brain and that of the nervous system. He immortalized himself by the discovery of the *viae lacteae;* and he would seem to have come very near to that of the circulation of the blood. Comparative anatomy furnished him with the means of describing the brain much better than had ever been done before him. He also distinguished and gave names to the auricles of the heart (Galen, *De Dogm. Hipp. et Plat.* vii.; *De Usu Part.* viii.; *De Administr. Anat.* vii.; *An Sanguis*, etc.). A singular doctrine of Erasistratus is that of the πνεῦμα, or the spiritual substance which, according to him, fills the arteries, which we inhale in respiration, which from the lungs makes its way into the arteries, and then becomes the vital principle of the human system. As long as this spirit moves about in the arteries, and the blood in the veins, man enjoys health; but when, from some cause or other, the veins become contracted, the blood then spreads into the arteries and becomes the source of maladies; it produces fever when it enters into some noble part or into the great artery, and inflammations when it is found in the less noble parts or in the extremities of the arteries. Erasistratus rejected entirely blood-letting, as well as cathartics; he supplied their place with dieting, tepid bathing, vomiting, and exercise. In general, he was attached to simple remedies; he recognized what was subsequently termed *idiosyncrasy*, or the peculiar constitution of different individuals, which makes the same remedy act differently on different persons. A few fragments of the writings of Erasistratus have been preserved by Galen.

Erasmus, DESIDERIUS (the pseudo-classical form of GEERT GEERT'S), was born at Rotterdam, October 27, 1466 or 1467, of illegitimate birth. His father is the hero of Charles Reade's remarkable historical novel, *The Cloister and the Hearth.* Erasmus as a child studied at Gouda, Utrecht, and finally under Alexander Hegius at Deventer. When older he lived successively at Bois-le-Duc, the Augustinian College at Delft, and at the Collège Montaigu in Paris, of which latter residence he says in his *Colloquia*, "From it I carried away nothing but a body infected by disease and a plentiful supply of vermin." About 1487 he was ordained priest by the Bishop of Utrecht. Being in great need of money he took pupils, and with one of these, Lord Mountjoy, he visited England in 1497, spending some time at Oxford and making the acquaintance of such distinguished English-

men as Colet, Grocyn, Latimer, and Linacre, and afterwards of Warham and Sir Thomas More. From 1499 to 1506 he travelled extensively, visiting Paris, Orléans, St. Omer's, Louvain, and Brussels, where in 1504 he delivered a Latin oration before the Archduke Philip. In 1506 he again visited England, where he entered himself at Cambridge for the B.D. and D.D. degrees, the first of which he soon received. In the same year he travelled in Italy and received a papal dispensation allowing him to lay aside the priestly dress. In Venice he met the great scholars Mersurus, Alexander, Baptista Egnatius, and the others whose works were then issuing from the presses of Aldus. In Padua he became tutor to the natural son of James IV. of Scotland. Erasmus remained in Italy until 1509, received everywhere with marks of great distinction, having by this time won a reputation for brilliant scholarship, and in April of that year revisited England, where he became the guest of More at London, and by the influence of Bishop Fisher of Rochester was appointed Lady Margaret Professor of Divinity and Regius Reader of Greek in the University of Cambridge, at which seat of learning the study of Greek was then of recent introduction.

Erasmus had now, by his writings, his orations, and by the force of a most attractive personality, attained to a great reputation among the accomplished and learned men of Europe. Presents flowed in upon him, and from this time to the end of his life he lived in ease and opulence. Archbishop Warham sent him large sums of money and secured him a pension of a hundred crowns. A like pension was granted him by Lord Mountjoy. Offers of church preferment were made to him in many countries; the Duke of Bavaria offered him a chair in the new University of Ingolstadt with no duties attached; Louvain offered him a professorship with the degree of D.D.; the Austrian archduke Ferdinand promised him a pension of 400 florins if he would only take up his residence in Vienna; Pope Clement VII. sent him 200 florins; Pope Adrian VI. wished to give him a deanery; and King Francis I. joined with the Bishop of Bayeux in a vain effort to secure Erasmus for France. Presents of wine from his numerous admirers and of sweetmeats from the nuns of Cologne reached him continually.

In 1513 Erasmus left England, and being possessed of a restless disposition, aggravated by a nervous disorder, he travelled from place to place upon the Continent; and after several years of almost incessant journeying back and forth he made his home at Basle, to which he had first been attracted by the fame of its press and of the distinguished men whom he met there, among them Zwingli the reformer, Hans Holbein the artist, and the circle of admiring students who clustered about Erasmus, such as Beatus Rhenanus, his biographer, Sapidus, Oecolampadius, Beer, Myconius, and Glareanus.

In 1520 he settled permanently in Basle, and there became the general editor of Froben's press, which, during the eight years of Erasmus's association with it, took the lead of all the presses in Europe, both in the value of the works which issued from it and in the excellence of its typographical execution. In these works Erasmus had an important share as translator and editor, but his part can not be readily differentiated from those of his numerous associates. The prefaces and dedications were always of his composition. Besides the great labour of these duties he found time to write a large number of pamphlets, often polemic, and to carry on a correspondence that sometimes compelled him to write forty letters in a single day. "I receive daily," he says, "letters from remote parts, from kings, princes, prelates, and learned men, and even from persons of whose existence I was ignorant."

The religious disturbances in Switzerland, and the death of Froben, led him in 1529 to remove to Freiburg, where he resided for six years, returning in 1535 to Basle. The new pope, Paul III., nominated him to a deanery with an income of 1500 ducats and hinted at a cardinal's hat for him. An attack of dysentery, however, carried him off July 12, 1536, in his sixty-ninth year.

Erasmus was a man of a singularly refined and amiable character—witty, judicious, and of great erudition, coupled with a gift of literary expression rare even in so elegant a scholar. Alone among the learned men of his time he exhibits a "sweet reasonableness" and a freedom from bigotry, either theological or philological, that is perhaps his most striking characteristic. While criticising, often with inimitable wit and satire, the theological warriors of his own Church, he exhibits little sympathy with the Protestant champions. The coarseness and vulgarity of Luther's controversial writings were especially offensive to him; and he disliked the unfavourable influence of religious polemics upon the development of literature. He stands, in fact, as "the supreme type of cultivated common-sense applied to human affairs, and no man of letters has ever attained to anything approaching the influence wielded by Erasmus during his own century. . . . He owed his position to the wonderful range of his activity, to his astonishing productiveness, to the breadth and sanity of his views, and to the delightful qualities of wit, humour, and unfailing vivacity which distinguish all his work" (Hume Brown). As a classicist, he stands between the strict humanists of the Latin Renaissance on the one hand and the Graecizing scholars who follow him. As Pattison puts it, he is a mean between Politian and Joseph Scaliger. He was, in fact, rather a great man of letters than a great scholar. He knew little or nothing of the true principles of text criticism, he was not scrupulously accurate, and his Greek learning was very imperfect. Judged by a comparison with the classic models, his Latin even is at times almost barbarous. But this is only a narrow view. The Latinity of Erasmus had qualities above those of mere correctness and purity. It was with him a living and a spoken tongue, rich, plastic, natural, and full of virile force, and not like the Latin of Bembo and Sadoleto—a mere echo, a cold and lifeless imitation.

The personal appearance of Erasmus is thus described by his disciple, Beatus Rhenanus: "In stature not tall, but not noticeably short; in figure well built and graceful; of an extremely delicate constitution, sensitive to the slightest change of climate, food, or drink. . . . His complexion was fair; light blue eyes and yellowish hair. Though his voice was weak, his enunciation was distinct; the expression of his face was cheerful; his manner and conversation were polished, affable, and even charming."

Of his numerous works, the following are of especial importance to the classical student: the *Adagia* or *Adagiorum Chiliades*, a manual of the wit and wisdom of the ancient world with a finely executed commentary (1st ed. Paris, 1500; enlarged eds. 1515 and 1536); an edition of the Greek Testament with a new Latin version and notes, the text of which became the starting-point of modern exegetical science (Basle, 1516; later editions in 1519, 1522, 1527, 1535); *Ciceronianus*, a satire on the pedantic imitations of Cicero by the Italian school of Latinists; and the *Colloquia*, his most famous work, of which the first edition appeared in 1519 and was afterwards greatly enlarged. It consists of a series of familiar dialogues in Latin on a great variety of topics—social, religious, and political—and marked by wit, fancy, and a brilliant audacity of treatment.

The first complete edition of the works of Erasmus appeared in 9 vols. at Basle in 1540; the standard edition is that of Le Clerc in 10 vols. (Lyons, 1703–06). To the Basle edition is prefixed a memoir of Erasmus by Beatus Rhenanus, and his life has been written at length by Knight (Cambridge, 1726); Jortin, 2 vols. (London, 1748); Burigny (Paris, 1752); Müller (Hamburg, 1828); Stichart (Leipzig, 1870); Drummond, 2 vols. (London, 1873); Feugère (Paris, 1874); Pennington (London, 1875); and Froude (London, 1894). See also Nisard in his *Etudes sur la Renaissance* (Paris, 1855); Seebohm, *Oxford Reformers* (2d ed. London, 1869); Milman, *Essays* (London, 1870); and Pökel, *Philolog. Schriftstellerlexicon* (Leipzig, 1882).

Erăto (Ἐρατώ). One of the Muses, who presided over lyric, tender, and amorous poetry. She is said to have invented also hymns to the gods, and to have presided likewise over pantomimic dancing. She is represented as crowned with roses and myrtle, and holding a lyre in her hand. See MUSAE.


Erato.

Eratosthĕnes (Ἐρατοσθένης). A distinguished contemporary of Archimedes, born at Cyrené, B.C. 276. He possessed a variety of talents seldom united in the same individual. His mathematical, astronomical, and geographical labours are those which have rescued his name from oblivion, though he was, besides, famous for his athletic prowess. The Alexandrian school of sciences, which flourished under the first Ptolemies, had already produced Timochares and Aristyllus; and Eratosthenes had not only the advantages arising from the instruments and observations of his predecessors, but the great Alexandrian library, which probably contained all the Phœnician, Chaldaic, Egyptian, and Greek learning of the time, was intrusted to his superintendence by the third Ptolemy (Euergetes), who had invited him to Alexandria.

The only work attributed to Eratosthenes which has come down to us entire is entitled Καταστερισμοί, and is merely a catalogue of the names of forty-four constellations, and the situations in each constellation of the principal stars, of which he enumerates nearly five hundred, but without one reference to astronomical measurement. We find Hipparchus quoted in it, and mention made of the motion of the pole, that of the polar star having been recognized by Pytheas. These circumstances, taken in conjunction with the vagueness of the descriptions, render its genuineness extremely doubtful.

If Eratosthenes be really the author of the Καταστερισμοί, it must have been composed merely as a *vade mecum*, for we find him engaged in astronomical researches far more exact and more worthy of his genius. By his observations he determined that the distance between the tropics, that is, twice the obliquity of the ecliptic, was $\frac{11}{83}$ of an entire circumference, or 47° 42′ 39″, which makes the obliquity to be 23° 51′ 19.5″, nearly the same as that supposed by Hipparchus and Ptolemy. As the means of observation were at that time very imperfect, the instruments divided only to intervals of 10′, and as corrections for the greater refraction at the winter solstice, for the diameter of the solar disc, etc., were then unknown, we must regard this conclusion as highly creditable to Eratosthenes. His next achievement was to measure the circumference of the earth. He knew that at Syené the sun was vertical at noon in the summer solstice; while at Alexandria, at the same moment, it was below the zenith by the fiftieth part of a circumference: the two places are nearly on the same meridian (error 2°). Neglecting the solar parallax, he concluded that the distance from Alexandria to Syené is the fiftieth part of the circumference of the earth; this distance he estimated at five thousand stadia, which gives two hundred and fifty thousand stadia for the circumference. Thus Eratosthenes has the merit of pointing out a method for finding the circumference of the earth. But his data were not sufficiently exact, nor had he the means of measuring the distance from Alexandria to Syené with sufficient precision.

Eratosthenes has been called a poet, and Scaliger, in his commentary on Manilius, gives some fragments of a poem attributed to him, entitled Ἑρμῆς, one of which is a description of the terrestrial zones. It is not improbable that these are authentic.

That Eratosthenes was an excellent geometrician we can not doubt, from his still extant solution of the problem of two mean proportionals, preserved by Theon, and a lost treatise quoted by Pappus, *De Locis ad Medietates*.

Eratosthenes appears to have been one of the first who attempted to form a system of geography. His work on this subject, entitled Γεωγραφικά (*Geographica*), was divided into three books. The first contained a history of geography, a critical notice of the authorities used by him, and the elements of physical geography. The second book treated of mathematical geography. The third contained the political or historical geography of the then known world. The whole work was accompanied with a map.

Eratosthenes also busied himself with chronology, and suggested the Julian calendar, in which every fourth year has 366 days. Some remarks on his Greek chronology will be found in Clinton's *Fasti Hellenici* (vol. i. pp. 3, 408); and on his list of Theban kings, in Rask's work on the ancient Egyptian chronology (Altona, 1830).

The properties of numbers attracted the attention of philosophers from the earliest period, and Eratosthenes also distinguished himself in this branch. He wrote a work on the duplication of the cube—Κύβου Διπλασιασμός—which we only know by a sketch that Eudoxus has given of it, in his treatise on the Sphere and Cylinder of Archimedes. Eratosthenes composed, also, another work in this department, entitled Κόσκινον, or "the Sieve," the object of which was to separate prime from composite numbers. Eratosthenes arrived at the age of eighty years, and then, becoming weary of life, died by voluntary starvation (B.C. 196). The best editions of the Καταστερισμοί are that of Schaubach, with notes by Heyne (Göttingen, 1795), and that of Matthiae, in his Aratus (Frankfurt, 1817). The fragments of Eratosthenes have been collected by Bernhardy in his work *Eratosthenica* (Berlin, 1822), and the poetical remains separately by Hiller (Leipzig, 1872). See, also, Berger, *Die geographischen Fragmente des Eratosthenes* (Leipzig, 1880).

Erbessus (Ἐρβησσός). A strongly fortified town of Sicily, northeast of Agrigentum, which the Romans made their principal place of arms in the siege of the last-mentioned city. It was soon after destroyed (Polyb. i. 18).

Erchīa (Ἐρχεία). One of the demes of Attica, and belonging to the tribe Aegeïs. Its position has not been positively ascertained. This was the native demus of Xenophon and Isocrates. See Young, *Erchia: a Deme of Attica* (N. Y. 1891).

Ercta or **Ercté** (Εἴρκτή, Ἐρκτή). A remarkable isolated mountain on the northwestern coast of Sicily near Panormus. Its height is 1950 feet. Its chief celebrity was gained in the First Punic War, towards the close of which Hamilcar Barca (q. v.) shut himself with his army into this natural fortress, and maintained himself there against all the efforts of the Romans to dislodge him, for nearly three years. See Polyb. i. 56, 57; Diod. Sic. xxiii. 20.

Mount Ercta.

Erĕbus (Ἔρεβος). (1) A deity of the lower world, sprung from Chaos. From him and his sister Nyx (Night) came Aether and the Day (Hesiod, *Theog.* 123 foll.). (2) A dark and gloomy region in the lower world, where all is dreary and cheerless. According to the Homeric notion, Erebus lay between the earth and Hades, beneath the latter of which was Tartarus. It was therefore not an abode of the departed, but merely a passage from the upper to the lower world. Oriental scholars derive the name Erebus from the Hebrew *'ereb*, evening.

Erechthēïs (Ἐρεχθηΐς). The well of salt water in the Acropolis at Athens (Apollod. iii. 14. 1). See ERECHTHEUM.

Erechthēum (Ἐρέχθειον). The original sanctuary of the tutelary deities of Athens, Athené Polias (the goddess of the city), Poseidon, and Erechtheus. It was situated on the Acropolis. The old temple, said to have been built by Erechtheus, was burned by the Persians in B.C. 480. The restoration was perhaps begun as far back as the time of Pericles, but, according to the testimony of an inscription preserved in the British Museum was still unfinished in 409. The new temple was, even in antiquity, admired as one of the most beautiful and perfect works of the Attic-Ionic style. It was sixty-five feet long and nearly thirty-six broad, and was divided into two main parts. Entering through the eastern portico of six Ionic pillars, one came into the *cella* of Athené Polias, with an image of the goddess, and a lamp that was always kept burning. To the solid wall at the back was attached the Erechtheum proper. Here were three altars, one common to Poseidon and Erechtheus, the other to Hephaestus and the hero Butes. Connected with this, by three doors, was a small front chamber, with seven half-columns adorning the western wall, and three windows between them. This chamber was approached through a hall attached to the north side of the temple, adorned with seven Ionic columns in front, and one on each side. Under this was a cleft in the rock, said to have been made by the stroke of Poseidon's trident during his contest

Restoration of the Erechtheum from the Northeast. (Reber.)

with Athené for the possession of the Acropolis. Corresponding to this on the south side was a small hall, supported not by pillars, but by caryatides. This was called the Hall of Coré, and it probably contained the tomb of Cecrops. From it a step led down to a court, once walled round, in which were the Pandroseum (see PANDROSOS), the sacred olive-tree of Athené, and the altar of Zeus Herkeios. On the east side, in front of the temple of Athené Polias, stood the altar on which the great hecatomb was offered at the Panathenaea. See plan under ACROPOLIS.

Erechtheus (Ἐρεχθεύς). A mythical king of Athens. According to Homer (*Il.* ii. 547, etc.; *Odyss.* vii. 81), he was the son of Earth by Hephaestus, and was reared by Athené. Like that of Cecrops, half of his form was that of a snake—a sign that he was one of the aborigines. Athené put the child in a chest, which she gave to the daughters of Cecrops—Agraulos, Hersé, and Pandrosos—to take care of, forbidding them at the same time to open it (Hygin. *Poet. Astr.* ii. 13). The first two disobeyed, and in terror at the serpent-shaped child (or, according to another version, the snake that surrounded the child), they went mad, and threw themselves from the rocks of the Acropolis. Another account made the serpent kill them. Erechtheus drove out Amphictyon, and got possession of the kingdom. He then established the worship of Athené, and built to her, as goddess of the city (Πολιάς), a temple, named after him the Erechtheum. Here he was afterwards himself worshipped with Athené and Poseidon. He was also the founder of the Panathenaic festival. He was said to have invented the four-wheeled chariot, and to have been taken up to heaven for this by Zeus, and set in the sky as the constellation of the Charioteer. His daughters were Orithyia and Procris. (See BOREAS; CEPHALUS.) Originally identified with ERICHTHONIUS, he was in later times distinguished from him, and was regarded as his grandson, and as son of Pandion and Zeuxippé. His twin-brother was Butes, his sisters Procné and Philomela. The priestly office fell to Butes, while Erechtheus assumed the functions of royalty. By Praxithea, the daughter of Cephissus, he was father of the second Cecrops (see PANDION, 2), of Metion (see DAEDALUS), of Creüsa (see ION), as well as of Protogenia, Pandora, and Chthonia. When Athens was hard pressed by the Eleusinians under Eumolpus, the oracle promised him the victory if he would sacrifice one of his daughters. He chose the youngest, Chthonia; but Protogenia and Pandora, who had made a vow with their sister to die with her, voluntarily shared her fate. Erechtheus conquered his enemies and slew Eumolpus, but was afterwards destroyed by the trident of his enemy's father, Poseidon. The myth of Erechtheus has suggested the subject for Swinburne's tragedy *Erechtheus* (London, 1876).

Erechthĭdes. A name given to the Athenians from their king Erechtheus (Ovid, *Met.* vii. 430).

Eressus or **Erĕsus** (on coins the name is always written Ἔρεσος). A city of Lesbos, situated on a hill at a distance of twenty-eight stadia from Cape Sigrium. It derives celebrity from having given birth to Theophrastus. Phanias, another disciple of the great Stagirite, was likewise a native of this place. According to Archestratus, quoted by Athenaeus, Eressus was famous for the excellence of its wheaten flour.

Eretria (Ἐρέτρια). (1) A town of the island of Euboea, situated on the coast of the Euripus southeast of Chalcis. It was said by some to have been founded by a colony from Triphylia in Peloponnesus; by others its origin was ascribed to a party of Athenians belonging to the deme of Eretria. The latter opinion is far more probable, as this city was doubtless of Ionic origin (Herod. viii. 46). We learn from Strabo that Eretria was formerly called Melaneïs and Arotria, and that at an early period it had attained to a considerable degree of prosperity and power. The Eretrians conquered the islands of Ceos, Teos, Tenos, and others; and in their festival of Artemis, which was celebrated with great splendour, three thousand soldiers on foot, with six hundred cavalry and sixty chariots, were often employed to attend the procession (cf. Livy, xxxv. 38). Eretria, at this period, was frequently engaged in war with Chalcis, and Thucydides reports (i. 15) that on one occasion most of the Grecian States took part in the contest. The assistance which Eretria then received from the Milesians induced that city to cooperate with the Athenians in sending a fleet and troops to the support of the Ionians, who had revolted from Persia at the instigation of Aristagoras (Herod. v. 99), by which measure it became exposed, in conjunction with Athens, to the vengeance of Darius. That monarch accordingly gave orders to his commanders, Datis and Artaphernes, to subdue both Eretria and Athens and bring the inhabitants captive before him. Eretria was taken after six days' siege, and the captive inhabitants brought to Asia. Darius treated the prisoners kindly, and settled them in the district of Cissia (Herod. vi. 119). Eretria recovered from the effects of this disaster and was rebuilt soon after. We find it mentioned by Thucydides, towards the close of his history (viii. 94), as revolting from Athens on the approach of a Spartan fleet under Hegesandridas, and mainly contributing to the success obtained by that commander. After the death of Alexander, this city surrendered to Ptolemy, a general in the service of Antigonus; and in the Macedonian War, to the combined fleets of the Romans, the Rhodians, and Attalus (Livy, xxxii. 16). It was subsequently declared free by order of the Roman Senate (Polyb. xviii. 28 foll.). This place, as we learn from Athenaeus, was noted for the excellence of its flour and bread. At one time it possessed a distinguished school of philosophy and dialectics. The ruins of Eretria are still to be observed close to a headland which lies opposite to the mouth of the Asopus in Boeotia. (2) A deme of Attica. (3) A town of Thessaly, near Pharsalus, and between that city and Pherae.

Erētum. A town of the Sabines, north of Nomentum and northeast of Fidenae, and at no great distance from the Tiber. Its name frequently occurs in the Roman historians. The antiquity of the place is attested by Vergil (vii. 711). It was subsequently the scene of many a contest between the Romans and Sabines, leagued with the Etruscans (Livy, iii. 29).

Ergastŭlum. A prison and place of correction attached to the farms and country-villas of the Romans, in which those of the slave *familia* who were kept in fetters (*compediti, nexi, vincti*) were

lodged and made to work in irons; whereas the rest, who were not chained, were provided with separate accommodation (*cellae, contubernia*) in other parts of the establishment (Columell. i. 6. 3; cf. 8. 16; Apul. *Apol.* p. 482; Brut. in Cic. *Fam.* xi. 13).

Erichthonius (Ἐρεχθόνιος). (1) Son of Dardanus (see DARDANUS) and Batea. He was the father of Tros. (2) The same as Erechtheus (q. v.).

Ericius. "A hedgehog" — i. e. a military engine full of sharp spikes, which was placed by the gate of the camp to prevent the approach of the enemy (Caes. *B. C.* iii. 67).

Ericussa (Ἐρικοῦσσα). One of the Lipari Islands, now Varcusa. See AEOLIAE INSULAE.

Eridănus (Ἠρίδανος). A river-god, on the banks of whose river amber was found (Hesiod, *Theog.* 338). In later times the Eridanus was supposed to be the same as the Padus (Po), because amber was found at its mouth. Hence the Electrides Insulae, or "Amber Islands," are placed at the mouth of the Po, and here Phaëthon was supposed to have fallen when struck by the lightning of Zeus.

Erigŏné (Ἠριγόνη). (1) The daughter of Icarius. Her father having been taught by Bacchus the culture of the grape, and having made wine, gave of it to some shepherds, who, thinking themselves poisoned by the draught, killed him. When they came to their senses, they buried him; and his daughter Erigoné, being guided to the spot by her father's faithful hound Maera, hanged herself through grief (Apollod. iii. 14. 7; Hyg. *Fab.* 130). Zeus translated the father and daughter, along with the faithful Maera, to the skies; Icarius became *Boötes*, and Erigoné, *Virgo;* while the hound was changed, according to Hyginus, into *Procyon;* but, according to the scholiast on Germanicus, into the *Canis Maior*, which is therefore styled by Ovid (*Fast.* iv. 939) *Canis Icarius.* (2) The daughter of Aegisthus and Clytaemnestra, and mother of Penthilus by Orestes (Pausan. ii. 18, 5).

Erinna (Ἤριννα). (1) A poetess, and the friend of Sappho. She flourished about the year B.C. 610. All that is known of her is contained in the following words of Eustathius (*ad Il.* ii. p. 327): "Erinna was born in Lesbos, or in Rhodes, or in Teos, or in Telos, the little island near Cnidus. She was a poetess, and wrote a poem called 'the Distaff' (Ἠλακάτη) in the Aeolic and Doric dialect; it consisted of 300 hexameter lines. She was the friend of Sappho, and died unmarried. It was thought that her verses rivalled those of Homer. She was only nineteen years of age when she died." Chained by her mother to the spinning-wheel, Erinna had as yet known the charm of existence in imagination alone. She probably expressed in her poem the restless and aspiring thoughts which crowded on her youthful mind as she pursued her monotonous work. We possess at the present day only four lines by Erinna; for though three epigrams ascribed to her are given by Schneidewin in his *Delectus Poësis Graecae Elegiacae* (Göttingen, 1839), two at least are not genuine. (2) A poetess mentioned by Eusebius under the year B.C. 354. This appears to be the same person who is spoken of by Pliny (*H. N.* xxxiv. § 8), as having celebrated Myro in her poems. No fragments of her poetry remain, and her very existence has been questioned.

Erinÿes (Ἐρινύες). See EUMENIDES.

Eriphÿlé (Ἐριφύλη). In Greek mythology, sister of Adrastus and wife of Amphiaraüs (q. v.). Bribed with a necklace by Polynices, she prevailed on her husband to take part in the war of the Seven against Thebes, in which he met his death. In revenge for this she was slain by her son Alcmaeon (q. v.). See SEVEN AGAINST THEBES.

Eris (Ἔρις). The Greek name for the goddess of Discord, sister of Ares. See PARIS; TROJAN WAR.

Ernesti. (1) JOHANN AUGUST. A distinguished philologist and theologian of the last century, born at Tennstädt, in Germany, August 4th, 1707. He studied at Pforta, Wittenberg, and Leipzig, and in 1731 became co-rector with Gesner of the Thomas School in Leipzig, succeeding Gesner as rector in 1734. In 1742 he was called to the University of Leipzig as Professor Extraordinarius of Classical Literature, and became Professor Ordinarius of Rhetoric in 1756. He died September 11th, 1781.

Ernesti and his colleague Gesner (q. v.) are regarded as the founders of the modern German school of ancient literature. By their breadth of view, sound discipline, and contagious enthusiasm, they stimulated their pupils to those labours that resulted in transferring to Germany the supremacy in letters long held by the universities of Holland.

Ernesti's principal works (besides a multitude of pamphlets, programmata, etc.) are the following: *Initia Doctrinae Solidioris* (1736); *Initia Rhetorica* (1730); editions of Xenophon's *Memorabilia* (1737); Suetonius (1748); Tacitus (1752); the *Clouds* of Aristophanes (1754); Homer (1759–64); Callimachus (1761); Polybius (1764); of the *Quaestura* of Corradus; the Greek lexicon of Hedericus; the *Bibliotheca Latina* of Fabricius (unfinished); also *Archaeologia Litteraria* (1768); and *Horatius Tursellinus de Particulis* (1769). His best work, however, is the edition of Cicero, in 5 vols. (1737–39), to which is added the valuable *Clavis Ciceroniana* (6th ed. Halle, 1831). His Latin orations, which won for him the name of "the German Cicero," are collected under the title *Opuscula Oratoria* (2d ed. 1767; suppl. vol. 1791). His philological treatises were published as *Opuscula Philologica et Critica* (1764; 2d ed. 1776). See Bursian, *Geschichte d. Class. Philol.* pp. 400–404 (Munich, 1883).

(2) JOHANN CHRISTIAN GOTTLIEB, a nephew of the preceding, was born at Arnstadt in 1756; and studied at Leyden, where he became Professor of Philosophy in 1782, and of Rhetoric in 1802. He died in the last-named year (June 5th). He edited the fables of Aesop in Greek (1781); Hesychius (1785); Suidas (1786); the *Punica* of Sil. Italicus (1791–92); and also put forth a *Lexicon Technologiae Graecorum Rhetoricae* (1795); a *Lexicon Technologiae Romanorum Rhetoricae* (1797); and *Cicero's Geist und Kunst* (1799–1802).

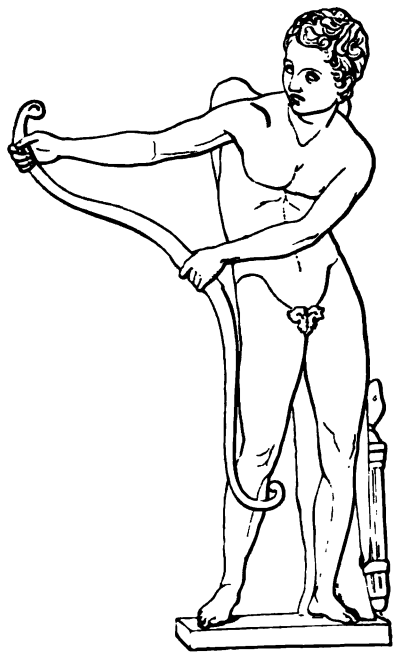
Eroantheia (τὰ ἠροάνθεια). A festival of women, celebrated in the Peloponnesus in the spring season (Phot. *Lex.* p. 95; Hesych. s. v.).

Erogatio. The technical term for the distribution of water from the aqueducts at Rome. See AQUAEDUCTUS.

Eros (Ἔρως). The god of love among the Greeks. His name does not occur in Homer; but in Hesiod (*Theog.* 120 foll.) he is the fairest of the deities, who subdues the hearts of both gods and men. He is born from Chaos at the same time as the Earth and Tartarus, and is the comrade of

Aphrodité from the moment of her birth. Hesiod conceives Eros not merely as the god of sensual love, but as a power which forms the world by inner union of the separated elements—an idea very prevalent in antiquity, especially among the philosophers. According to the later and commoner notion, Eros was the youngest of the gods, generally the son of Aphrodité by Ares or Hermes, always a child, thoughtless and capricious. He is as irresistible as fair, and has no pity even for his own mother. Zeus, the father of gods and men, arms him with golden wings, and with bow and unerring arrows, or burning torches. Anteros, the god of mutual love, is his brother, and his companions are Pothos and Himeros, the personifications of longing and desire, with Peitho (Persuasion), the Muses, and the Graces. In later times he is surrounded by a crowd of similar beings, Erotes or Loves. (For the later legend of Eros and Psyché, see PSYCHÉ.)

One of the chief and oldest seats of his worship was Thespiae in Boeotia. Here was his most ancient image, a rough, unhewn stone. His festival, the Erotia or Erotidia, continued till the time of the Roman Empire to be celebrated every fifth year with much ceremony, accompanied by gymnastic and musical contests. Besides this he received special honour and worship in the gymnasia, where his statue generally stood near those of



Eros. (Rome, Capitoline Museum.)

Hermes and Heracles. In the gymnasia, Eros was the personification of devoted friendship and love between youths and men; the friendship which proved itself active and helpful in battle and bold adventure. This was the reason why the Spartans and Cretans sacrificed to Eros before a battle, and the sacred band of youths at Thebes was dedicated to him; why a festival of freedom (Ἐλευθέρια) was held at Samos in his honour, as the god who bound men and youths together in the struggle for honour and freedom; and why at Athens he was worshipped as the liberator of the city, in memory of Harmodius and Aristogiton (q. v.).

In works of art Eros was usually represented as a beautiful boy, close upon the age of youth. In later times he also appears as a child with the attributes of a bow and arrows, or burning torches, and in a great variety of situations. The most celebrated statues of this god were by Lysippus, Scopas, and Praxiteles whose Eros at Thespiae was regarded as a masterpiece, and unsurpassable. The famous torso in the Vatican, in which the god wears a dreamy, lovelorn air, is popularly, but probably erroneously, traced to an original by Praxiteles. The Eros trying his bow, in the Capitoline Museum at Rome, is supposed to be the copy of a work by Lysippus (see illustration). The Roman god Amor or Cupido was a mere adaptation of the Greek Eros, and was never held in great esteem. ANTĔROS was the brother of Eros and punished those who did not requite the love of others (Ovid, *Met.* xiii. 750).

Erotia or **Erotidia** (Ἐρώτια or Ἐρωτίδια). The most solemn of all the festivals celebrated in the Boeotian town of Thespiae. It took place every fifth year, and in honour of Eros, the principal divinity of the Thespians. Respecting the particulars nothing is known, except that it was solemnized with contests in music and gymnastics (Plut. *Amat.* 1; Pausan. ix. 31, § 3; Athen. xiii. p. 561). At this festival married couples made up any quarrels they might have. The worship of Eros seems to have been early established at Thespiae, where the ancient symbolic representation of the god—a rude stone—was long looked upon with reverence (Pausan. ix. 27, § 1). See EROS.

Erotic Literature. See ELEGIA; NOVELS AND ROMANCES; PRIAPEIA.

Errhephoria or **Ersephoria** (ἐρρηφόρια or ἐρσηφόρια). See ARRHEPHORIA.

Ersé or **Hersé.** See CECROPS; ERECHTHEUS.

Erycina (Ἐρυκίνη). A surname of Aphrodité, from Mount Eryx in Sicily, where she had a temple. The Erycinian Aphrodité appears to have been the same with the Phœnician Astarté, whose worship was brought over by the latter people, and a temple erected to her on Mount Eryx. In confirmation of this, we learn from Diodorus Siculus that the Carthaginians revered the Erycinian Aphrodité equally as much as did the natives themselves (Diod. Sic. iv. 83).

Erymanthian Boar. See HERACLES.

Erymanthus (Ἐρύμανθος). (1) A mountain-chain in the northwest angle of Arcadia, celebrated in fable as the haunt of the savage boar destroyed by Heracles (Apollod. ii. 5. 3; Pausan. viii. 24; Homer, *Od.* vi. 103). Apollonius places the Erymanthian monster in the wilds of Mount Lampea; but this mountain was that part of the chain where the river Erymanthus took its rise. (2) A river of Arcadia, descending from the mountain of the same name, and flowing near the town of Psophis. After receiving another small stream, called the Aroanius, it joins the Alpheus on the borders of Elis. The modern name of the Erymanthus is the Dogana.

Erysichthon (Ἐρυσίχθων). "Render of the earth." The son of the Thessalian king Triopas, who cut down trees in a grove sacred to Demeter, for which he was punished by the goddess with a fearful hunger, that caused him to devour his own

flesh (Ovid, *Met.* viii. 738; Callim. *Hymn. in Dem.* 34 foll.).

Erythīa (Ἐρύθεια). (1) One of the Hesperides (q. v.). (2) The daughter of Geryon (q. v.), who got her name from the island near the coast of Hispania, where her father lived (Hesiod, *Theog.* 290; Pausan. x. 17. 5).

Erythrae (Ἐρυθραί). One of the twelve cities of Ionia, situated near the coast opposite Chios (Herod. i. 142). Its founder was said to have been Erythrus, the son of Rhadamanthus, who established himself here with a body of Cretans, Carians, and Lycians. At a later period came Cnopus, son of Codrus, with an Ionian colony, whence the city is sometimes called CNOPOPŎLIS (Κνωπούπολις). The city did not lie exactly on the coast, but some little distance inland, and had a harbour on the coast named Cissus (Livy, xxxvi. 43). Erythrae was famous as the residence of one of the Sibyls at an early period, and in the time of Alexander we find another making her appearance here, with similar claims to inspiration. See SIBYLLA.

Erythraeum Maré (ἡ ἐρυθρὰ θάλασσα). A name applied to the whole ocean by the Greeks, extending from the coast of Ethiopia to the island of Taprobana, when their geographical knowledge of India was in its infancy. They believed the name to be derived from that of Erythras, an ancient monarch who reigned along these coasts, and asserted that his grave was to be found in one of the adjacent islands (Curtius, viii. 9, 14). Afterwards, when the Greeks learned the existence of an Indian Ocean, the term was applied merely to the sea below Arabia, and to the Arabian and Persian Gulfs. In this latter sense Strabo uses the name. Herodotus follows the old acceptation of the word, according to the opinion prevalent in his age. The appellation was probably derived from Edom (Esau), whose descendants were called Idumaeans, and inhabited the northern parts of Arabia. They navigated upon the Red Sea and Persian Gulf, and also upon the Indian Ocean; and the Oriental name Edom signifying *red*, the sea of the Idumaeans was called the Red Sea and the Erythraean Sea (Ἐρυθρὰ θάλασσα), of which the Latin *Mare Rubrum* is a translation.

Eryx (Ἔρυξ). A son of Butes and Aphrodité, who, relying upon his strength, challenged all strangers to fight with him in the combat of the caestus. Heracles accepted his challenge after many had yielded to his superior dexterity, and Eryx was killed in the combat, and buried on the mountain where he had built a temple to Aphrodité (Verg. *Aen.* v. 402).

Eryx (Ἔρυξ). A mountain of Sicily, at the western extremity of the island, and near the city of Drepanum. It was fabled to have received its name from Eryx, who was buried there. On its summit stood a famous temple of Aphrodité Erycina, and on the western declivity was situated the town of Eryx, the approach to which from the plain was rocky and difficult. At the distance of thirty stadia stood the harbour of the same name (Polyb. i. 55; Diod. xxiv. 1; Cic. *in Ver.* ii. 8). The Phœnicians were most probably the founders of the place and also of the temple, and the Erycinian Aphrodité appears to be identified with the Astarté of the latter people. The native inhabitants in this quarter were called Elymi, and Eryx is said by some to have been their king. Vergil makes Aeneas to have founded the temple. The town was destroyed by the Carthaginians in the time of Pyrrhus, who a short time previous had taken it by storm, and the inhabitants were removed to Drepanum (Diod. xxii. 14, xxiii. 9). It soon, however, revived, owing to the celebrity of the adjacent temple. In the First Punic War it fell into the hands of the Romans, but was surprised by Barcas, the Carthaginian commander, and the inhabitants who escaped the slaughter were again removed to Drepanum (Diod. xxiv. 2). The place never recovered from this blow; the sanctity of the temple drew, indeed, new inhabitants around, but the city was never rebuilt. No traces of the temple remain at the present day.

Eschāra (ἐσχάρα). A hearth. See FOCUS.

Esquilīnus Mons. See ROMA.

Essedarii. See ESSEDUM.

Essedŏnes. A people of Sarmatia Asiatica, to the east of the Palus Maeotis.

Essĕdum, rarely **Essĕda**, said to be a Keltic word. The name of a chariot used, especially in war, by the Britons, Gauls, and Belgae, perhaps also by the Germans (Verg. *Georg.* iii. 204; Serv. *ad loc.*).

According to the account given by Caesar (*B. G.* iv. 35) the method of using the essedum in the ancient British army was very similar to the practice of the Greeks in the heroic ages, as described in the article CURRUS. The principal difference seems to have been that the essedum was stronger and more solid than the δίφρος—that it was open before instead of behind; hence the driver was able to run along the pole (*de temone Britanno excidet*, Juv. iv. 125) and then to retreat with the greatest speed into the body of the car, which he drove with extraordinary swiftness and skill. From the extremity of the pole he threw his missiles, especially the *cateia* (Val. Flacc. *Argon.* vi. 83). It appears also that these cars were purposely made as noisy as possible, probably by the creaking and clanging of the wheels (Tac. *Agric.* 35; Claud. *Epigr.* 4); and that this was done in order to strike dismay into the enemy. The drivers of these chariots were called in Latin *essedarii* (Caes. *B. G.* iv. 24). Tacitus (*Agric.* 12) observes that the driver of the car ranked above his fighting companion, which was the reverse of the Greek usage.

The essedum was adopted for purposes of convenience and luxury among the Romans (Propert. ii. 1, 76; Cic. *Ad Att.* vi. 1; Ovid, *Am.* ii. 16, 49). Cicero (*Phil.* ii. 24, § 58) mentions the use of it by Antonius as a piece of effeminacy disgraceful to a tribune of the people; but in the time of Seneca it seems to have become common (*Fr.* 48, Hase). As used by the Romans the essedum had no seat for the driver; the traveller drove himself (Ovid, l. c.), and always, it would seem, with a pair of horses, whereas with the *cisium* the number varied. The essedum, like the *cisium*, appears to have been kept for hire at the post-houses or stations (Mart. x. 104). See MANSIO.

Essui. A people in Gaul, west of the Sequana (Caes. *B. G.* v. 24).

Eteŏcles (Ἐτεοκλῆς). A son of Oedipus and Iocasta. After his father's flight it was agreed between him and his brother Polynices that they should both share the kingdom and reign alter-

nately, each a year. Eteocles, by right of seniority, first ascended the throne; but after the first year of his reign had expired he refused to give up the crown to his brother according to their mutual agreement. Polynices, resolving to punish so gross a violation of a solemn engagement, fled to the court of Adrastus, king of Argos, where he married Argia, the daughter of that monarch; and having prevailed upon Adrastus to espouse his cause, the latter undertook what was denominated the First Theban War, twenty-seven years, as is said, before the Trojan one. Adrastus marched against Thebes with an army, of which he took the command, having with him seven celebrated chiefs, Tydeus, Amphiaraus, Capanaeus, Parthenopaeus, Hippomedon, Eteoclus, son of Iphis, and Polynices. The Thebans who espoused the cause of Eteocles were Melanippus and Ismarus, sons of Astacus, Polyphontes, Megareus, Lasthenes, and Hyperbius. All the Argive leaders, with the exception of Adrastus, fell before Thebes, Eteocles also being slain in single combat with Polynices. Ten years after the conclusion of this war arose that of the Epigoni, or the sons of the slain chieftains of Argos, who took up arms to avenge the death of their sires. (See EPIGONI.) Lists of the seven Argive commanders are given by Aeschylus in his *Seven against Thebes*, by Euripides in his *Phoenissae* and *Supplices;* and by Sophocles in his *Oedipus Coloneus.* They all agree, except that in the *Phoenissae* the name of Adrastus is substituted for that of Eteoclus. See SEVEN AGAINST THEBES.

Eteŏclus (Ἐτέοκλος). One of the seven chiefs of the army of Adrastus, in his expedition against Thebes. He was killed by Megareus, the son of Creon, under the walls of Thebes (Apollod. iii. 6). See SEVEN AGAINST THEBES.

Etesiae (Ἐτησίαι ἄνεμοι, Herod. vi. 140). The Etesian Winds, derived from ἔτος, "year," signified any periodical winds, but more particularly the northerly winds which blew in the Aegean for forty days from the rising of the dog-star.

Etruria or **Tuscia** (Τυρρηνία, Τυρσηνία). A country of Italy once inhabited by the people known as the Etruscans (Tusci). It lay west of the river Tiber and the Apennines, extending to the sea, and including the valley of the Arno. When authentic history begins, the Etruscans, in addition to this territory, held also the valley of the Padus (Etruria Circumpadana) and a further strip south of the Tiber (Etruria Campaniana). From the former territory they were crowded southward by the Gauls (see CELTAE), and from the latter the Romans subsequently drove them. Etruria Proper was a confederation of twelve States or cities (*duodecim populi Etruriae*), of which no complete list has reached us, though it is fairly certain that the following towns were eleven of the twelve: Veii, Caeré, Tarquinii, Clusium, Cortona, Perusia, Volsinii, Vulci, Vetulonia, Volaterrae, and Arretium. The twelfth was in all probability either Falerii, Populonia, or Rusellae. Of the northern league, the following were important towns: Felsina (Bononia), Mantua, Ravenna, Chiavenna, and Hatria or Hadria, which gives its name to the Hadriaticum Mare. In the south, Capua and Nola were rich and powerful cities. Like Etruria Proper, the northern league was one of twelve States.

ETHNOLOGY.—The earliest traditions to which we now have access make the Etrurians a Lydian people (Herod. i. 94, 166, 171). But this theory, which was carefully considered by Dionysius of Halicarnassus in his work on the origins of Rome, appears to rest upon no convincing evidence. Dionysius notes that it is not mentioned by Xanthus, the historian of Lydia, and sums up the results of his own investigations by saying that "the Etruscans do not resemble any other people either in language or in manners." This conclusion is interesting, for Dionysius had given much thought and time to the consideration of the question, and is said to have written a work on the Etruscans in twenty books, during the reign of Augustus, when there was a sort of Etrurian revival, in which everything Etruscan was the fashion. The identification of the Etruscans with the Lydians was very likely due to a confusion of the Lydian Τορρηβοί with the name Τυρσηνοί or Τυρρηνοί, applied to the Etruscans by the Greeks. (Cf. Hesiod, *Theog.* 1015; Ovid, *Met.* iii. 577 foll.; Plin. *H. N.* iii. 19; Tac. *Ann.* iv. 24; and see Mommsen, *Hist. of Rome,* bk. i. ch. ix.) The confusion was easier because of the maritime prowess of both peoples and their piratical practices (Herod. vi. 22; Strab. 219).

Modern investigators have not been deterred by the ill success of Dionysius from attempting to solve the problem of the ethnological affinities of the Etruscans; but no definite and generally accepted conclusions have yet been reached. For purposes of investigation there have been collected some 6000 or more Etruscan inscriptions, the characters resembling Pelasgian or early Greek. There are also vast collections of their pottery,

Map of Ancient Etruria.

bronzes, jewels, and other works of Tuscan art. Fifteen bilingual inscriptions give some further aid on the side of the language, but less than one might suppose, for they consist only of proper names. The longest inscription yet discovered is that found at Perugia in 1822, consisting of forty-six lines, in red, upon two sides of a block of stone (the "Cippus Perusinus"). These records are in the main mortuary records taken from tombs, walls, or the labels and seals of mortuary niches, or still oftener painted upon urns or cut into sarcophagi. They usually give the name, parentage, age, and rank of the deceased, with a list of the offices that he held. The most noted investigations of the origins and affinities of the Etruscans have been those of K. O. Müller, whose dissertation on the subject in two volumes (Breslau, 1828; 2d ed. Stuttgart, 1877) received a prize from the Academy of Sciences at Berlin, and Wilhelm Corssen (q. v.), who also published two elaborate volumes (Leipzig, 1874–75). Later works are those of Deecke and Pauli.

By these scholars some progress has been made towards a knowledge of the peculiarities of the Etruscan language. Besides proper names, some 200 other words have been deciphered, among them a number of numerals, including the first six digits, the common words denoting relationships, and several verbal forms. As a matter of general interest, the following list of Etruscan words may be given from Pauli:

clan	son.	thu	five.
puia	wife.	huth	six.
sekh	daughter.	suthinese	urn-niches.
lautni	a freedman.	tular	pillar (*cippus*).
cvil (cver)	gift, dedication.	amce	fuit.
mach	one.	ma	est.
ci	two.	ture	dat.
zal	three.	turce	dedit.
sa	four.	arce	habuit.

Relationship is expressed by separate words (as above), or (more commonly) by suffixes: thus, *Aulesa*, "wife of Aulé," *Theprisa*, "wife of Thepri," etc. Other linguistic facts that have been satisfactorily established regarding the Etruscan tongue are these: the existence of gender, the use of enclitics, the genitive singular in *-s*, the dative in *-si* or *-thi*, the absence of distinction between the nominative and accusative in nouns, and the formation of a plural in *-r* or *-l*.

The Egyptian monuments speak of a people called Tursha as taking part with the Sardinians, Teucri, and other people from the coasts of "the North" in an invasion of Egypt about B.C. 1200; but the Tursha can not be definitely identified with the Tyrrhenians any more than can the Tyrrhenians with the Etruscans. Support is given to the Lydian hypothesis by the discovery made in 1886 by two French scholars, who found in the island of Lemnos a sepulchral monument with two Etruscan inscriptions, though of a dialectic character. Now, Thucydides states that Lemnos was inhabited by Tyrrheni, so that in the finding of these inscriptions Pauli sees evidence of the identity of the two peoples. See Bréal in the *Bulletin de Correspondance Hellénique*, vol. x. (1886); and Pauli, *Eine vorgriechische Inschrift von Lemnos* (Leipzig, 1886).

An interesting discovery was made in 1891 by Prof. Krall of Vienna. About 1850, a mummy was deposited in the Museum of Agram by an Austrian traveller who had brought it from Egypt. When unrolled, it was found that the linen cloths in which it had been wrapped were covered with written characters. These, when examined in 1867 by Brugsch Pasha, were pronounced by him to be Ethiopic. In 1877 Sir Richard Burton explained them as Nabathean. It remained for Prof. Krall to prove that the characters are Etruscan, and that the words which they embody are found in the existing inscriptions of Etruria. They form, in fact, a book, of which the text originally consisted of twelve columns. More than two hundred lines are intact, including the last paragraph of the book. The mummy around which the linen bands were wrapped is that of a woman, and the gilding on the face and shoulders proves it to belong to the Greek or Roman period. Now, as Etruscan was still spoken and read in the first century A.D., it is easy to see how an Etruscan book could have found its way to Egypt, when both Etruria and Egypt were parts of the same Empire. The few words of the book that had been identified in 1893 make it probable that it is one of the semi-religious, semi-magical works for which the Etruscans were celebrated. With the material for study and comparison afforded by the continuous text of this book, the problem of the Etruscan language seems likely to be brought at least measurably near to a satisfactory solution. The transcription and photographs of the text, with an account of Prof. Krall's discovery, were published by the Imperial Academy of Vienna in 1892 (*Die Etruskischen Mumienbinden des Agramer National-Museums*). See, also, an article by Prof. Sayce in the *Fortnightly Review* for February, 1893.

Until lately philologists were in the main divided into two great camps on the question of the racial and linguistic affinities of the Etruscans—one set of scholars holding to the theory of a Semitic origin and the other to that of an Aryan. (See INDO-EUROPEAN LANGUAGES.) But the actual failure of Dr. Corssen to establish the Aryan hypothesis has to some extent simplified the problem, and the controversy is now carried on over the Semitic theory and the Ugro-Altaic, this last having been very ingeniously, though not convincingly, set forth by Dr. Isaac Taylor in his *Etruscan Researches* (London, 1874). There are many coincidences that make the Semitic hypothesis seem plausible. There are Semitic peculiarities traceable in the language—e. g. the reduplication of consonants, the omission of short vowels, and the retrograde writing. The religion of the Etruscans was a species of mysticism like that of the Semites of Carthage; their ruling class was a priesthood and their theology a system of casuistry, as with the Jews; while their rites were gloomy and horrible, like those of the Phœnicians. Again, their art possesses the peculiar rigidity, the conventionality, and the lack of expression that mark the art and architecture of the Asiatic Semites. Finally, their physical characteristics were Semitic in that the Etruscans depicted themselves upon their monuments as short, thickset, with large heads and clumsy limbs (cf. Verg. *Georg.* ii. 193), and the aquiline nose that is one of the most noticeable peculiarities of the Semitic peoples. But while these coincidences are striking, they are not conclusive, and perhaps the most reasonable view is that of Müller, who regards the Etruscans as an Asiatic non-Aryan people intermingled with Aryan elements derived from the tribes which they gradually conquered and subdued. Their earliest

home in Italy was on the Padus, and as late as Livy's time the people of the Rhaetian Alps spoke a dialect of Etruscan (Livy, v. 33; Plin. *H. N.* iii. 20; Justin. xx. 5; and Oberziner, *I Reti* [1883]). The theory of a blending of two races, or rather of the grafting of an Aryan branch upon a non-Aryan stock, would account for the two main features that present themselves in the Etruscan problem — the fact that, in the main, the Etruscans have nothing in common with their neighbours of Italy, and the additional fact that their language does seem to show some slight traces of Aryan influence — about as much, for instance, as that of the British Kelts left upon the dialect of their Teutonic conquerors. This hypothesis is at least reasonable, unless we are willing to accept the conclusion of the scholars who disparagingly regard the Etruscan people and the Etruscan language as *sui generis*, representing a race and a speech that have become extinct.

Conestabile and others hold that the Etrurian people contained two distinct elements—the one native and servile, the other foreign and occupying the relation of lordship. Caeré and Cortona are said to have been Pelasgic cities before they were possessed by the Etruscans; and certain inscriptions once classed as Etruscan are now ascribed to the more ancient Pelasgi (q. v.). Livy states that the dialect of the Etrurians who inhabited the towns differed from that of the Etrurians of the country districts. Again, as Dr. Taylor points out, the rapid destruction of the Etrurian power in Campania and in the valley of the Padus makes it probable that it was a dominion of conquest rather than of colonization, and that the *Rasena*, or Etruscans proper, were a ruling aristocracy, of high culture and great ability, but few in number. All this is, in the main, corroborative of Müller's view.

GOVERNMENT AND CIVILIZATION.—The Etrurian government was a federal league of the twelve cities already mentioned, each ruled by magistrates annually elected from a class of priestly nobles of hereditary rank. These magistrates bore the titles Lauchmé (Lucumo), Purtsvana (Porsena), and Marunuch, roughly corresponding to the Roman officers of Consul, Imperator, and Dictator. The official insignia afterwards used in Rome — the purple robe, the praetexta, the lictors and fasces, the *sella curulis*, and the *apparitores*—were derived from Etruria. The representatives of the twelve towns met at the temple of Voltumna at a place not now known (cf. Livy, iv. 23). Books of laws existed in accordance with which the internal affairs of the State were managed (*Libri Disciplinae*), as well as the religious rites and the division of the people. (See Festus, s. v. *Rituales*).

That the civilization of the Etruscans was a highly developed one is shown by the little that we know of their social laws as well as by the evidences of their wealth, luxury, and power. The position of women was a high one; the wife was the social equal of the husband, as is shown by the sepulchral honours paid her, and by the pictures of domestic life pourtrayed on the sarcophagi and the vases. For a long time the Etruscans ranked as one of the three great naval powers of the Mediterranean. They are known, also, to have been familiar with the sciences, to have been skilled in mining, metallurgy, astronomy, and medicine, while their knowledge of engineering was conspicuous in the massive walls of their cities, built of huge blocks, perfectly fitted without cement, and in their roads, tunnels, and chambered tombs.

Etruscans. (Painting from Caeré.)

In art and art-manufactures, the Etruscans stand very high. Their jewellery, which is in patterns formed by soldering on minute grains of gold, excites admiration, while their bronze-work, coinage, and mirrors are of very fine workmanship. Vast numbers of painted vases, found chiefly in tombs, possess both an historical and an artistic value. See FICTILE; VAS.

The religion of the Etruscans played a most important part in their lives, since they were proverbially devoted to the exercises of their faith, and we have, in fact, already noted that their very form of government was largely a system of sacerdotalism. Hence Livy describes the nation as *gens ante omnes alias dedita religionibus* (v. 1; see also i. 56 and v. 15); the early Fathers of the Christian Church denounced Etruria as *genetrix et mater superstitionis;* and Dionysius even went so

Etruscan Canal in the Valley of the Marta. (Reber.)

far as to derive the name *Tuscus* from θυοσκόος = *thurifer*. Their sepulchral monuments show them to have entertained a belief in a future life; while Varro, Cicero, and Martianus Capella all speak of the important part which divination played in their daily life—their affairs of State, even, being regulated by haruspices and augurs. The deities of Greece and Rome appear in their mythology [e. g. Ani (Ianus), Maris (Mars), Nethuns (Neptunus), Uni (Iuno), Artumes (Artemis), Velch (Vulcanus)], besides whom there are a number of native gods, such as Fufluns, Tinia, Turms, Thesan, answering roughly to Bacchus, Iupiter, Mercury, and Aurora. The Sun and Moon figure as Usil and Lala. Other gods, some of whom are occasionally mentioned by the Roman writers, are Manius and Mania, king and queen of the lower world, Nortia (Fortuna), into the door of whose temple at Volsinii nails (*clavi annales*) were driven to mark the successive years, Summanus, the god of night, Vertumnus, the god of Autumn, and the Novensiles, a collective name of all the gods who hurled thunderbolts.

HISTORY.—Varro records a tradition that the Etruscan State was founded in the year B.C. 1044, and the Roman legends represent the Etruscans as a powerful and wealthy people at the time when Rome was founded. Later, but still during the early years of Rome, Etruria figures in history as a great naval power, allied with Carthage against the Greeks, and having kings of its own race dominant over the Romans, as the Roman historians themselves admit in recording the legend of the migration of the Tarquins from Tarquinii to Rome, and the sway of the Tarquinian dynasty. An Etruscan cemetery has been discovered on the Esquiline at Rome; the Caelian Hill bears the name of an Etruscan chief, Caeles Vibenna, while one of the oldest quarters of the city near the Palatine bore the name Vicus Tuscus. (See Mommsen, i. 4, p. 80; id. 9, p. 174 of the American ed.; cf. also Varr. *L. L.* v. 46). That the period of Etruscan domination at Rome was one of much prosperity to the city is seen by the stories that have been transmitted to us of the magnificence of the Tarquins, and more forcibly by the vastness of the engineering works constructed at that time, such as the Cloaca Maxima, the Capitoline temple, and the Servian Wall. See CLOACA.

Even after the expulsion of the kings from Rome, Etruria was still the greatest military power in Italy, and for a century the young Republic of Rome taxed all its energies in resisting the single Tuscan State of Veii, whose people in B.C. 476 actually succeeded in capturing the Ianiculum. During the period from B.C. 540 to 474, the Etruscans divided with the Greeks and Carthaginians the control of the Mediterranean, expelling the Greek colonists from Corsica (B.C. 538), an island which they still held in 453. In B.C. 525 they attacked the Greeks in Cumae, but in 474, Hiero of Syracuse, in a great naval battle fought off the Campanian coast, broke their naval power, and won a victory which is celebrated by Pindar in an extant ode (*Pyth.* i. 72). In 414, however, a contingent of their Etruscan ships was sent to aid the Athenians in their ill-fated expedition against Sicily. From this time the power of Etruria rapidly declined. In Campania, the Greeks of Cumae, aided by the Samnites, routed the Etruscan forces, and the Samnites carried Capua by storm; while in the north of Italy the Gauls swept down from the Alps, and, after overwhelming city after city, crossed the Apennines and made their way into the heart of Etruria. The rich Etruscan city of Melpum fell in B.C. 396, and not many years later, attacked by the Romans on the south, the

Remains of the Servian Wall upon the Aventine, Rome

southern province submitted to the Latin arms (B.C. 351). In 311, the Romans crossed the boundary formed by the Ciminian Forest, in spite of several successive defeats sustained by them at the hands of the Etruscans, and won a decisive victory in the year 283 at the Vadimonian Lake. Tarquinii almost immediately fell; and in 280 Volaterrae, the great northern fortress of the Etruscans, having succumbed, the long struggle ended with the complete triumph of the Roman arms.

Though conquered, the Etruscan cities appear to have been treated with mildness and consideration, and to have sustained towards Rome the position of allies rather than subjects. In the Second Punic War they furnished supplies to the Roman fleet, and later they were actually admitted to the Roman franchise (B.C. 89). Some of the greatest names in the later history of the Roman State are the names of men of Etruscan lineage. Pompeius Magnus (Pompu), Maecenas, and the family of Caecina were among these; and under the emperors many other distinguished men show in their lineage kinship with the noble families of Etruria. In fact, as stated above, during the Augustan age an Etruscan fad generally prevailed at Rome, like our Anglomania of to-day or the Gallomania of 1856–70; and Etruscan ancestry was a thing to be proud of.

The debt of Rome to her Etruscan neighbours has been variously regarded. In the Latin language, apart from a comparatively few terms of religion, augury, and warfare, there are no real traces of Etrurian influence. To the Romans, the Etruscans were always an alien race (Cic. *N. D.* ii. 4; Plaut. *Curc.* 150), with whom, indeed, they traded and fought, and whose divination they employed; yet they never owned kinship with them, but rather let them hold the same relation towards Rome as did the Carthaginians, with whom the Latins also fought and traded. Yet the sway of the Etruscan kings at Rome did add much to the Roman ceremonial and the usages of Roman life. To Etruria are due the insignia of office, the fasces, the curule chair; and to the same source Rome owed the circus, the gladiatorial shows, the races, the triumph, the early monetary system, the rudiments of military science, the knowledge of augury, the *tibicines*, the *lituus*, and the art of building substantial houses, aqueducts, and sewers.

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Etymologĭcum Magnum. The oldest Greek lexicon in existence, dating probably from the tenth century A.D., and by an unknown author. It professes to give the roots of the words contained in it. The proposed etymologies are often mere guesses, but the work is historically valuable as embodying a great number of traditions and notices of the meanings of unusual words. There are modern editions by Schäfer (Leipzig, 1816), Sturz (*Etymologicum Gudianum*) (Leipzig, 1818), and Gaisford (Oxford, 1849). See LEXICON.

Etymology. See PHILOLOGY.

Euandros (Εὔανδρος). See EVANDER.

Euboea (Εὔβοια). Now Negropont; the largest island of the Aegaean Sea, lying along the coasts of Attica, Boeotia, and the southern part of Thessaly, from which countries it is separated by the Euboean Sea, called the Euripus in its narrowest part. Its early name was MACRIS. Euboea is about ninety miles in length; its extreme breadth is thirty miles, but in the narrowest part it is only four miles across. Throughout the length of the island runs a lofty range of mountains, which rise in one part as high as 7266 feet above the sea. It contains, nevertheless, many fertile plains, and was celebrated in antiquity for the excellence of its pasturage and corn-fields. According to the ancients it was once united to Boeotia, from which it was separated by an earthquake. In Homer (*Il.* ii. 536) the inhabitants are called Abantes, and are represented as taking part in the expedition against Troy. In the northern part of Euboea dwelt the Histiaei, from whom that part of the island was called Histiaea; below these were the Ellopii, who gave the name of Ellopia to the district, extending as far as Aegae and Cerinthus; and in the south were the Dryopes. The centre of the island was inhabited chiefly by Ionians. It was in this part of Euboea that the Athenians planted the colonies of Chalcis and Eretria, which were the two most important cities in the island. After the Persian Wars Euboea became subject to the Athenians, who attached much importance to its possession; and consequently Pericles made great exertions to subdue it, when it revolted in B.C. 445. Under the Romans Euboea formed part of the province of Achaea. See Bursian, *Topogr. von Euboia* (1859).

Euboĭcus, "belonging to Euboea." An epithet applied to Cumae, because that city was built by a colony from Chalcis, a town of Euboea (Ovid, *Fast.* iv. 257; Verg. *Aen.* vi. 2, ix. 710).

Eubulĭdes (Εὐβουλίδης). A native of Miletus and successor of Euclid in the Megaric school. He was a strong opponent of Aristotle, and seized every opportunity of censuring his writings and calumniating his character. He introduced new subtleties into the art of disputation, several of which, though often mentioned as proof of great ingenuity, deserve only to be remembered as examples of egregious trifling. Of these sophistical modes of reasoning, called by Aristotle "Eristic syllogisms," a few examples may suffice. (1) *The Lying.* If, when you speak the truth, you say, you lie, you lie: but you say you lie when you speak the truth; therefore, in speaking the truth, you lie. (2) *The Occult.* Do you know your father? Yes. Do you know this man who is veiled? No. Then you do not know your father, for it is your father who is veiled. (3) *Electra.* Electra, the daughter of Agamemnon, knew her brother and

did not know him; she knew Orestes to be her brother, but she did not know that person to be her brother who was conversing with her. (4) *Sorites.* Is one grain a heap? No. Two grains? No. Three grains? No. Go on, adding one by one; and if one grain be not a heap, it will be impossible to say what number of grains make a heap. (5) *The Horned.* You have what you have not lost: you have not lost horns; therefore you have horns. In such high repute were these quibbles that Chrysippus wrote six books on the first of them; and Philetas of Cos died of consumption which he contracted in the close study which he bestowed upon them (Diog. Laërt. i. 111).

Eubūlus (Εὔβουλος). (1) A formidable opponent of Demosthenes at Athens. (2) A comic poet of Athens, born in the deme of Atarnea. He exhibited about B.C. 375. Eubulus stood on the debatable ground between the Old and Middle Comedy; and to judge from the fragments in Athenaeus, who quotes more than fifty of his comedies by name, he must have written plays of both sorts. He composed, in all, 104 comedies. The remains will be found in Meineke's *Fragmenta Com. Graec.* i. pp. 355–367 and iii. pp. 203–272.

Eucheir (Εὔχειρ). (1) A painter related, as was said, to Daedalus, and who, according to Theophrastus (*ap.* Pliny, *H. N.* vii. 56), introduced painting into Greece. The name, in truth, however, is merely a figurative one for a skilful artist generally (εὔχειρ, "skilful," "dexterous"). (2) A modeller, styled also EUCHĪRUS (Pausan. vi. 4. 2), and one of the most ancient. He and Engrammus are said to have accompanied Demaratus in his flight from Corinth to Etruria. Here again both names are figurative. (3) An Athenian sculptor. He made a statue of Hermes, which was placed at Phenea (Pausan. viii. 14. 7). Pliny ranks him among those artists who excelled in forming brazen statues of combatants at the public games, armed men, huntsmen, etc.

Eucleia (εὔκλεια). A festival celebrated at Corinth in honour of Artemis. It is mentioned only by Xenophon (*Hell.* iv. 4, § 2), and no particulars are known about it.

Euclīdes (Εὐκλείδης). (1) A native of Megara, founder of the Megaric, or Eristic sect. Endowed by nature with a subtle and penetrating genius, he early applied himself to the study of philosophy. The writings of Parmenides first taught him the art of disputation. Hearing of the fame of Socrates, Euclid determined to attend upon his instructions, and for this purpose removed from Megara to Athens. Here he long remained a constant hearer and zealous disciple of the moral philosopher; and when, in consequence of the enmity which subsisted between the Athenians and Megareans, a decree was passed by the former that any inhabitant of Megara who should be seen in Athens should forfeit his life, he frequently came to Athens by night, from the distance of about twenty miles, concealed in a long female cloak and veil, to visit his master (Aul. Gell. vii. 10). Not finding his propensity to disputation sufficiently gratified in the tranquil method of philosophizing adopted by Socrates, he frequently engaged in the business and the disputes of the civil courts. Socrates, who despised forensic contests, expressed some dissatisfaction with his pupil for indulging a fondness for controversy (Diog. Laërt. ii. 30). This circumstance probably proved the occasion of a separation between Euclid and his master; for we find him, after this time, at the head of a school in Megara (Diog. Laërt. iii. 6), in which his chief employment was to teach the art of disputation. Debates were conducted with so much vehemence among his pupils that Timon said of Euclid that he had carried the madness of contention from Athens to Megara. That he was, however, capable of commanding his temper appears from his reply to his brother, who, in a quarrel, had said, "Let me perish if I be not revenged on you." "And let *me* perish," returned Euclid, "if I do not subdue your resentment by forbearance and make you love me as much as ever."

In argument Euclid was averse to the analogical method of reasoning, and judged that legitimate argument consists in deducing fair conclusions from acknowledged premises. He held that there is one supreme good, which he called by the different names of Intelligence, Providence, God; and that evil, considered as an opposite principle to the sovereign good, has no existence. The supreme good, according to Cicero, he defined to be that which is always the same. In this doctrine, in which he followed the subtlety of Parmenides rather than the simplicity of Socrates, he seems to have considered good abstractly as residing in the Deity, and to have maintained that all things which exist are good by their participation of the first good, and, consequently, that there is, in the nature of things, no real evil. It is said that when Euclid was asked his opinion concerning the gods, he replied, "I know nothing more of them than this: that they hate inquisitive persons."

(2) A celebrated mathematician of Alexandria, considered by some to have been a native of that city, though the more received opinion makes the place of his birth to have been unknown. He flourished B.C. 280, in the reign of Ptolemy Lagus, and was professor of mathematics in the capital of Egypt. His scholars were numerous, and among them was Ptolemy himself. It is related that the monarch having inquired of Euclid if there was not some mode of learning mathematics less barbarous and requiring less attention than the ordinary one, Euclid, though otherwise of an affable disposition, dryly answered that there was "no royal road to geometry" (μὴ εἶναι βασιλικὴν ἄτραπον πρὸς γεωμετρίαν). Euclid was the first person who established a mathematical school at Alexandria, and it existed and maintained its reputation till the Mohammedan conquest of Egypt. Many of the fundamental principles of the pure mathematics had been discovered by Thales, Pythagoras, and other predecessors of Euclid; but to him is due the merit of having given a systematic form to the science, especially to that part of it which relates to geometry. He likewise studied the cognate sciences of Astronomy and Optics; and, according to Proclus, he was the author of "Elements" (Στοιχεῖα), "Data" (Δεδομένα), "An Introduction to Harmony" (Εἰσαγωγὴ Ἁρμονική), "Phaenomena" (Φαινόμενα), "Optics" (Ὀπτικά), "Catoptrics" (Κατοπτρικά), "On the Division of the Scale" (Κατατομὴ Κανόνος), and other works now lost. His most valuable work, "The Elements of Geometry," in thirteen books, with two additional books by Hypsicles, has been repeatedly published—the first edition at Venice (1482) in a Latin trans-

lation from the Arabic. The first Greek text appeared at Basle in 1533. The edition of Peyrard is among the best. It appeared at Paris in 1814–16–18, in 3 vols. This edition is accompanied with a double translation—one in Latin and the other in French. M. Peyrard consulted a manuscript of the latter part of the ninth century, which had belonged to the Vatican library, and was at that time in the French capital. By the aid of this he was enabled to fill various *lacunae*, and to re-establish various passages which had been altered in all the other manuscripts and in all the editions anterior to his own. The best recent edition is that of Heiberg, 5 vols. (1883–88). The only English edition of all the works ascribed to Euclid is that of Gregory (Oxford, 1703). See Dodgson, *Euclid and his Modern Rivals* (1879); Allman, *Greek Geometry from Thales to Euclid* (1889); and Ball, *Short Hist. of Mathematics*, pp. 48–57 (1888).

Euctēmon (Εὐκτήμων). (1) A Greek astronomer. (See METON.) (2) A rhetorician mentioned by the elder Seneca, who has preserved some quotations from his works (*Controv.* iii. 19, 20; iv. 25; v. 30, 34).

Eudēmus (Εὔδημος). A native of Rhodes and noted as a peripatetic philosopher and disciple of Aristotle, many of whose works he edited. One of these bears the name of Eudemus (Ἠθικὰ Εὐδήμεια), in seven books, probably a recension of all Aristotle's ethical lectures arranged by Eudemus. See Gell. xiii. 5, and the article ARISTOTELES.

Eudocia (Εὐδοκία). (1) A Roman empress, wife to Theodosius the Younger. Her original name was Athenaïs, and she was the daughter of Leontius, an Athenian philosopher; but on her marriage she embraced Christianity, and received the baptismal name of Eudocia. She was a woman of beauty and talent. She versified several books of the Old Testament, and wrote several paraphrases on some of the Jewish prophets; but became suspected by her husband of conjugal infidelity, and, being degraded, she was allowed to seek a refuge in the Holy Land. Here she devoted herself to religious studies, but the jealousy of her suspicious husband still pursued her; and having learned that two priests, whom she had chosen as the companions of her exile, were accustomed to pay her frequent visits and were loaded by her with presents, Theodosius sent Saturninus, one of the officers of his court, to Jerusalem, who put to death the two priests without even the formality of a trial. Irritated at this new insult, Eudocia caused Saturninus to be slain—a deed more likely to darken than avenge her innocence. The emperor contented himself with depriving her of all the badges of her rank, and reducing her to the conditions of a private individual. She lived twenty years after this event, in the bitterest penitence, and died at the age of sixty-seven years, in A.D. 460.

The principal work ascribed by some to Eudocia is *Homerocentra* (Ὁμηρόκεντρα), or a life of the Saviour, in 2443 hexameters, formed from verses and hemistichs selected from the poems of Homer. (See CENTO.) Others, however, make Pelagius, surnamed Patricius, who lived in the fifth century, its author. Eudocia left, also, a poem on the martyrdom of Cyprian. The best edition of the *Homerocentra* is that of Teucher (Leipzig, 1798). (2) The Younger, daughter of the preceding and of Theodosius II., married Valentinian III. After the assassination of her husband by Petronius Maximus, she was obliged to marry the usurper. Eudocia, out of indignation and revenge, called in Genseric, king of the Vandals, who came to Italy, plundered Rome, and carried Eudocia with him to Africa. Some years afterwards she was sent back to Constantinople, where she died, A.D. 462. (3) The widow of Constantine Ducas, married to Romanus Diogenes, an officer of distinction, A.D. 1068, and associated him with her upon the throne. Three years after, Michael, her son, by means of a revolt, was proclaimed emperor, and caused his mother to be shut up in a convent, where she spent the rest of her life. She left a treatise on the genealogies of the gods and heroes, which displays an extensive acquaintance with the subject. It is printed in Villoison's *Anecdota Graeca* (Venice, 1781).

Eudoxus (Εὔδοξος). A celebrated astronomer and geometrician of Cnidus, who flourished B.C. 366. He studied at Athens and in Egypt, but probably spent some of his time at his native place, where he had an observatory. He is said to have been the first who taught in Greece the motions of the planets. His works are lost (Sen. *Quaest. Nat.* vii. 3; Vitruv. ix. 9; Plin. *H. N.* ii. 47).

Euergĕtae (Εὐεργέται). A people of Upper Asia, whose true name was Ariaspae. The Greeks called them Euergetae, or benefactors, translating the Persian appellation which was added to their name. This title they are said to have received in return for succour afforded to the army of Cyrus, when it was suffering, in these regions, from cold and hunger (Curt. vii. 3).

Euergĕtes (Εὐεργέτης). A surname, signifying benefactor, given to Ptolemy III. and IV. of Egypt, as also to some kings of Syria, Pontus, etc.

Eugamon (Εὐγάμων) or **Eugammon**. One of the Cyclic poets, a native of Cyrené, who flourished about B.C. 568. He wrote a continuation of the *Odyssey*, in two books, with the title *Telegonia* (Τηλεγονία), and giving an account of the events from the fight with the suitors to the death of Odysseus. The substance of the poem is preserved in the *Chrestomathia* of Proclus. See CYCLIC POETS.

Euganei. A people who formerly inhabited Venetia, on the Adriatic Sea, and were driven towards the Alps and the Lacus Benacus by the Heneti or Veneti (Livy, i. 1).

Eugenius (Εὐγένιος). (1) A general who opposed Diocletian in A.D. 290, but was slain the very same day at the gates of Antioch, while attempting to make himself master of that city. (2) A usurper in the reign of Theodosius the Great, of Gallic extraction, A.D. 392. He was defeated, taken prisoner, and put to death, after having held power for two years (Zosim. iv. 54 foll.).

Eugubine Tables. See TABULAE IGUVINAE.

Euhemĕrus (Εὐήμερος). A native of Messena, as is generally supposed, though perhaps of Messana. Being sent on a voyage of discovery by Cassander, king of Macedon, about B.C. 316, he came, as he himself asserted, to an island called Panchaea, in the capital of which, Panara, he found a temple of the Triphylian Zeus, where stood a column inscribed with a register of the births and deaths of many of the gods. Among these he specified Uranus, his sons Pan and Cronos, and his daughters Rhea and Demeter; as also Zeus, Heré, and Poseidon,

who were the offspring of Cronos. Accordingly, the design of Euhemerus was to show, by investigating their actions and recording the places of their births and burials, that the mythological deities were mere mortal men, raised to the rank of gods on account of the benefits which they had conferred upon mankind. Ennius translated this celebrated work of Euhemerus, which was entitled Ἱερὰ Ἀναγραφή. The translation, as well as the original work, excepting some fragments, is lost; but many particulars concerning Euhemerus and the object of his history are mentioned in a fragment of Diodorus Siculus, preserved by Eusebius. Some quotations have also been saved by St. Augustine, and others have been made by Lactantius in his treatise *De Falsa Religione* (i. 11). This work was undoubtedly a covert attack on the established religion of the Greeks.

Euius (Εὔιος). A surname of Bacchus, given him, according to the poets, by Zeus, whom he was aiding in the contest with the giants. Zeus was so delighted with his valour that he called out to him, Εὖ νῖε, "Well done, O son!" Others suppose it to have originated from a cry of the Bacchantes, Εὐοῖ. Cf. Lachm. on Lucret. v. 743.

Eulaeus (Εὔλαιος, O. T. Ulai). A river in Susiana, rising in Great Media, passing east of Susa, and falling into the head of the Persian Gulf.

Eumaeus (Εὔμαιος). The faithful swineherd of Odysseus, who gave his master a friendly welcome on his return home in the guise of a beggar, and aided him in the slaughter of the suitors (*Odyss.* xv. 402, etc.). See Odysseus.

Eumēlus (Εὔμηλος). (1) A son of Admetus, king of Pherae in Thessaly, by Alcestis, daughter of Pelias, and who married Iphthimé, the sister of Penelopé. He went to the Trojan War, and had the fleetest horses in the Grecian army. He distinguished himself in the funeral games of Patroclus (*Il.* ii. 714, 763 foll.). (2) Son of Amphilytus and one of the Corinthian line termed Bacchiadae. He was the author of a history of Corinth in heroic verse (Pausan. ii. 1). Eumelus joined Archias when the latter went to found Syracuse.

Eumĕnes (Εὐμένης). (1) Of Cardia, served as private secretary to Philip and Alexander; and on the death of the latter (B.C. 323) obtained the government of Cappadocia, Paphlagonia, and Pontus. Eumenes allied himself with Perdiccas, and carried on war for him in Asia Minor against Antipater and Craterus. On the death of Perdiccas in Egypt, Antigonus employed the whole force of the Macedonian army to crush Eumenes. Notwithstanding the numerical inferiority of his forces, Eumenes maintained his ground against his enemies for some years, till he was surrendered by the soldiery to Antigonus, by whom he was put to death, 316. He was a great general and statesman, and had he been a native Macedonian would probably have occupied a more important position among the successors of Alexander. (2) I., king of Pergamum, who reigned B.C. 263–241, and was the successor of his uncle Philetaerus. (3) II., king of Pergamum, who reigned B.C. 197–159, and was the son and successor of Attalus I. He inherited from his predecessor the friendship and alliance of the Romans, which he took the utmost pains to cultivate. Pergamum became under his rule a great and flourishing city, in which he founded that celebrated library that rose to be a rival even to that of Alexandria. See Pergamum.

Eumenīa (Εὐμένεια). A city of Phrygia, north of Peltae, which probably derived its name from Eumenes, king of Pergamus. Steph. Byz. s. v. Εὐμένεια.

Eumenĭdes (Εὐμενίδες), also called Erinyes (Ἐρινύες), and by the Romans Furiae or Dirae. Originally a personification of curses pronounced upon a guilty criminal. The name Erinys, which is the more ancient one, was derived by the Greeks from the verb ἐρίνω or ἐρευνάω, "I hunt down," or "persecute," or from the Arcadian word ἐρινύω, "I am angry"; so that the Erinyes were either the angry goddesses, or the goddesses who hunt or search for the criminal. The name Eumenides, which signifies "the well-meaning," or "soothed goddesses," is a mere euphemism, because people dreaded to call these fearful goddesses by their real name; and it was said to have been first given them after the acquittal of Orestes by the court of the Areopagus, when the anger of the Erinyes had become soothed. It was by a similar euphemism that at Athens the Erinyes were called σεμναὶ θεαί, or the Revered Goddesses.

In the sense of "curse" or "curses," the word Erinys or Erinyes is often used in the Homeric poems, and Aeschylus calls the Eumenides Ἀραί, that is, curses. According to the Homeric notion, the Erinyes, whom the poet conceives as distinct beings, are reckoned among those who inhabit Erebus, where they rest until some curse pronounced upon a criminal calls them to life and activity. The crimes which they punish are disobedience towards parents, violation of the respect due to old age, perjury, murder, violation of the laws of hospitality, and improper conduct towards suppliants. The notion which is the foundation of the belief in the Eumenides seems to be that a parent's curse takes from him upon whom it is pronounced all peace of mind, destroys the happiness of his family, and prevents his being blessed with children. As the Eumenides not only punished crimes after death, but during life on earth, they were regarded also as goddesses of fate, who, together with Zeus and the Moerae or Parcae, led such men as were doomed to suffer into misery and misfortunes. In the same capacity they also prevented man from obtaining too much knowledge of the future. Homer does not mention any particular names for the Erinyes, nor does he seem to know of any definite number. Hesiod, who is likewise silent upon these points, calls the Erinyes the daughters of Gaea, who conceived them in the drops of blood that fell upon her from the body of Uranus. Epimenides called them the daughters of Cronos and Euonymé, and sisters of the Moerae; Aeschylus calls them the daughters of Night; and Sophocles, of Scotos (Darkness) and Gaea. In the Greek tragedians, with whom (e. g. in the *Eumenides* of Aeschylus) the number of these goddesses is not limited to a few, no particular name of any one Erinys is yet mentioned, but they appear in the same capacity, and as the avengers of the same crimes, as before. They are sometimes identified with the Poenae, though their sphere of action is wider than that of the Poenae. From their hunting down and persecuting the accursed criminal, Aeschylus calls them κύνες or κυνηγέτιδες. No prayer, no sacrifice, and no tears can move them, or pro-

tect the object of their persecution; and when they fear lest the criminal should escape them, they call in the assistance of Diké, with whom they are closely connected, the maintenance of strict justice being their only object. The Erinyes were more ancient divinities than the Olympian gods, and were therefore not under the rule of Zeus, though they honoured and esteemed him; and they dwelt in the deep darkness of Tartarus, dreaded by gods and men. Their appearance is described by Aeschylus as Gorgo-like, their bodies covered with black, serpents twined in their hair, and blood dripping from their eyes; Euripides and other later poets describe them as winged beings. The appearance they have in Aeschylus was more or less retained by the poets of later times; but they gradually assumed the character of goddesses who punished crimes after death, and seldom appeared on earth. On the stage, however, and in works of art, their fearful appearance was greatly softened down, for they were represented as maidens of a grave and solemn mien, in the richly adorned attire of huntresses, with a band of serpents around their heads, and serpents or torches in their hands. With later writers, though not always, the number of Eumenides is limited to three, and their names are TISIPHŎNÉ, ALECTO, and MEGAERA. At Athens there were statues of only two. The sacrifices which were offered to them consisted of black sheep and νηφάλια—i. e. a drink of honey mixed with water. Among the objects sacred to them we hear of white turtle-doves and the narcissus. They were worshipped at Athens, where they had a sanctuary and a grotto near the Areopagus; their statues, however, had nothing formidable, and a festival, Eumenidia, was there celebrated in their honour. Another sanctuary, with a grove which no one was allowed to enter, existed at Colonus. Under the name of Μανίαι, they were worshipped at Megalopolis.

Eumenides. (From a Painted Vase.)

Eumenĭdes (Εὐμενίδες). A play of Aeschylus (q. v.), the third of the great Orestean trilogy. It represents Orestes pursued by the Furies to Athens, where he is tried by the Areopagus for the murder of his mother, Clytaemnestra, and acquitted by the casting vote of Athené, so that in his person the family curse comes to an end. For a critical discussion of the play see K. O. Müller's *Eumenides*, Eng. trans. (Cambridge, 1835). Separate editions, with English verse translation and notes by Drake (London, 1853); and Paley (London, 1880). See also Rose, *Greek Dramas*, vol. ii. (London, 1872); and on the story of the play, the articles ORESTES; PELOPIDAE.

Eumenidia (Εὐμενίδεια). A festival in honour of the Eumenides. It was observed once a year with sacrifices and libations. At Athens none but free-born citizens were allowed to participate in the solemnity, and of these none but such as were of known virtue and integrity. See EUMENIDES.

Eumenius. A Roman rhetorician of Augustodunum (Autun) in Gaul who flourished about A.D. 290. Four orations of his are preserved—one on the restoration of the school at Autun by Constantius Chlorus, delivered in A.D. 296 or 297, and three panegyrics. Text by Bährens (Leipzig, 1874). See Seeck in Jahn's *Jahrbücher*, cxxxvii. 713; Kilian, *Der Panegyrist Eumenius* (Münnerstadt, 1869); Sachs, *De Quattuor Panegyricis*, etc. (Halle, 1885); and the article PANEGYRICUS.

Eumolpĭdae (Εὐμολπίδαι). The most distinguished and venerable among the priestly families in Attica, believed to be the descendants of the Thracian bard Eumolpus, the introducer of the Eleusinian mysteries into Attica (Diod. Sic. i. 29; Apollod. iii. 15, § 4.) The ἱεροφάντης was always a member of the family of the Eumolpidae, as Eumolpus himself was believed to have been the first hierophant (Hesych. s. v. Εὐμολπίδαι; Tac. *Hist.* iv. 83). For the judicial powers of the Eumolpidae, see the article ELEUSINIA, p. 582.

Eumolpus (Εὔμολπος). In Greek mythology, the son of Poseidon and Chioné, the daughter of Boreas and Orithyia. After his birth he was thrown by his mother into the sea, but his father rescued him and brought him to Aethiopia, to his daughter Benthesicymé. When he was grown up, Eudius, the husband of Benthesicymé, gave him one of his daughters in marriage, but he desired the other as well, and was accordingly banished, and came with his son Ismarus or Immaradus to the Thracian king Tegyrius in Boeotia. As successor to this king he marched to the assistance of his friends the Eleusinians against the Athenian Erechtheus, but was slain with his son. (See ERECHTHEUS.) According to another story, Immaradus and Erechtheus both fell, and the contending parties agreed that the Eleusinians should submit to the Athenians, but should retain the exclusive superintendence of the mysteries of Eleusis, of which Eumolpus was accounted the founder (Thucyd. ii. 15; Isocrat. *Panath.* 78). He was also spoken of as a writer of consecrational hymns, and as having discovered the art of cultivating the vines and trees in general. The Eumolpidae, his descendants, were the hereditary priests of the Eleusinian ritual. See ELEUSINIA.

Eunapius (Εὐνάπιος). A Greek rhetorician, born at Sardis in A.D. 347. In 405 he wrote biographies of twenty-three older and contemporary philosophers and sophists. In spite of its bad style and its superficiality, this book is our chief authority for the history of the Neo-Platonism of that age. There is an edition by Boissonado (Amst. 1822). We have also several fragments of his continuation of the chronicle of Herennius Dexippus. This continuation, in fourteen books, covered the period from A.D. 268 to 404, and was much used by Zosimus. See DEXIPPUS.

Eunēus (Εὔνηος). A son of Iason and Hypsipylé. See HYPSIPYLÉ; IASON.

Eunomia (Εὐνομία). See HORAE.

Eunomius (Εὐνόμιος). The leader of an extreme sect of Arians (Eunomians) in the fourth

century A.D. He was born at Dacora in Cappadocia, and was well known as the pupil and associate of Aëtius (q. v.) at Alexandria. By the support of Eudoxius, he became Bishop of Cyzicus (A.D. 360), but soon after resigned the episcopal office to become the leader of a party. The confession of faith which in 383 he sent to Theodosius the Great was rejected and he spent a number of years as an exile in Mauretania, Illyricum, Moesia, and elsewhere, until at last he was permitted to return to his native place to spend the remainder of his life. He died at Dacora about the year 394. Most of his works have been lost, owing to the fact that their destruction was ordered by various imperial edicts. We still possess, however, his Exposition of Faith and his Ἀπολογητικός, written in defence of his doctrines.

The teachings of Eunomius were by his followers set even above the Scriptures. They represent an extreme type of Arianism, in denying not only the equality of the Son with the Father, but even any similarity (ὁμοιότης). See Klose, *Geschichte und Lehre des Eunomius* (Kiel, 1833).

Eunūchus (εὐνοῦχος). A eunuch. See SERVUS.

Eunūchus. A play of Terence based upon the Εὐνοῦχος of Menander and the Κόλαξ of the same writer. It is one of the liveliest of the Terentian comedies, and obtained an exceptional success during the poet's lifetime. It was first produced in B.C. 161, the same year as the *Phormio*. The *Eunuchus* has been imitated in modern times in the *Bellamira* of Sir Charles Sedley, in *Le Muet* of Brueys, and in *L'Eunuque* of Fontaine. It is edited (with the *Andria*) by Papillon (London, 1877).

Eunus (Εὔνους). A Sicilian juggler and slave, a native of Apamea in Syria. He was the leader of the Sicilian slaves in the Servile War (B.C. 134–132) (Livy, *Epit.* xlv.). He was defeated by the consul P. Rupilius, and died in prison at Morgantia (Florus, iii. 20; Plut. *Sull.* 36).

Eupalium (Εὐπάλιον) or **Eupolium** (Εὐπόλιον). A town of the Locri Ozolae, north of Naupactus.

Eupatorium or **Eupatoria** (Εὐπατόριον or Εὐπατορία). (1) A town of Pontus, at the confluence of the Lycus and Iris. It was begun by Mithridates under the name Eupatoria, and received from Pompey, who finished it, the title of Magnopolis. (2) A town in the northwestern part of the Tauric Chersonesus, on the Sinus Carcinites. It was founded by one of the generals of Mithridates.

Eupatrĭdae (Εὐπατρίδαι). The members of the ancient noble families of Attica. After the abolition of royal power they found themselves in exclusive possession of political rights, and distinguished from the Γεωμόροι or agriculturists, and the Δημιουργοί or mechanics. The constitution of Solon deprived them of this privilege. But their landed property and the priestly dignities which they had possessed of old assured them a certain influence for a considerable time. See SOLONIAN CONSTITUTION.

Euphaes (Εὐφάης). A prince who succeeded Androcles on the throne of Messenia, and in his reign the first Messenian war began. He died B.C. 730 (Pausan. iv. 5, 6).

Euphemism and **Antiphrăsis**. See PHILOLOGY.

Euphēmus (Εὔφημος). Son of Poseidon and Europa, daughter of Tityus, husband of Laonomé, the sister of Heracles. His father conferred on him the gift of moving so swiftly over the sea that his feet remained dry. He was originally one of the Minyae of Panopeus in Phocis, but afterwards settled on the promontory of Taenarum in Laconia, and took part in the Calydonian hunt and the expedition of the Argonauts. When the Argonauts came to the lake of Triton, Triton gave Eumolpus a clod of earth, and Medea prophesied that if he threw this into the entrance of the lower world at Taenarum, his descendants of the tenth generation would be masters of Libya. The clod, however, was lost in the island of Thera, and his descendants were compelled to hold possession of this island, from which at length, in the seventeenth generation, Battus came forth and founded Cyrené in Libya. See Apollon. Rhod. ii. 562; Hygin. *Fab.* 14; Herod. iv. 150.

Euphorbus (Εὔφορβος). A Trojan, son of Panthoïs, renowned for his valour. He wounded Patroclus, and was killed by Menelaüs (*Il.* xvii. 60). Pausanias relates (ii. 17) that in the temple of Heré, near Mycenae, a votive shield was shown, said to be that of Euphorbus, suspended there by Menelaüs. Pythagoras, who maintained the transmigration of souls, declared that, in the time of the Trojan War, his soul had animated the body of Euphorbus; and as a proof of the truth of his assertion, he is said to have gone into the temple where the shield was hanging, and to have recognized and taken it down (Hor. *Carm.* i. 28. 11).

Euphorĭon (Εὐφορίων). (1) A tragic poet of Athens, son of Aeschylus. He conquered four times with posthumous tragedies of his father's composition, and also wrote several dramas himself. One of his victories is commemorated in the argument to the *Medea* of Euripides, where we are told that Euphorion was first, Sophocles second, and Euripides third with the *Medea*, B.C. 431. (2) An epic and epigrammatic poet, born at Chalcis in Euboea, B.C. 276, and who became librarian to Antiochus the Great. He wrote various poems, entitled *Hesiod*, *Alexander*, *Arius*, *Apollodorus*, etc. His *Mopsopia* or *Miscellanies* (Μοψοπία ἢ ἄτακτα) was a collection, in five books, of fables and histories relative to Attica, a very learned work, but rivalling in obscurity the *Cassandra* of Lycophron. The fifth book bore the title of *Chiliad* (Χιλιάς), either because it consisted of a thousand verses, or because it contained the ancient oracles that referred to a period of a thousand years. Perhaps, however, each of the five books contained a thousand verses, for the passage of Suidas respecting this writer is somewhat obscure and defective, and Eudocia, in the "Garden of Violets," speaks of a fifth Chiliad, entitled Περὶ Χρησμῶν, "Of Oracles." Quintilian recommends the reading of this poet, and Vergil is said to have esteemed his productions very highly. A passage in the tenth eclogue (v. 50 foll.) and a remark made by Servius (*Ad Eclog.* vi. 72) have led Heyne to suppose that C. Cornelius Gallus, the friend of Vergil, had translated Euphorion into Latin verse. This poet was one of the favourite authors of the emperor Tiberius, one of those whom he imitated, and whose busts he placed in his library. The fragments of Euphorion were collected and published by Meineke in his work *De Euphorionis Chalc. Vita et Scriptis* (1823), and in his *Analecta Alexandrina* (Berlin, 1843). See also Kock, *Frag. Com. Graec.* (1880). The amours of Eupho-

rion with Nicia or Nicaea, the wife of King Alexandria of Euboea, are often alluded to in the poems of the Greek Anthology. See Brunck, *Anal.* vol. ii. pp. 3, 43.

Euphrānor (Εὐφράνωρ). A distinguished statuary and painter. He was a native of Corinth, but practised his art at Athens about B.C. 336 (Quint. xii. 10. 6; Plin. *H. N.* xxxv. 8). Of one of his works, a beautiful sitting Paris, we have probably a copy in the Museo Pio-Clementino. His best paintings were preserved in a porch in the Ceramicus.

Euphrātes (Εὐφράτης). (1) A native of Oreus in Euboea and a disciple of Plato. He quitted Athens for the court of Perdiccas, king of Macedonia, with whom he became a favourite. After the death of this monarch he returned to his country, and headed a party against Philip, the successor of Perdiccas and father of Alexander. Being shut up, however, within the walls of Oreus, he put an end to his own life. According to some, he was killed by order of Parmenio. (2) A Stoic philosopher and native of Alexandria, who flourished in the second century. He was a friend of the philosopher Apollonius of Tyana, who introduced him to Vespasian. Pliny the Younger (*Epist.* i. 10) speaks highly of his character. When he found his strength worn out by disease and old age, he voluntarily put a period to his life by drinking hemlock, having first, for some unknown reason, obtained permission from the emperor Hadrian.

Euphrātes (Εὐφράτης). One of the largest and best-known rivers of Asia. The Euphrates rises near Arzé, the modern Erzeroum. Its source is among mountains, which Strabo makes to be a part of the most northern branch of Taurus. At first it is a very inconsiderable stream, and flows to the west, until, encountering the mountains of Cappadocia, it turns to the south, and, after flowing a short distance, receives its southern arm, a large river coming from the east and rising in the southern declivity of the range of Mount Ararat. This southern arm of the Euphrates is the Arsanias, according to Mannert, and is the river which the 10,000 crossed in their retreat (*Anab.* iv. 5), and of which mention is made by Pliny in reference to the campaigns of Corbulo. The Euphrates, by this accession of waters, becoming a very large stream, descends rapidly in a bending course, nearly west-southwest to the vicinity of Samosata. The range of Amanus here preventing its farther progress in this direction, it turns off to the southeast, a course which it next pursues, with some variation, until it reaches Circesium. To the south of this place it enters the immense plains of Sennar, but is forced to run again to the southeast and approach the Tigris. The union of these rivers finally takes place near Coma. The river formed by their junction is called Shat-al-Arab, or River of Arabia. It has three principal mouths, besides a small outlet. The whole length of the Euphrates, including the Shat-al-Arab, is 1700 miles. Its name is the Greek form of the original appellation Phrat, which signifies fruitful or fertilizing. The Oriental name is sometimes also written Perath, as in Gen. ii. 14, 15, 18, and Josh. i. 4. The Persian form is *Ufratu;* Syriac, *Ephrat;* Arabic, *Furat.* On the condition and topography of the Euphrates, see Ainsworth, *The Euphrates Expedition* (1888).

Euphrosŷné (Εὐφροσύνη). One of the Charites or Graces. See CHARITES.

Eupŏlis (Εὔπολις). A writer of the Old Comedy, who was born at Athens about the year B.C. 446. He was therefore a contemporary of Aristophanes, who, in all probability, was born a year or two after. Eupolis is supposed to have exhibited plays for the first time in B.C. 429. In B.C. 425 he was third with his Νουμηνίαι, when Cratinus was second and Aristophanes first. In B.C. 421 he brought out his Μαρικᾶς and his Κόλακες, and his Αὐτόλυκος and Ἀστρατευτοί the following year (Schol. on Aristoph. *Nub.* 552, 592; Schol. on Aristoph. *Pac.* 803). The titles of more than twenty of his comedies have been collected. A few fragments remain. Eupolis was a bold and severe satirist on the vices of his day and city. Persius (i. 124) terms him *iratus* (cf. Hor. *Sat.* i. 4. 1 foll.). In the Μαρικᾶς he attacked Hyperbolus (Aristoph. *Nub.* 551); in the Αὐτόλυκος he ridiculed the handsome pancratiast of that name; in the Ἀστράτευτοι he lashed the useless and cowardly citizens of Athens, and denounced Melanthus as an epicure. In the Βάπται he inveighed against the effeminacy of his countrymen. In his Λακεδαίμονες he assailed Cimon, accusing him, among other charges, of an unpatriotic bias towards everything Spartan. (See Plut. *Cim.* 16, who says that this play had a great influence on the public feeling.) Aristophanes seems to have been on bad terms with Eupolis, whom he charges with having pillaged the materials for his Μαρικᾶς from the Ἱππῆς (*Nubes*, 551 foll.), and with making scurrilous jokes on his premature baldness (Schol. *Ad Nub.* 532). Eupolis appears to have been a warm admirer of Pericles as a statesman and a man, as it was reasonable that such a comedian should be, if it be true that he owed his unrestrained license of speech to the patronage of that celebrated statesman. His death was generally ascribed to the vengeance of Alcibiades, whom he had lampooned, probably in the Βάπται (Cic. *Ad Att.* vi. 1). By his orders, according to the common account, Eupolis was thrown overboard during the passage of the Athenian armament to Sicily (B.C. 415). Cicero, however, calls this story a popular error; since Eratosthenes, the Alexandrian librarian, had shown that several comedies were composed by Eupolis some time after the date assigned to this pseudo-assassination. His tomb, too, according to Pausanias, was erected on the banks of the Asopus by the Sicyonians, which makes it most probable that this was the place of his death. The fragments of Eupolis will be found in Meineke's *Fragmenta Com. Graec.* i. pp. 104–146; and ii. pp. 426–579 (Berlin, 1839–47); and are separately edited by Runkel (Leipzig, 1829). A Latin translation of them will be found in Bothe, *Frag. Com. Graec.* (Paris, 1855).

Eupompus (Εὔπομπος). A Greek painter, a native of Sicyon, who flourished about B.C. 400. He was the founder of the Sicyonian school of painting, which laid great emphasis on professional knowledge (Plin. *H. N.* xxxv. 75).

Euripĭdes (Εὐριπίδης). (1) A celebrated Athenian tragic poet, son of Mnesarchus and Clito. He was born B.C. 480, in Salamis, on the very day of the Grecian victory near that island. His mother, Clito, had been sent over to Salamis, with the other Athenian women, when Attica was given up to the invading army of Xerxes; and the name of the

poet, which is formed like a patronymic from the Euripus, the scene of the first successful resistance to the Persian navy, shows that the minds of his parents were full of the stirring events of that momentous crisis. Aristophanes repeatedly imputes meanness of extraction, by the mother's side, to Euripides (*Thesmoph.* 386, 455; *Acharn.* 478; *Equit.* 17; *Ranae*, 840). He asserts that she was an herb-seller; and, according to Aulus Gellius (xv. 20), Theophrastus confirms the comedian's insinuations. Whatever one or both of his parents might originally have been, the costly education which the young Euripides received implies a certain degree of wealth and consequence as then at least possessed by his family. The pupil of Anaxagoras, Protagoras, and Prodicus (an instructor famous for the extravagant terms which he demanded for his lessons), could not have been the son of persons at that time very mean or poor. It is most probable, therefore, that his father was a man of

Euripides. (Naples Museum.)

property, and made a *mésalliance*. In early life we are told that his father made Euripides direct his attention chiefly to gymnastic exercises, and that, in his seventeenth year, he was crowned in the Eleusinian and Thesean contests (Aul. Gell. xv. 20). Even at this early age he is said to have attempted dramatic composition. He seems also to have cultivated a natural taste for painting, and some of his pictures were long afterwards preserved at Megara. At length, quitting the gymnasium, he applied himself to philosophy and literature. Under the celebrated rhetorician Prodicus, one of the instructors of Pericles, he acquired that oratorical skill for which his dramas are so remarkably distinguished. Quintilian, in comparing Sophocles with Euripides, strongly recommends the latter to the young pleader as an excellent model. Cicero, too, was a great admirer of Euripides. From Anaxagoras, Euripides imbibed those philosophical notions which are occasionally brought forward in his works, and for which reference may be made to the monograph of Parmentier, *Euripide et Anaxagore* (Paris, 1893). Here, too, Pericles was his fellow-disciple. With Socrates, who had studied under the same master, Euripides was on terms of the closest intimacy, and from him he derived those maxims so frequently interwoven into his dramas that Socrates was suspected of largely assisting the tragedian in their composition.

Euripides began his public career as a dramatic writer in B.C. 455, the twenty-fifth year of his age. On this occasion he was the third with a play called the *Pleiades*. In B.C. 441, he won the prize. In B.C. 431, he was third with the *Medea*, the *Philoctetes*, the *Dictys*, and the *Theristae*, a satyric drama. His competitors were Euphorion and Sophocles. He was first with the *Hippolytus*, B.C. 428, the year of his master's (Anaxagoras's) death; second, B.C. 415, with the *Alexander* (or *Paris*), the *Palamedes*, the *Troades*, and the *Sisyphus*, a satyric drama. It was in this contest that Xenocles was first (Aelian. *V. H.* ii. 8). Two years after this the Athenians sustained the total loss of their armament before Syracuse. In his narration of this disaster, Plutarch gives an anecdote (*Nicias*) which, if true, bears a splendid testimony to the high reputation which Euripides then enjoyed. Those among the captives, he tells us, who could repeat any portion of that poet's works were treated with kindness, and even set at liberty. The same author also informs us that Euripides honoured the soldiers who had fallen in that siege with a funeral poem, two lines of which he has preserved. The *Andromeda* was exhibited B.C. 412; the *Orestes*, B.C. 408.

Soon after this time the poet retired into Magnesia, and from thence into Macedonia, to the court of Archelaüs. As in the case of Aeschylus, the motives for this self-exile are obscure and uncertain. We know, indeed, that Athens was by no means the most favourable residence for distinguished literary merit. Report, too, pronounced Euripides unhappy in his own family. His first wife, Melito, he divorced for adultery; and in his second, Choerilé, he was not more fortunate. To the poet's unhappiness in his matrimonial connections Aristophanes refers in his *Ranae* (1045 foll.). Envy and enmity among his fellow-citizens, infidelity and domestic vexations at home, would prove powerful inducements to the poet to accept the invitations of Archelaüs. Perhaps, too, a prosecution in which he became involved, on a charge of impiety, grounded upon a line in the Hippolytus (Aristot. *Rhet.* iii. 15), might have had some share in producing this determination to quit Athens; nor ought we to omit that, in all likelihood, his political sentiments may have exposed him to continual danger. In Macedonia he is said to have written a play in honour of Archelaüs, and to have inscribed it with his patron's name, who was so much pleased with the manners and ability of his guest as to appoint him one of his ministers. He composed in this same country also some other dramatic pieces, in one of which (the *Bacchae*) he seems to have been inspired by the wild scenery of the land to which he had come. No further particulars are recorded of Euripides, except a few apocryphal anecdotes and apophthegms. His death is said to have been, like that of Aeschylus, of an extraordinary kind. Either from chance or

malice the aged dramatist was exposed, according to the common account, to the attack of some ferocious hounds, and was by them so dreadfully mangled as to expire soon afterwards, in his seventy-fifth year. This story, however, is clearly a fabrication, for Aristophanes, in the *Ranae*, would certainly have alluded to the manner of his death had there been anything remarkable in it. He died B.C. 406 (Clinton, *Fast. Hellen.* i. 81). The Athenians entreated Archelaüs to send the body to the poet's native city for interment. The request was refused, and, with every demonstration of grief and respect, Euripides was buried at Pella. A cenotaph, however, was erected to his memory at Athens.

We have some cutting sayings of Sophocles concerning Euripides, although the former was so void of all the jealousy of an artist that he mourned over the death of his rival; and, in a piece which he shortly after brought upon the stage, did not allow his actors the ornament of a garland. The jeering attacks of Aristophanes are well known, but have not always been properly estimated and understood. Aristotle, too, brings forward many important causes for blame; and when he calls Euripides "the most tragic of poets" (*Poet.* xiii. 10), he by no means ascribes to him the greatest perfection in the tragic art generally; but he alludes, by this phrase, to the effect which is produced by his dramatic catastrophes. In Euripides we no longer find the essence of ancient tragedy pure and unmixed; its characteristic features are already partly effaced. These consisted principally in the idea of destiny which reigns in them, in ideal representation, and the importance of the chorus. The idea of destiny had, indeed, come down to him from his predecessors as his inheritance, and a belief in it is inculcated by him, according to the custom of the tragedians; but still, in Euripides, destiny is seldom considered as the invisible spirit of all poetry, the fundamental thought of the tragic world. On the other hand, he derived it from the regions of infinity, and, in his writings, inevitable necessity often degenerates into the caprice of chance. Hence he can no longer direct it to its proper aim—namely, that of elevating, by its contrast, the moral free-will of man. Very few of his dramas depend on a constant combat against the dictates of destiny, or an equally heroic subjection to them. His men, in general, suffer, because they must, and not because they are willing. The contrasted subordination of idea, loftiness of character and passion, which in Sophocles, as well as in the graphic art of the Greeks, we find observed in this order, are in him exactly reversed. In his plays passion is the most powerful; his secondary care is for character; and if these endeavours leave him sufficient room, he seeks now and then to bring in greatness and dignity, but more frequently amiability. Euripides has, according to the doctrine of Aristotle (*Poet.* xv. 7, xxvi. 31), frequently represented his personages as bad without any necessity—for example, Menelaüs in the *Orestes*. More especially, it is by no means his object to represent the race of heroes as pre-eminent above the present race by their mighty stature, but he rather takes pains to fill up the chasm between his contemporaries and the olden time, and reveal the gods and heroes of the other side in their undress. This is what Sophocles meant when he said that he himself represented men as they should be, Euripides as they were. It seems to be a design of Euripides always to remind his spectators, "See, these beings were men; they had just such weaknesses, and acted from exactly the same motives as yourselves, and as the meanest among you does." In other words, Euripides is the first of the realists among the Greeks.

In his dramas the chorus is generally an unessential ornament, its songs are often altogether episodical, without reference to the action. The ancient comic writers enjoyed the privilege of sometimes making the chorus address the audience in their own name, this being called a Parabasis. Although it by no means belongs to tragedy, yet Euripides, according to the testimony of Iulius Pollux, often employed it, and so far forgot himself in it that in the *Danaïdes* he made the chorus, consisting of women, use grammatical forms which belonged to the masculine gender alone. In the music of the accompaniments he adopted all the innovations of which Timotheus (q. v.) was the author, and selected those measures which are most suitable to the sensuous nature of his poetry. He acted in a similar way as regarded prosody; the construction of his verses is rather florid, and approaches irregularity. He strives after effect in a degree which can not be conceded even to a dramatic poet. Thus, for example, he seldom lets any opportunity escape of having his personages seized with sudden and groundless terror; his old men always complain of the infirmities of old age, and are particularly given to mount, with tottering knees, the ascent from the orchestra to the stage, which frequently represented the declivity of a mountain, while they lament their wretchedness. His object throughout is emotion, for the sake of which he not only offends against ancient decorum, but sacrifices the symmetry of his plays. He likes to reduce his heroes to a state of beggary; makes them suffer hunger and want; and brings them on the stage with all the external signs of indigence, covered with rags, as Aristophanes so humourously throws in his teeth in the *Acharnians* (410–448).

Euripides, as already stated, had studied philosophy, and prided himself upon his familiarity with philosophical doctrine. Hence, as contrasted with his two dramatic predecessors, Aeschylus and Sophocles, his rationalistic method of treatment seemed to his audiences startling and almost impious. His allegorical interpretations must often have had a flavour of sacrilege about them, and the whole spirit and temper of his plays were an embodiment of the "higher criticism" of the day. The Athenians were prone to identify the sentiments of his characters with those of the author himself. It is related of him that he made Bellerophon come on the stage with a panegyric on riches, in which he preferred them before every domestic joy; and said, at last, "If Aphrodité (who had the epithet of 'golden') shone like gold, she would indeed deserve the love of men" (Sen. *Epist.* 115). The audience, enraged at this, raised a great tumult, and were proceeding to stone the orator as well as the poet. Euripides, on this, rushed forward and exclaimed, "Wait patiently till the end; he will fare accordingly." Thus, also, he is said to have excused himself against the accusation that his Ixion spoke too abominably and blasphemously, by replying that, in return, he had not concluded the piece without making him revolve on the wheel. He has also great command of that soph-

istry of the passions which gives things only one appearance. The following verse (*Hippol.* 608) is notorious for its expression of what casuists call mental reservation:

"My tongue took an oath, but my mind is unsworn."

In the connection in which this verse is spoken, it may indeed be justified, as far as regards the reason for which Aristophanes ridicules it in so many ways; but still the formula is pernicious on account of the turn which may be given it. Another sentiment of Euripides (*Phoeniss.* 534), "It is worth while committing injustice for the sake of empire; in other things it is proper to be just," was continually in the mouth of Caesar, in order to make a wrong application of it (Suet. *Iul.* 30). Seductive enticements to the enjoyment of sensual love were another article of accusation against Euripides among the ancients. Thus, for example, Hecuba, in order to incite Agamemnon to punish Polymnestor, reminds him of the joys Cassandra had afforded him; who, having been taken in war, was his slave, according to the law of the heroic ages: she is willing to purchase revenge for a murdered son by consenting to and ratifying the degradation of a daughter who is still alive. This poet was the first to take for the principal subject of a drama the wild passion of a Medea or the unnatural love of a Phaedra, as, otherwise, it may be easily understood, from the manners of the ancients, why love, which among them was far less ennobled by delicate feelings, played merely a subordinate part in their earlier tragedies. Notwithstanding the importance imparted to female characters, he brings out a multitude of sayings concerning the weaknesses of the female sex and the superiority of men, as well as a great deal drawn from his own experience in domestic relations. A cutting saying, as well as an epigram, of Sophocles have been handed down to us by Athenaeus, in which he explains the pretended hatred of Euripides for women by supposing that he had the opportunity of learning their frailty through his own unhallowed desires.

That independent freedom in the method of treating the story, which was one of the privileges of the tragic art, frequently, in Euripides, became caprice. It is well known that the fables of Hyginus, which differ so much from the relations of other writers, are partly extracted from his plays. As he often overturned what had hitherto been well known and generally received, he was obliged to use prologues, in which he announces the situation of affairs according to his acceptation, and makes known the course of events. (Compare the amusing scene in Aristophanes, *Ranae*, 1177 foll., and Porson's explanation of the employment of such prologues by Euripides, *Praelect. in Eurip.* p. 8 foll.). These prologues make the beginnings of the plays of Euripides monotonous, and produce the appearance of deficiency of art.

The style of Euripides is, on the whole, not sufficiently compressed, and it has neither the dignity and energy of Aeschylus nor the chaste grace of Sophocles. In his expressions he frequently aims at the extraordinary and strange, and, on the other hand, loses himself in commonplace. For these reasons, as well as on account of his almost ludicrous delineation of many characteristic peculiarities (such as the clumsy deportment of Pentheus in a female garb, when befooled by Bacchus [*Bacchae*, 782 foll.], or the greediness of Heracles [*Alcestis*, 764 foll.], and his boisterous demands on the hospitality of Admetus), Euripides was a forerunner of the New Comedy. Menander, in fact, expressed admiration for him, and declared himself to be his scholar; and there is a fragment of Philemon, full of extravagant admiration of him. "If the dead," he says, or makes one of his personages say, "really possessed sensation, as some suppose, I would hang myself in order to see Euripides."

Of the 120 dramas which Euripides is said to have composed, we have remaining in their complete form only eighteen tragedies and one satyric piece. The following are the titles and subjects: (1) Ἑκάβη, *Hecuba*. The sacrifice of Polyxena, whom the Greeks immolate to the shade of Achilles, and the vengeance which Hecuba, doubly unfortunate in having been reduced to captivity and deprived of her children, takes upon Polymnestor, the murderer of her son Polydorus, form the subject of this tragedy. The scene is laid in the Grecian camp in the Thracian Chersonesus. The shade of Polydorus, whose body remains without the rites of sepulture, has the prologue assigned it. Ennius and L. Attius, and in modern times Erasmus, have translated this play into Latin verse. (2) Ὀρέστης, *Orestes*. The scene of this play is laid at Argos, the seventh day after the murder of Clytaemnestra. It is on this day that the people, in full assembly, are to sit in judgment upon Orestes and Electra. The only hope of the accused is in Menelaüs, who has just arrived; but this chief, who secretly aims at the succession, stirs up the people in private to pronounce sentence of condemnation against the parricides. The sentence is accordingly pronounced, but the execution of it is left to the culprits themselves. They meditate taking vengeance by slaying Helen; but this princess is saved by the intervention of Apollo, who brings about a double marriage by uniting Orestes with Hermioné, the daughter of Helen, and Electra with Pylades. Some commentators think that they recognize the portrait of Socrates in that of the simple and virtuous citizen who, in the assembly of the people, undertakes the defence of Orestes. This play is ascribed by some to Euripides the Younger, nephew of the former. (3) Φοινίσσαι, *Phoenissae*. The subject of this piece is the death of Eteocles and Polynices. The chorus is composed of young Phœnician women, sent, according to the custom established by Agenor, to the city of Thebes, in order to be consecrated to the service of the temple at Delphi. The prologue is assigned to Iocasta. The subject of the *Phoenissae* is that also of the *Thebaïs* of Seneca. Statius has likewise imitated it in his epic poem. (4) Μήδεια, *Medea*. The vengeance taken by Medea on the ungrateful Iason, to whom she has sacrificed all, and who, on his arrival at Corinth, abandons her for a royal bride, forms the subject of this tragedy. What constitutes the principal charm of the play is the simplicity and clearness of the action, and the force and natural cast of the characters. The exposition of the plot is made in a monologue by the nurse: the chorus is composed of Corinthian women. It is asserted that Euripides gave to the world two editions of this tragedy, and that, in the first, the children of Medea were put to death by the Corinthians, while in the second, which has come down to us, it is their mother herself who slays them. According to this hypothesis, the

1378th verse and those immediately following, in which Medea says that she will impose on Corinth, contemptuously styled by her the land of Sisyphus, an expiatory festival for this crime, have been retained by mistake in the revision in which they should have disappeared. Medea has no expiation to demand of the Corinthians, if they are not guilty of the murder of her sons. Aelian informs us (*V. H.* v. 21) that the Corinthians prevailed upon Euripides to alter the tradition in question. According to others, they purchased this compliance for the sum of five talents. (5) Ἱππόλυτος στεφανοφόρος, *Hippolytus Coronifer*, "Hippolytus Crowned." The subject of this tragedy is the same with that which Racine has taken for the basis of his *Phèdre*, a subject eminently tragical. It presents to our view a weak woman, the victim of the resentment of Aphrodité, who has inspired her with a criminal passion. An object of horror to him whom she loves, and not daring to reveal her own shame, she dies, after having compelled Theseus, by her misrepresentations, to become the destroyer of his own son. The title of this tragedy is probably derived from the crown which Hippolytus offers to Artemis. Euripides at first gave it the name of Ἱππόλυτος καλυπτόμενος. He afterwards retouched it, and, changing the catastrophe and the title, reproduced it in the year that Pericles died. It gained the prize over the pieces of Iophon and Ion, which had competed with it in the contest. It is sometimes cited under the title of the *Phaedra*, and the celebrated chef-d'œuvre of Racine is an imitation of it, as is also the tragedy of Seneca. (6) Ἄλκηστις, *Alcestis*. The subject of this tragedy is moral and affecting. It is a wife who dies for the sake of prolonging her husband's existence. Its object is to show that conjugal affection and an observance of the rites of hospitality are not suffered to go without their reward. Heracles, whom Admetus had kindly received while unfortunate, having learned that Alcestis, the wife of the monarch, had consummated her mournful sacrifice, seeks her in the shades, and restores her to her husband. The play, by reason of its happy ending, is hardly to be considered a tragedy, but more of a tragi-comedy. The story of Alcestis has inspired a number of fine poems in English literature, notably *Balaustion's Adventure*, by Robert Browning. Others who have treated the same theme are William Morris, W. S. Landor, Palgrave, Mrs. Hemans, and W. M. W. Call. (7) Ἀνδρομάχη, *Andromaché*. The death of the son of Achilles, whom Orestes slays, after having carried off from him Hermioné, forms the subject of the piece. The scene is laid in Thetidium, a city of Thessaly, near Pharsalus. Some have asserted that the aim of Euripides in writing this tragedy was to render odious the law of the Athenians which permitted bigamy. (8) Ἱκέτιδες, *Supplices*, "The Suppliants." The scene of this tragedy is laid in front of the temple of Demeter at Eleusis, whither the Argive women, whose husbands have perished before Thebes, have followed their king Adrastus, in the hope of persuading Theseus to take up arms in their behalf, and obtain the rites of sepulture for their dead, whose bodies were withheld by the Thebans. Theseus yields to their request and promises his assistance. In exhibiting this play in the fourteenth year of the Peloponnesian War, Euripides wished, it is said, to detach the Argives from the Spartan cause. His attempt, however, failed, and the treaty was signed by which Mantinea was sacrificed to the ambition of Lacedaemon. (9) Ἰφιγένεια ἡ ἐν Αὐλίδι, *Iphigenia in Aulide*, "Iphigenia at Aulis." The subject of this tragedy is the intended sacrifice of Iphigenia, and her rescue by Artemis, who substitutes another victim. It is the only one of the plays of Euripides that has no prologue, for it is well known that the *Rhesus*, which also lacks it, had one formerly. (10) Ἰφιγένεια ἡ ἐν Ταύροις, *Iphigenia in Tauris*, "Iphigenia among the Tauri." The daughter of Agamemnon, rescued by Artemis from the knife of the sacrificer, and transported to Tauris, there serves the goddess as a priestess in her temple. Orestes has been cast on the inhospitable shores of this country, along with his friend Pylades, and by the laws of the Tauri they must be sacrificed to Artemis. Recognized by his sister at the fatal moment, Orestes conducts her back to their common country. A monologue by Iphigenia occupies the place of a prologue and exposition. The scene where Iphigenia and her brother became known to each other is of a deep and touching interest; nevertheless, Guignond de la Touche is said, in this respect, to have surpassed his model. (11) Τρῳάδες, *Troades*, "The Trojan women." The action of this piece is prior to that of the Hecuba. The scene is laid in the Grecian camp, under the walls of Troy, which has fallen into the hands of the foe. A body of female captives have been distributed by lot among the victors. Agamemnon has reserved Cassandra for himself; Polyxena has been immolated to the manes of Achilles; Andromaché has fallen to Neoptolemus, Hecuba to Odysseus. The object of the poet is to show us in Hecuba a mother bowed down by misfortune. The Greeks destroy Astyanax, and his mangled body is brought in to the mother of Hector, his own parent being by this time carried away in the train of Neoptolemus. Ilium is then given as a prey to the flames. This succession of horrors passes in mournful review before the eyes of the spectator; yet there is no unity of action to constitute a subject for the piece, and consequently the play has no dénouement. Poseidon appears in the prologue. Seneca and M. de Chateaubrun have imitated this tragedy. (12) Βάκχαι, *Bacchae*, "The female Bacchanalians," sometimes quoted as the *Pentheus*, for Euripides seldom names his plays after the chorus. The arrival of Bacchus at Thebes and the death of Pentheus, who is torn in pieces by his mother and sister form the subject of this drama, in which Bacchus opens the scene and makes himself known to the spectators. The *Bacchae* is regarded by Jebb as "in its own kind, by far the most splendid work of Euripides that we possess." It is a succession of rich paintings, of tragic situations, of brilliant verses, unique among existing Greek plays in picturesque splendour. The spectacle which this tragedy presented must have been at once imposing and well calculated to keep alive curiosity. Some have held that the play is a recantation by the poet of his former irreligious sentiments; but on this see Tyrrell in the introduction to his edition of the *Bacchae* (1892). It is related that the *Bacchae* was performed before Orodes and his court, when the actor sustaining the part of Agavé gave a hideous reality to the action by holding up the bloody head of the Roman general Crassus, just slain in battle by the Parthian warriors of the king (Mommsen, *Hist. of Rome*, iv. p. 436). (13) Ἡρακλεῖδαι, *Heraclidae*. The descendants of Heracles, persecuted by Eu-

rystheus, flee for refuge to Athens, and implore the protection of that city. The Athenians lend aid, and Eurystheus becomes the victim of the vengeance he was about bringing upon them. Iolaüs, an old companion of Heracles, explains the subject to the spectators. The poet manages to impart an air of great interest to the piece. (14) Ἑλένη, *Helena*. The scene is laid in Egypt, where Menelaüs, after the destruction of Troy, finds Helen, who had been detained there by Proteus, king of that country, when Paris wished to convey her to Ilium. The action passes at the isle of Pharos, where Theoclymenus, the son and successor of Proteus, keeps Helen in custody with the view of espousing her. She employs a stratagem in order to escape from his power. The dénouement of this piece resembles that of the *Iphigenia in Tauris*. (15) Ἴων, *Ion*. Ion, son of Apollo and Creüsa, daughter of Erechtheus, king of Athens, has been brought up among the priests at Delphi. The design of Apollo is to make him pass for the son of Xuthus, who has married Creüsa. The interest of the play consists in the double danger which Creüsa and Ion run, the former of being slain by Ion and the latter of perishing by the poison prepared for him by a mother who is ignorant of his being her son. The play, however, is somewhat complicated, and has need of a long exposition, which is assigned to Hermes. The scene is laid at the entrance of Apollo's temple in Delphi, a place expressly chosen in order to give to the spectacle an air of pomp and solemnity. A religious tone, full of gravity and softness, pervades the whole piece. There is much resemblance between this tragedy and the *Athalie* of Racine. (16) Ἡρακλῆς μαινόμενος, *Hercules furens*. After having killed, in his frenzy, his wife and children, Heracles proceeds to submit himself to certain expiatory ceremonies, and to seek repose at Athens. Amphitryon appears in the prologue: the scene is laid at Thebes. (17) Ἠλέκτρα, *Electra*. The subject of this play has been treated also by Aeschylus and Sophocles, but by each in his peculiar way. Euripides transfers the scene from the palace of Aegisthus to the country near Argos: the exposition of the play is made by a cultivator, to whom Electra has been compelled to give her hand, but who has taken no advantage of this, but has respected in her the daughter of a royal line. (18) Ῥῆσος, *Rhesus*. A subject derived from the tenth book of the *Iliad*. Some able critics have tried to prove that this piece was never written by Euripides. — Φαέθων, *Phaëthon*. Of this play we have about eighty verses remaining. Clymené, the mother of Phaëthon, is the wife of Merops, king of the Ethiopians, and Phaëthon passes for the son of this prince. The young man, having conceived some doubts respecting his origin, addresses himself to the Sun. The catastrophe, which cost him his life, is well known. In the tragedy of Euripides, the body of her son is brought to Clymené, at the very moment when Merops is occupied with the task of procuring for him a bride.—Δανάη, *Danaë*. Of this play we have the commencement alone, unless the sixty-five verses, which commonly pass for a part of the prologue, are to be considered as the production of some imitator,

A production deserving especial mention is the satyric drama entitled *Cyclops* (Κύκλωψ). The story is drawn from the *Odyssey*. The subject is Odysseus depriving Polyphemus of his eye, after having intoxicated him with wine. In order to connect with the story a chorus of satyrs, the poet supposes that Silenus, and his sons, the satyrs, in seeking over every sea for Bacchus, whom pirates have carried away, have been shipwrecked on the coast of Sicily, where they have fallen into the hands of Polyphemus. The Cyclops has made slaves of them, and has compelled them to tend his sheep. Odysseus, having been cast on the same coast, and having been, in like manner, made captive by Polyphemus, finds in these satyrs a willing band of accomplices. They league with him against their master, but their excessive cowardice renders them very useless auxiliaries. They profit, however, by his victory, and embark with him. See CYCLOPS; SATYRIC DRAMA.

Of the numerous incomplete remains of Euripides that have reached us, some notice must be taken. In 1890, papyri discovered by Mr. Petrie at Tel Gurob in Egypt were found to contain fragments of a lost play of Euripides—the *Antiopé*. These fragments are reproduced and edited by Mahaffy in *The Flinders Petrie Papyri* (Dublin, 1891).

The ancient writers cite also a poem of Euripides, Ἐπικήδειον, "Funeral Hymn," on the death of Nicias and Demosthenes, as well as of the other Athenians who perished in the disastrous expedition against Syracuse. We possess also two epigrams of Euripides, each consisting of four verses, one of which has been preserved in the Anthology and the other in Athenaeus. There have, besides, come down to us five letters, ascribed to Euripides, and written with admirable purity and simplicity of style. There are also many fragments from the lost plays of Euripides scattered among the writings of antiquity. Of these fragments Nauck collected 1117, some, however, being of doubtful authenticity. The best known of the lost plays are the *Andromeda*, *Bellerophon*, *Cresphontes*, *Erechtheus*, *Oedipus*, and *Telephus*.

The popularity of Euripides was very great in antiquity, as in modern times, as is shown by the number of ancient scholars who wrote commentaries on his works — among them being Dicaearchus, Callimachus, Aristophanes of Byzantium, Callistratus, and especially Didymus. An inscription at Tegea shows that his plays were represented as late as the second century B.C., winning victories at Athens, Delphi, and Dodona (*Bulletin de Correspondance Hellénique*, January-April, 1893). At Rome, Euripides was translated and adapted by Ennius and by Pacuvius. In the fourth century A.D. a curious cento, the Χριστὸς Πάσχων (*Christus Patiens*), of 2610 verses, was made from the plays of Euripides. (See CENTO.) Later, Dante, who mentions neither Aeschylus nor Sophocles, praises Euripides; and from the sixteenth century to the present time he has been a popular favourite, giving inspiration to many imitators in French, English, and German.

BIBLIOGRAPHY. — Few classical authors are so fully represented by MSS. as is Euripides. Nearly every European library of importance and of any age contains at least one, though no single MS. contains all the plays. The three plays oftenest found are the *Hecuba*, *Orestes*, and *Phoenissae*, owing to the fact that these three were much read in the schools under the Eastern Empire. The nine plays, *Hecuba*, *Orestes*, *Phoenissae*, *Hippolytus*, *Medea*, *Alcestis*, *Andromaché*, *Troades*, and *Rhesus*, are

known in two "families"—one represented by the Codices Vaticanus, Hauniensis, Parisinus, and two Marciani Veneti, and the second (an inferior family) by later MSS. of the thirteenth and fourteenth centuries. The MSS. of the first family mentioned are the oldest that we have, but are not earlier than the twelfth century. The great majority of the copies are very poor. The only MSS. containing all the nine plays mentioned above are the Codex Vaticanus and the Codex Hauniensis; but of the former some pages are missing, while of the latter the text is in places so corrupt as to be of little use. The remaining ten plays are found in only two MSS.—the Palatinus (in the Vatican) and Florentinus II.—both of the fourteenth century. Three plays (the *Helena*, *Hercules Furens*, and *Electra*) are found only in the Codex Florentinus II. A palimpsest of the fifth or sixth century contains a part of the *Phaëthon*, and of this play an interesting "reconstruction" made by Goethe will be found in vol. xxxiii. pp. 22–43 of the 1840 edition of his works. The extant scholia on Euripides are from the nine select plays only. The best complete edition of the scholia is that of W. Dindorf, in four vols. (1863).

The *editio princeps* of Euripides is that of J. Lascaris (Florence, 1496), but contains only the *Medea*, *Hippolytus*, *Alcestis*, and *Andromaché*. The Aldine edition by Musurus (Venice, 1503) contains all the plays except the *Electra*, which was first published by P. Victorius (1545). The first edition of any critical value is that by Valckenaer in his *Phoenissae* (1755), and in his *Diatribe in Euripidis Perditorum Dramatum Reliquias* (1767), attacking the authenticity of the *Rhesus*. The best criticism of the text has been done by Porson (1797), Elmsley (1813), G. Hermann (1838), Badham (1851), and Nauck (1885). Recent complete editions are those of W. Dindorf (in his *Poetae Scenici*, 5th ed. 1870), Kirchhoff (1867), and Paley (2d ed. 1872), with commentary. Of separate plays, the following editions deserve special mention: of the *Bacchae* by R. Y. Tyrrell (1892), by Paley (1877), and by Sandys (1880); of the *Alcestis* by Earle (1894), Jerram, (1884); of the *Hecuba* by Paley (1877); of the *Hercules Furens* by Hutchinson and Gray (1878), and by Paley (1883); of the *Troades* by Tyrrell (1882); of the *Hippolytus* by Arnold after Witzschel (1853), Mahaffy and Bury (1881), and by Berthold (1880); of the *Medea* by Verrall (1881); of the *Orestes* by Paley (1879); of the *Andromaché* by Pflugk and Klotz, with Latin notes (1858); of the *Phoenissae* by Paley (1879); of the *Ion* by Badham (1879), Verrall (1890); of the *Iphigenia in Aulide* by Pflugk and Klotz (1860); of the *Iphigenia in Tauris* by Jerram (1884) and England (1886); of the *Heraclidae* by Beck (1881); and of the *Helena* by Jerram (1881). Prose translation by Coleridge (London, 1885). See Mahaffy, *Introduction to the Study of Euripides* (London, 1879).

(2) A nephew of the preceding (Suid. s. v.; Böckh, *De Trag. Graec.* xiv. and xviii.), commonly styled Euripides Junior. He was a dramatic poet, like his uncle, and exhibited, besides his own compositions, several plays of the latter, then dead; one of these gained the prize. Böckh and others suspect that he reproduced the *Iphigenia in Aulis*, and perhaps the *Palamedes*. To this Euripides is ascribed, by Suidas, an edition of Homer.

Euripus (Εὔριπος). (1) Any part of the sea where the ebb and flow of the tide were remarkably violent, is the name especially of the narrow strait which separates Euboea from Boeotia. At Chalcis there was a bridge over the Euripus uniting Euboea with the mainland. (2) See AMPHITHEATRUM.

Europa (Εὐρώπη). A daughter of Agenor (called by some Phoenix), king of Phœnicia. Zeus, becoming enamoured of her, according to the old legend, changed himself into a beautiful white bull, and approached her, "breathing saffron from his mouth," as she was gathering flowers with her companions in a mead near the seashore. Europa, delighted with the tameness and beauty of the animal, caressed him, crowned him with flowers, and at length ventured to mount on his back. The disguised god immediately made off with his burden, plunged into the sea, and swam with Europa to the island of Crete, landing not far from Gortyna. Here he resumed his own form, and beneath a plane-tree soothed and caressed the trembling maiden. The offspring of their union were Minos, Rhadamanthus, and Sarpedon. Asterius, king of Crete, subsequently married Europa, and reared her sons (Apollod. iii. 1; Hes. and Bacchyl. *ap. Schol. ad Il.* xii. 292; Ovid, *Met.* ii. 833 foll.; *Fast.* v. 605).

Europa (Εὐρώπη). One of the three main divisions of the ancient world. With the northern parts of it the ancients were very slightly acquainted — viz., what are now Prussia, Sweden, Denmark, Norway, and Russia. They applied to this quarter the general name of Scandinavia, and thought it consisted of a number of islands. From the Portuguese Cape to the Ural Mountains, the length of modern Europe may be reckoned at about 3300 miles, and from Cape Nord to Cape Matapan, about 2350.

The etymologies given for the name Europa are numerous: (1) from the maiden Europa (q. v.); (2) from Eurus, the southeast wind; (3) from εὐρύς and ὤψ, applied to the continent as distinguished from the islands, and hence = "Broad Land," an explanation favoured by Hermann; and (4) from the Semitic *erebh*, "darkness," i. e. "the land of the setting sun," or "land of the West."

As regards the progress of geographical discovery, it may be remarked that the earliest notices of Europe are in the writings of the Greeks, who inhabited the southeastern corner of the continent. From this country the geographical knowledge of Europe extended by degrees to the west and north. Homer was acquainted with the countries round the Aegean Sea. He had also a fairly accurate general notion respecting those which lie on the south coast of the Black Sea; but what he says about the countries west of Greece, on the shores of the Mediterranean, is a mixture of fable and truth, in which the fabulous part prevails. It would seem that, in his age, these seas were not yet visited by his countrymen, and that he obtained his knowledge from the Phœnicians, who had probably for some time sailed to these regions, but who, according to the common policy of trading nations, spread abroad false accounts of these unknown countries, in order to deter other nations from following their track, and participating in the advantages of this distant commerce. It is probable, also, that the Phœnicians long excluded the Greeks from the navigation of the Mediterranean; for when the latter began to form settlements beyond their native country, they first

occupied the shores of the Aegean, and afterwards those of the Black Sea. As the European shores of this last-mentioned sea were not very well adapted for agriculture, their early settlements were mostly on the Asiatic coasts, and, consequently, little addition was made by these colonies to the geographical knowledge of Europe. But the navigation of the Phœnicians was checked in the middle of the sixth century before Christ, apparently because of their subjugation by the Persians. About this time, also, the Greeks began to form settlements in the southern parts of Italy and on the island of Sicily, and to navigate the Mediterranean Sea to its full extent. Accordingly, we find that in the time of Herodotus (B.C. 450) not only the countries on each side of the Mediterranean, and the northern shores of the Black Sea, were known to the Greeks, but that, following the track of the Phœnicians, they ventured to pass the Pillars of Hercules, and to sail as far as the Cassiterides, or Tin Islands, by which name the Scilly Isles and a part of Cornwall must be understood. It is even reported that some of their navigators sailed through the English Channel and entered the North Sea, and perhaps even the Baltic. (See Antichan, *Les Grands Voyages de Découvertes des Anciens* [Paris, 1891]). Thus a considerable part of the coasts of Europe was discovered, while the interior remained almost unknown. When the Romans began their conquests, this deficiency was partly supplied. The conquest of Italy was followed by that of Spain and the southern parts of Gaul, and, not long afterwards, Sicily, Greece, and Macedonia were added. Caesar conquered Gaul and the countries west of the Rhine, together with the districts lying between the different arms by which that river enters the sea. His two expeditions into Britain made known also, in some measure, the nature of that island and the character of its inhabitants. (See BRITANNIA.) Thus, in the course of little more than two hundred years, the interior of all those countries was explored, the shores of which had been previously known. In the meantime, nothing was added to the knowledge of the coasts, the Greeks having lost their spirit of discovery by sea, and the Romans not being inclined to naval enterprise. After the establishment of imperial power at Rome, the conquests of the Romans went on at a much slower rate, and the boundaries of the Empire soon became stationary. This circumstance must be attributed chiefly to the nature of the countries which were contiguous to those boundaries. The regions north of the Danube are mostly plains, and at that time were inhabited only by wandering tribes, who could not be subjected to a regular government. Such, at least, are the countries extending between the Carpathian Mountains and the Black Sea, and therefore the conquest of Dacia by Trajan was of short continuance and speedily abandoned. The countries between the Alps and the Danube were soon added to the Empire; but as the nations who inhabited the tracts north of that river had not given up a nomadic life, they were enabled to elude the Roman yoke. (See GERMANIA.) The most important addition to the Empire and to geographical knowledge was the conquest of Britain during the first century after Christ, to which, in the following century, the south of Scotland was added. Nothing seems to have been gained afterwards. The geography of Ptolemy contains a considerable number of names of nations, places, and rivers in those countries which were not subjected to the Romans. Probably they were obtained from natives and from Roman traders who had ventured to penetrate beyond the boundaries of the Empire. But these brief notices are very vague, and in most cases it is very difficult to determine what places and persons are indicated. See GEOGRAPHIA.

Eurōpus (Εὐρωπός). See RHAGAE; TITARESIUS.

Eurōtas (Εὐρώτας). The chief river in Laconia, on which Sparta stood, rises in Mount Boreum, in Arcadia, and flows into the Laconian Gulf (Thuc. ii. 139).

Eurus (Εὖρος). The east wind, properly the east-southeast (Hom. *Il.* ii. 145).

Euryălus (Εὐρύαλος). (1) One of the Argonauts and also of the Epigoni (q. v.). (2) A Trojan, son of Opheltius, and one of the followers of Aeneas. Vergil has immortalized the inseparable friendship between him and Nisus. See NISUS.

Eurybătes (Εὐρυβάτης). The herald of Odysseus, whom he followed to Troy (Hom. *Il.* i. 319, etc.).

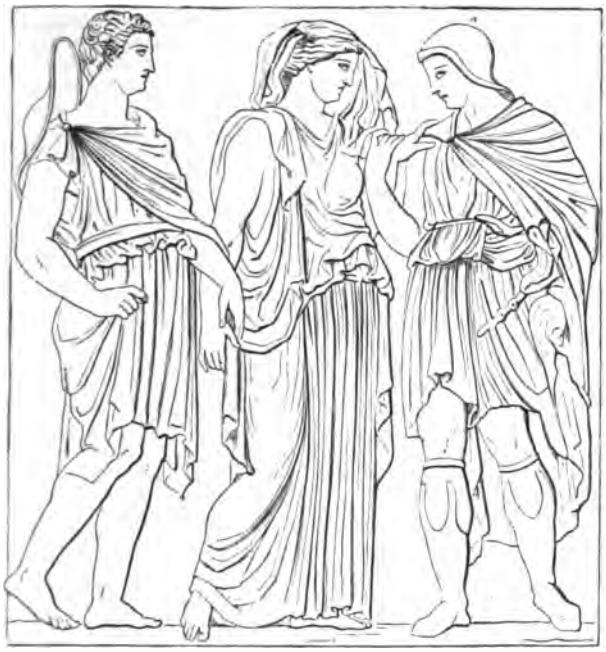
Eurybătus (Εὐρύβατος). An Ephesian, whom Croesus sent with a large sum of money to the Peloponnesus to hire mercenaries for him in his war with Cyrus. He, however, deserted to Cyrus, and betrayed the whole matter to him. In consequence of this treachery his name passed into a proverb among the Greeks (Aesch. *in Ctes.* 43).

Eurybia (Εὐρυβία). Daughter of Pontus and Gaea, and mother of Astraeus, Pallas, and Perses (Hesiod. *Theog.* 375).

Eurybiădes (Εὐρυβιάδης). A Spartan, commander of the combined Grecian fleet at the battles of Artemisium and Salamis. Although Sparta sent only ten ships, he was appointed to this office, by the desire of the allies, who refused to obey an Athenian (Herod. viii. 3). See THEMISTOCLES.

Euryclēa (Εὐρύκλεια). The daughter of Ops, and purchased by Laërtes of Ithaca. She reared Telemachus, and when Odysseus returned home, recognized him in his beggar's disguise by a scar (*Odyss.* xix. 385, etc.). See ODYSSEUS.

Eurydĭcé (Εὐρυδίκη). (1) The wife of Orpheus, who, while fleeing before Aristaeus, was bitten by a serpent in the grass and died of the wound. Her disconsolate husband determined to descend to the lower world, to endeavour to procure her restoration to life. Pluto and Persephoné listened to his prayer; and Eurydicé was allowed to return, on the express condition that Orpheus should not look back upon her till they had arrived in the regions of day. Fearing that she might not be following him, the anxious husband looked back and thereby lost her. (See ORPHEUS.) (2) The wife of Amyntas, king of Macedonia (Justin. vii. 4, 5). She had, by her husband Alexander, Perdiccas and Philip, and one daughter called Euryoné, who was married to Ptolemy Alorites. A criminal infatuation for her daughter's husband, to whom she offered her hand and the kingdom, made her conspire against Amyntas, who must have fallen a victim to her infidelity, had not Euryoné discovered it. Amyntas forgave her. Alexander ascended the throne after his father's death, and perished by the ambition



Hermes, Eurydicé, and Orpheus. (Villa Albani.)

of his mother. Perdiccas, who succeeded him, shared his fate; but Philip, who was the next in succession, secured himself against all attempts from his mother, and ascended the throne with peace and universal satisfaction. Eurydicé fled to Iphicrates, the Athenian general, for protection. The manner of her death is unknown. (3) A daughter of Antipater, and the wife of Ptolemy I. of Egypt, by whom she had several children. After the death of Alexander the Great she proceeded to Alexandria for the purpose of rejoining her husband, and brought with her Berenicé, her niece, who proved the source of all her misfortunes; for Berenicé inspired Ptolemy with so strong a passion that he took her as his second wife, and allowed himself to be controlled by her influence (Plut. *Pyrr.* 4). Eurydicé and her children retired to the court of Seleucus, king of Syria. One of her daughters subsequently married Agathocles, son of Lysimachus; and another, Demetrius Poliorcetes. Ptolemy Ceraunus, the eldest of her sons, seized upon the kingdom of Macedonia. Eurydicé followed him to that country, and contributed to conciliate the minds of the Macedonians towards him, through the respect which they entertained for the memory of her father Antipater. Ptolemy Ceraunus having been slain, B.C. 280, in a battle against the Gauls, Macedonia was delivered up to the ravages of these barbarians, and Eurydicé fled for protection to the city of Cassandrea. In order to attach the inhabitants more strongly to her interests, she gave them their freedom; and they, through gratitude, established a festival called after her, Eurydicea. The rest of her history is not known. (4) A daughter of Amyntas and Cynané. Her previous name was Adea, afterwards changed to Eurydicé. She married Arrhidaeus, the half-brother of Alexander, and for some time, through the aid of Cassander, defended Macedonia against Polysperchon and Olympias. Having been forsaken, at length, by her own troops, she fell into the hands of Olympias, together with her husband. Both were put to death by that queen (Justin, xiv. 5).

Eurylŏchus (Εὐρύλοχος). A companion of Odysseus, and the only one that escaped from the house of Circé when his friends were metamorphosed into swine (Hom. *Od.* x. 203, xi. 23, etc.).

Eurymĕdon (Εὐρυμέδων). Son of Thucles, an Athenian general in the Peloponnesian War (Thuc. iii. 80, 81, 85).

Eurymĕdon (Εὐρυμέδων). A small river in Pamphylia, celebrated for the victory which Cimon gained over the Persians on its banks (B.C. 469).

Eurymĕnae (Εὐρυμεναί). A town of Magnesia in Thessaly, east of Ossa (Livy, xxxix. 25).

Eurȳmus (Εὐρυμός). Father of the seer Telemus, who is hence called Eurymides (*Odyss.* ix. 509).

Eurynŏmé (Εὐρυνόμη). Daughter of Oceanus, and mother of Leucothoë (Apollod. i. 2. 2). By Zeus she became the mother of the Charites or of Aropus (Hes. *Theog.* 908). Eurynomé is also a surname of Artemis at Phigalea in Arcadia, where she was represented as a mermaid.

Eurȳphon (Εὐρυφῶν). A Cnidian physician, a contemporary of Hippocrates, but probably older in years, since he is deemed the author of the Cnidian aphorisms (Κνίδιαι Γνῶμαι) which are quoted by Hippocrates.

Eurȳpon (Εὐρυπῶν), otherwise called **Eurytion** (Εὐρυτίων). Grandson of Procles. He was the third king of that house at Sparta, and thenceforward gave it the name of Eurypontidae.

Eurypȳlus (Εὐρύπυλος). (1) Son of Euaemon, and leader of a body of troops before Troy. (2) Son of Poseidon and Astypalaea, king of Cos, killed by Heracles. (3) Son of Poseidon and Astypalaea, king of the Meropes of Cos. He was slain by Heracles, who had been driven on to the coast on his return from Troy. The struggle was a hard one, but Heracles was assisted by Zeus. The daughter of Eurypylus, Chalciopé, became mother of Thessalus by Heracles. (4) Son of Telephus and Astyoché. Astyoché, bribed by her brother Priam with the present of a golden vine, persuaded Eurypylus to bring the last succour to the Trojans shortly before the fall of the city. After performing deeds of bravery, he fell by the hand of Neoptolemus. (5) Son of Euaemon, king of Ormenium in Thessaly, one of the suitors of Helen. He was among the bravest of the Greek heroes who fought before Troy, and of his own accord offered to engage Hector in single combat. In the later story he appears in connection with the worship of Dionysus. At the division of the Trojan spoil he received an image of Dionysus, made by Hephaestus and presented to Dardanus. This had been kept in a chest as a Palladium. When Eurypylus opened the chest and beheld the image he fell into a madness. The Delphic oracle promised that he should be healed if he dedicated the image in a spot where men offered barbaric sacrifices. According-

ly he dedicated it at Aroë in Achaea, where an offering of the finest youth and fairest virgin was made annually to Artemis. The bloody act was abolished, and the milder service of Dionysus introduced in its place.

Eurysăces (Εὐρυσάκης). The son of the Telamonian Aias and Tecmessa. An Athenian tradition made him and his brother Philaeus to have given up to Athens the island of Salamis in return for the rights of Athenian citizenship (Pausan. i. 35, § 2).

Eurysthĕnes (Εὐρυσθένης). A son of Aristodemus, who reigned conjointly with his twin-brother Procles at Sparta. It was not known which of the two was born first; the mother, who wished to see both her sons raised on the throne, refused to declare it; and they were both appointed kings of Sparta by order of the oracle of Delphi, B.C. 1102. After the death of the two brothers, the Lacedaemonians, who knew not to what family the right of seniority and succession belonged, permitted two kings to sit on the throne, one of each family. The descendants of Eurysthenes were called Eurysthenidae, and those of Procles, Proclidae. It was inconsistent with the laws of Sparta for two kings of the same family to ascend the throne together, yet that law was sometimes violated by oppression and tyranny. Eurysthenes had a son called Agis, who succeeded him. His descendants were called Agidae. There sat on the throne of Sparta thirty-one kings of the family of Eurysthenes, and only twenty-four of the Proclidae. The former were the more illustrious (Herod. iv. 147, vi. 52; Pausan. iii. 1).

Eurystheus (Εὐρυσθεύς). Son of Sthenelus and Nicippé. (See PERSEUS.) He was king of Mycenae, and through the cunning of Heré got power over Heracles, and imposed upon him the celebrated twelve labours. In pursuing the children of Heracles, and attempting to bring about by force their expulsion from Attica, he was defeated and slain in his flight by Hyllus. See HYLLUS.

Eurȳtis. A patronymic of Iolé, daughter of Eurytus (Ovid, *Met.* ix. 395).

Eurȳtus (Εὔρυτος). A skilled archer who was king of Oechalia, and father of Iolé. See HERACLES, p. 792.

Eusebius (Εὐσέβιος). (1) PAMPHĬLI. One of the most distinguished of the earlier Christian writers, the friend of Constantine, born in Palestine, probably at Caesarea, about A.D. 264. He pursued his studies at Antioch, and is believed to have received holy orders from Agapius, bishop of Caesarea. After having been ordained presbyter, he set up a school in his native city, and formed an intimate acquaintance with Pamphilus, bishop of Caesarea, who suffered martyrdom under Galerius, A.D. 309, and in memory of whose friendship he added to his name the term *Pamphili*—i. e. (the friend) of Pamphilus. After the martyrdom of his friend he removed to Tyre, and thence to Egypt, where he himself was imprisoned. On his return from Egypt, he succeeded Agapius in the see of Caesarea, A.D. 315. In common with many other bishops of Palestine, he at first espoused the cause of Arius; but at the Council of Nice, in 325, where the emperor Constantine assigned to Eusebius the office of opening the session of the assembly, the opinions of the heresiarch were condemned. He is said, however, to have raised some objections to the words "consubstantial with the Father," as applied to the Son in the Nicene creed. His intimacy with his namesake Eusebius, bishop of Nicomedia, who openly espoused the cause of Arius, led him also to favour the same, and to use his influence with the emperor for the purpose of reinstating Arius in the Church, in defiance of the opposition of Athanasius. The party to which he attached himself were called Eusebians, from their leader Eusebius of Nicomedia, and they seem to have acted in a great degree through hostility towards Athanasius and his supporters, as they did not, as yet, openly advocate the objectionable tenets of Arius, who had himself apparently submitted to the decrees of the Council of Nice. Eusebius was deputed by the Council of Tyre to defend before Constantine the judgment which it had passed against Athanasius. The part which he took in this controversy caused him to be stigmatized as an Arian, though it appears that he fully admitted the divinity of Christ. He was, however, unwilling to believe him *συναΐδιος* or "co-eternal" with the Father. He was much in favour with Constantine, with whom he maintained a correspondence. He died soon after his imperial patron, in 339 or 340.

Eusebius was one of the most learned men of his time. He had read all sorts of Greek authors, whether philosophers, historians, or divines, of Egypt, Phœnicia, Asia, Europe, and Africa. All his studies were directed towards the religion which he professed, and if he cultivated chronology, it was with the view of establishing on a solid basis the confidence to which the historical books of the Old Testament present a claim. He exhibited the fruits of his researches in a Chronicle, or Universal History (Παντοδαπὴ Ἱστορία), divided into two books. In the first of these, to which he gave the name of "Chronography" (Χρονογραφία), he relates the origin and the history of all nations and empires, from the creation of the world down to A.D. 325. In this first portion of the work, Eusebius introduced extracts from various historical writers whose productions are now lost, such as Alexander Polyhistor, Berosus, Amydenus, Manetho, etc. The second part, entitled "Chronical Canon" (Χρονικὸς Κανών), consisted of synchronistic tables, giving, by periods of ten years each, the names of sovereigns, and the principal events which had taken place, from the call of Abraham (B.C. 2017). In compiling this part of his labours Eusebius availed himself of the Chronography of Sextus Iulius Africanus, which he inserted almost entire in his Canon, completing it by the aid of Manetho, Iosephus, and other historians. This he continued also to his own times. We possess a Latin translation of this chronicle, made by St. Jerome; it is not, however, a simple version, since this father continued the dates down to the year 378, and made several changes also in the first part of the work. The Greek text itself is lost; and though Georgius Syncellus has inserted many fragments of it in his Chronicle, and Eusebius himself has done the same in his *Praeparatio Evangelica*, the remembrance of this original text was so far lost, that doubts began to be entertained whether that of the first book had ever existed, some critics being persuaded that Eusebius had written no other chronological work besides his *Canon*. Joseph Scaliger, however, undertook to

reconstruct the first book of the work, by uniting all the fragments scattered throughout the writings of the various authors to whom allusion has been made. The whole subject has at length been cleared up in later times, and all uncertainty on this point has been put completely to rest since 1792, when an Armenian of Constantinople, named Georgius Iohannis, discovered an Armenian translation of the entire work. The first book of the Chronicle of Eusebius, with which we are made acquainted through the medium of this translation, is preceded by a preface, in which the author gives an account of the plan and difficulty of his undertaking. It is divided into forty-eight chapters, of which the first twenty-two embrace the chronology of the Chaldaeans, Assyrians, Medes, Lydians, Persians, Hebrews, and Egyptians, comprehending under the latter head the dynasty of the Ptolemies. The remaining chapters, from the twenty-third to the forty-eighth, are devoted to the chronology of the Greeks and Romans, down to the time of Iulius Caesar.

Eusebius was also the author of an Ecclesiastical History (Ἐκκλησιαστικὴ Ἱστορία), in ten books, from the origin of Christianity down to A.D. 324, a year which immediately preceded the triumph of the Catholic church over Arianism. This history was translated into Latin by Rufinus, a priest of Aquilea, in the fourth century, who made, however, retrenchments as well as additions, and added a supplement in two books, which extends to the death of Theodosius the Great.

The other works of Eusebius which have relation to the department of ecclesiastical history are the following: (1) Περὶ τῶν ἐν Παλαιστίνῃ Μαρτυρησάντων, "Of those who suffered martyrdom in Palestine." The period referred to is the persecution of Dioclesian and Maximin, from 303 to 309. (2) Λόγος Τριακονταετηρικός, "Thirty-year Discourse," i. e. an eloge on Constantine, pronounced in the thirtieth year of his reign, A.D. 335. (3) Περὶ τοῦ κατὰ Θεὸν Βίου τοῦ Μακαρίου Κωνσταντίνου τοῦ Βασιλέως. A life of Constantine, in four books. (4) Τῶν Ἀρχαίων Μαρτύρων Συναγωγή, "A Collection of Ancient Martyrs." This work is lost, but many fragments have been preserved by the legendary writers of subsequent ages. (5) A life of Pamphilus, of which there remains a solitary fragment. (6) Περὶ τῶν κατὰ Διαφόρους Καιροὺς ἐν Διαφόροις Πόλεσιν Ἀθλησάντων Ἁγίων Μαρτύρων, "Of the holy martyrs that have contended for the faith at various times and in various places." Another work of Eusebius forms the principal one of his theological writings. This is his (7) Εὐαγγελικῆς Ἀποδείξεως Προπαρασκευή, or *Praeparatio Evangelica*. This work, though its subject is one entirely sacred in its nature, yet contains a great number of valuable notices respecting the mythology of the pagan nations, and the philosophy of the Greeks in particular. We find in it, also, numerous passages taken from more than four hundred profane writers, and in this list are many whose productions are now lost. The *Praeparatio Evangelica* is addressed to Theodotus, bishop of Laodicea, and is divided into fifteen books. To prepare his readers for a demonstration of evangelical truths by reasons purely philosophical, and, by collecting together a mass of citations drawn from profane authors, to show how far superior Christianity is to all the systems of the pagan world—such is the object of Eusebius in the work under consideration. In the first six books he proves the futility of the heathen doctrines; the nine following ones develop the motives which have induced the followers of Christianity to prefer to them the Jewish system of theology as contained in the Old Testament. One must not omit another work of Eusebius, entitled (8) Περὶ τῶν Τοπικῶν Ὀνομάτων ἐν τῇ Θείᾳ Γραφῇ, "Of the places mentioned in the sacred writings." It was in two books. The second book, which treats of Palestine, has alone reached us; we have it in Greek, and also in a Latin version by St. Jerome. Still another work of Eusebius, (9) Θεοφάνεια, in four books, was discovered in 1839 by Tattam in an Italian monastery. Editions of the work on chronology are that of Scaliger (Leyden, 1659), and that of Mai and Zohrab (Milan, 1818). The best editions of the Ecclesiastical History are that of H. Stephens (Paris, 1544), reprinted with the Latin version of Christophorson, at Geneva, 1612; that of Heinichen (Leipzig, 1827); Burton (Oxford, 1838; reprinted with an introduction by W. Bright, 1872); and that of Migne in the *Patrologia Graeco-Latina*, vols. xix.–xxiv. (1857–66). The life of Constantine accompanies the first of these. The last edition of the entire work of Eusebius is that of Dindorf, in 4 vols. (Leipzig, 1867–71), unfinished. There is a translation of Eusebius in Clark's *Theological Library*. See Schaff, *Church History* (ii. 872–9). (2) A native of Emesa, surnamed PITTACUS, slain in 554 by order of the emperor Gallus, and to whom Ammianus Marcellinus (xiv. 7) gives the title of *concitatus orator*. (3) A native of Myndus, in Caria, a contemporary of the preceding. Eunapius makes mention of him in the life of Maximus; and, according to Wyttenbach, he is the same with a third Eusebius, of whom Stobaeus has left us two fragments.

Eustathius (Εὐστάθιος). (1) An archbishop of Thessalonica, who flourished in the twelfth century under the emperors Manuel, Alexius, and Andronicus Comnenus. He is celebrated for his erudition as a grammarian, and is especially known as a commentator on Homer and Dionysius the geographer. It is evident, however, that in the former of these commentaries (Παρεκβολαί) he is largely indebted to the *Deipnosophistae* of Athenaeus. The commentary of Eustathius was united to the edition of Homer which appeared at Rome (1542–50) in 3 vols., and was reprinted at Basle (1560), also in 3 vols. The best edition is the Leipzig one of 1825–30, 6 vols., by G. Stallbaum; for that of Politus, undertaken in 1730, with a Latin version, was never finished. The three volumes of it which appeared at Florence (1730–35) extend only to the end of the fifth book of the *Iliad*. Müller and Baumgarten-Crusius have performed a valuable service for the student, in publishing extracts from Eustathius along with the text of the *Iliad* and *Odyssey*. The commentary on Dionysius is less valuable, from the scanty nature, most probably, of the materials employed. A commentary on Pindar is lost, with the exception of the *Prooemium*, which has been edited by Schneidewin (Göttingen, 1837). Some letters of the archbishop are to be found in the public libraries of Europe, of which a part was edited by Tafel in 1832. Eustathius died about the year 1194. (2) A native of Egypt, called by some EUMATHIUS, and styled in one manuscript Πρωτονοβιλίσσιμος καὶ μέγας χαρτοφύλαξ, "Protonobilissimus and great archivist." He was the author of a romance, en-

titled, Τὸ καθ' Ὑσμίνην καὶ Ὑσμινίαν Δρᾶμα, "Hysminé and Hysminias." It is a lifeless performance. The work has been twice published—first at Paris (1618), with the version, and under the care, of Gaulmin, and again by Teucher (Leipzig, 1792). This last contains merely the text and the version of Gaulmin, without either preface or notes. (3) An ancient jurist, called EUSTATHIUS ROMANUS, who wrote a work called Ὑπόμνημα and another (Περὶ Ὑποβόλου). The so-called *Practica* is not his.

Eustratius (Εὐστράτιος). A late commentator on Aristotle. He lived about the beginning of the twelfth century, as metropolitan of Nicaea under the emperor Alexis Comnenus. Two of his works are now extant in a fragmentary condition—(1) a commentary on the second book of the *Analytica;* and (2) a commentary on the *Ethica Nicomachea*—this last being in part the work of other scholars. In the Middle Ages these commentaries were much read in the Latin version of Robert of Lincoln.

Eustȳlos (εὔστυλος). See TEMPLUM.

Euterpé (Εὐτέρπη). One of the Muses. She presided over music, and is generally represented as holding two flutes. To her was ascribed by the poets the invention of the tragic chorus. The name means "the well-delighting one," from εὖ, "well," and τέρπω, "to delight." See MUSAE.

Euterpé, the Muse of Lyric Poetry. (From a statue in the Vatican.)

Euthycrătes (Εὐθυκράτης). A sculptor of Sicyon, son and pupil of Lysippus, flourished about B.C. 300. He was peculiarly happy in the proportions of his statues. Those of Heracles and Alexander were in general esteem, and particularly one of Medea, which was borne on a chariot by four horses (Plin. *H. N.* xxxiv. 8).

Euthydēmus (Εὐθύδημος). A sophist of Chios, who, with his brother Dionysodorus, migrated to Thurii in Italy. He gives its name to one of the dialogues of Plato, in which the philosophical pretensions of Euthydemus and his brother are ridiculed.

Euthȳna (εὔθυνα) and (in late Greek only) **Euthȳné** (εὔθυνη). A settlement of account. At Athens all officials were bound to give an account of their administration at the end of their term of office. This account was rendered to the λογισταί, assisted by ten εὔθυνοι, or special auditors. (See LOGISTAE.) Within a period of thirty days after the term of office had come to an end, these functionaries issued, to all whom it might concern, a public notice to lay before them any complaints they might have to make against the retiring officials. In case such complaints were made, the matter was brought to an issue by legal procedure. No official was allowed to leave the country, or take any measure affecting his property, or take another office, before his account was given. See the law cited in Andoc. x. 39; Boeckh, *Public Econ.* i. pp. 254 foll.

Eutocius (Εὐτόκιος). A native of Ascalon of about A.D. 560. He is known for his commentaries on Apollonius of Perga, the geometrician, and Archimedes, four of which have been preserved.

Eutrapĕlus (Εὐτράπελος). "Ready-witted." The nickname of a Roman knight, PUBLIUS VOLUMNIUS, who was the boon companion of Antony in his debauches. His mistress, Cytheris, called after him Volumnia, was given by him to Antony (Cic. *Ad Att.* xv. 8. 1; Hor. *Epist.* i. 18. 31).

Eutrēsis (Εὔτρησις). A small town in Boeotia between Thespiae and Plataea with a temple and oracle of Apollo, who had therein the name Eutresites. It was said to have once been the home of Zethus and Amphion (Hom. *Il.* ii. 502).

Eutropius. (1) A Latin historian of the fourth century. He bore arms under Julian in his expedition against the Parthians, as he himself informs us (x. 16), and is thought to have risen to senatorial rank. Suidas makes him of Italian origin, while some modern writers, on the other hand, advance the hypothesis that he was a native of Gaul, and was perhaps identical with the Eutropius to whom some of the letters of Symmachus are addressed. The manuscripts give him the title of Vir Cl., which may stand for either Vir Clarissimus or Vir Consularis, but which in either sense indicates an advancement to some of the highest offices in the State. He wrote several works, of which the only one remaining is an abridgment of Roman history (*Breviarium ab Urbe Condita*), in ten books. It is a brief and dry outline, without either elegance or ornament, yet containing certain facts which are nowhere else mentioned. The work commences with the foundation of the city, and is carried on to the death of Jovian, A.D. 364. At the close of this work Eutropius announces his intention of continuing the narrative in a more elevated style, inasmuch as he will have to treat of great personages still living. It does not appear that he ever carried this plan into execution. The best editions are those of Grosse (Halle, 1813), Hartel (Berlin, 1872), and of Droysen (Berlin, 1878). There is a lexicon to Eutropius by Eichert (Breslau, 1850). On his style see Sorn, *Die Sprachgebrauch des Eutropius*, pt. i. (Halle in Austria, 1888), pt. ii. (Laibach, 1889). The *Breviarium* was translated into Greek by one Paeanius, whose version is still in great part extant, and is edited in Droysen's edition of Eutropius. See Duncker, *De Paeanio Eutropii Interprete* (Greiffenberg, 1880). See, also, HISTORIA MISCELLA. (2) A eunuch and minister of the emperor Arcadius, who rose by infamous practices from the lowest condition to the highest pitch of opulence and power. He was probably a native of Asia, was made chamberlain to the emperor in the year A.D. 395, and, after the fall of Rufinus, succeeded that minister in the confidence of his master, and rose to unlimited authority. He was even created consul, a disgrace to Rome never before equalled. An insult offered to the empress was the cause of his overthrow; and he was sent into perpetual exile at Cyprus. He was soon afterwards, however, brought back on another charge; and after being condemned, was beheaded in 399 (Zosim. v. 10, 18, etc.).

Eutychĭdes (Εὐτυχίδης). A sculptor of Sicyon, a pupil of Lysippus. He flourished in B.C. 300.

Euxīnus Pontus. See PONTUS EUXINUS.

Evadné (Εὐάδνη). A daughter of Iphis or Iphicles of Argos, who slighted the addresses of Apollo, and married Capaneus (q. v.), one of the seven chiefs who went against Thebes. When her husband had been struck with thunder by Zeus for his blasphemies and impiety, and his ashes had been separated from those of the rest of the Argives, she threw herself on his burning pile and perished in the flames (Verg. *Aen.* vi. 447; Stat. *Theb.* xii. 800).

Evagŏras (Εὐαγόρας). King of Salamis, in Cyprus, from about B.C. 410 to 374. He was assisted by the Athenians in his wars against the Persians (Xen. *Hell.* ii. 1, § 29). There is extant an oration of Isocrates in praise of Evagoras and addressed to his son Nicocles, who succeeded him.

Evander (Εὔανδρος, "the good man"). A figure in Latin mythology. He was said to be the son of Hermes and an Arcadian nymph (Pausan. viii. 43, § 2; Plut. *Quaest. Rom.* 53). Sixty years before the Trojan War he led a Pelasgian colony to Latium from Pallantium in Arcadia, and founded a city, Pallantium, near the Tiber, on the hill which was afterwards named after it the Palatine. Further it was said that he taught the rude inhabitants of the country writing, music, and other arts; and introduced from Arcadia the worship of certain gods, in particular of Pan, whom the Italians called Faunus, with the festival of the Lupercalia (q. v.), which was held in his honour. Evander was worshipped at Rome among the heroes of the country (see INDIGETES), and had an altar on the Aventine Hill. But the whole story is evidently an invention of Greek scholars, who derived the Lupercalia from the Arcadian Lycaea. The name Εὔανδρος is perhaps a translation of the Italian Faunus, while Carmenta, his mother, is an ancient Italian goddess; but on this, see Nettleship, *Lectures and Essays*, pp. 50 foll.

Pallas, the son of Evander, is in like manner a creation of the poets. In Vergil he marches, at the command of his father, to assist Aeneas, and falls in single combat with Turnus. (See Verg. *Aen.* viii. 575.) Evander had also two daughters, Romé and Dyna.

Evarchus (Εὔαρχος). A river of Asia Minor, flowing into the Euxine, to the southeast of Sinopé. It formed the ancient boundary between Paphlagonia and Cappadocia.

Eventus. See BONUS EVENTUS.

Evēnus (Εὔηνος). (1) A river of Aetolia, rising in Mount Oeta, and flowing into the sea, 120 stadia west of Antirrhium. It derived its name from Evenus, the father of Marpessa, who was carried off by Idas, the son of Aphareus; and Evenus, being unable to overtake the latter, threw himself into the river, which was henceforth called after him. (2) A river of Mysia, falling into the Sinus Elaïticus near Pitané.

Everrictilum. A fishing-net which, as appears from the annexed illustration, did not differ from our own. See Varr. *R. R.* iii. 17. 7.

Everriculum. (Fresco in the Palace of Titus, Rome.)

Evictio. In Roman law *evincere* means generally to deprive a person of a thing or right, of which he is in the enjoyment, by legal process; but the commonest case of *evictio* is that of the contract of sale. (See EMPTIO ET VENDITIO.) The vendor not being bound to make the purchaser owner of the thing sold (*Dig.* xix. 1. 11. 2), things were often bought and sold which did not belong to the vendor; and as the latter could give no better title than he had himself, the purchaser was liable to be deprived of the *res vendita* (i. e. "evicted") by the lawful owner. Originally there seems to have been no obligation on the vendor to compensate on such eviction, except in sales by mancipation, when the vendor was bound to return double the price to the purchaser, in such an event (Paul. *Sent.* rec. 2. 17. 3); but in ordinary sales it seems to have become usual for the purchaser to stipulate from the vendor for a penal sum of twice the amount of the purchase-money (*stipulatio duplae*), if deprived of the property by any one with a better title. Eventually it became a general rule of law that if the purchaser was "evicted" by legal process, the vendor must indemnify him (*Dig.* xxi. 2. 1).

Evius. See DIONYSUS; EUIUS.

Evocāti (those who are summoned or called out). The term applied in the Roman army to soldiers who had served their time and obtained their dismissal, but who, upon the general summoning them by name, returned to the service on condition of receiving certain privileges. These were, exemption from all service except in battle, a rank and pay equal to those of the centurions, and prospect of advancement. The enlistment of *evocati* was especially common in the civil wars. Sometimes they were distributed in the legion, sometimes they formed a special and select troop, divided into *centuriae*. We sometimes find them, in isolated instances, under the early Empire. On the difference between them and the *veterani*, see VETERANI. They are represented on sepulchral monuments with the vine-rod (*vitis*) in one hand, a sword on the left side (*parazonium*), and a roll of paper, indicating, perhaps, their carte of discharge, in the other; as shown by the above illustration, from a sepulchral marble, which also bears the inscription AUR . IULIANUS . EVOK. See Cic. *Fam.* iii. 6; Caes. *B. G.* vii. 65; *B. C.* i. 17.

Evocatus. (Rich.)

Evocatio (calling out). The term for the solemn summons given to the tutelary gods of a besieged city to leave it, and to migrate to Rome. (See Macrob. *Sat.* iii. 9.) The Romans always vowed, at the same time, to build them a temple at Rome. An example of a deity "evoked" in this way was Juno Regina, who was originally worshipped at Veii, but afterwards had a temple in Rome on the Aventine.

Exagia or **Hexagia** (ἑξάγια). See PONDERA.

Exagōgé (ἐξαγωγή). An ejectment to test the right to property. See EXOULES DIKÉ.

Exagōges Graphé (ἐξαγωγῆς γραφή). An action which, it is claimed, might be instituted against one who, acting as κύριος of an Athenian woman, married her to a foreigner in a foreign land (*Att. Process*, ed. Lipsius, p. 443 foll.). Our information concerning this suit is very scanty.

Exairesĕos Diké (ἐξαιρέσεως δίκη, also ἀφαιρέσεως δίκη). An action brought at Athens to recover damages for the attempt to deprive the plaintiff of his slave; not when the defendant claimed property in the slave, but when he asserted him to be a freeman. As the condition of slavery at Athens incapacitated a man from taking any legal step in his own person, if a reputed slave wished to recover his rights as a freeman, he could only do it by the assistance of one who was himself a freeman, and who was said ἐξαιρεῖσθαι or ἀφαιρεῖσθαι αὐτὸν εἰς ἐλευθερίαν (Lys. *c. Pancl.* § 10), *in libertatem vindicare.*

Exāmen. See LIBRA.

Exampaeus (Ἐξαμπαῖος). A fountain which, according to Herodotus (iv. 52), flows into the Hypanis, where the river is four days' journey from the sea, and renders bitter its waters that before were sweet.

Exauctoratio. See EXERCITUS; MISSIO.

Exauguratio. The act of taking away from a place or thing the sacred character which it had received by *inauguratio, consecratio,* or *dedicatio.* That such an act was performed by the augurs, and never without consulting the pleasure of the gods by *augurium,* is implied in the name itself (Liv. i. 55; Dionys. Hal. *Antiq. Rom.* iii. p. 162). Temples, chapels, and other consecrated places, as well as priests, were considered as belonging to the gods. No consecrated place whatever could be employed for any profane purpose, or dedicated to any other divinity than that to which it originally belonged, without being previously exaugurated; and priests could not give up their sacred functions, nor could a vestal virgin, after the expiration of her thirty years of service, enter into matrimony, without first undergoing the process of exauguratio (Gellius, vi. (vii.) 7. 4).

Exceptio. See ACTIO.

Excubiae. See CASTRA.

Excubitōres. A word which properly means watchmen or sentinels of any kind (Caes. *B. G.* vii. 69), but is more particularly given to the soldiers of the cohort who guarded the palace of the Roman emperor (Suet. *Ner.* 8; *Oth.* 6). Their commanding officer was called *tribunus excubitor* (Suet. *Claud.* 42). When the emperor went to an entertainment at the house of another person, the excubitores appear to have accompanied him, and to have kept guard as in his own palace (Suet. *Oth.* 4).

Excubitorium. A watch-house, station-house, or barracks for Roman soldiers or police (P. Vict. *Sub Reg. Urb. Rom.* ad fin.), as to which see the articles CASTRA; EXCUBITORES; VIGILES. A very interesting excubitorium — that of the seventh battalion of city police—was discovered at Rome in 1868, near the church of S. Crisogono. It was originally a private house, rented for the use of a body of police, and so occupied for many years. The archaeological and historical interest of this building lies in the fact that the policemen, when off duty, had amused themselves by writing on the walls, thus leaving us a very vivid picture of the daily routine of an ancient policeman's life, and also of his sentiments, expressed in language that is always direct and plain, and frequently profane. See the essay by Henzen in the *Annali dell' Instituto* for 1869; Prof. Lanciani's *Ancient Rome in the Light of Recent Discoveries,* ch. viii. (Boston, 1888); Nocella, *Le Inscrizione nell' Escubitorio della VII^ma Coorte de' Vigili* (Rome, 1887); Middleton, *Remains of Ancient Rome,* ii. pp. 257–260 (London, 1892); and the article GRAFFITI.

Execution. See BONORUM EMPTIO.

Exĕdra (ἐξέδρα). An alcove, or semi-circular extension of the colonnade in a Greek gymnasium. It was furnished with seats on which the philosophers usually sat to talk with their disciples (Cic. *N. D.* i. 6). In private houses the *exedra* was a room intended for conversation, fitted with a bench running around the wall. See GYMNASIUM.

Exegētes (ἐξηγητής). An expounder, interpreter, is used both in an ordinary and an official sense. A local guide or *cicerone* is so styled (Pausan. i. 41, § 2); Aeschines, ridiculing Demosthenes for his conduct on the embassy, calls him the ἐξηγητής of the absurd stories with which he regaled his colleagues (Aesch. *De Fals. Leg.* § 40). More usually, however, the word was applied to any interpreter of laws, whether sacred or secular, but especially the former (*Etym. Mag.* s. v.), as the Eupatridae (q. v.). Among the Eupatrids, again, the Eumolpidae (q. v.) were ἐξηγηταί of a special class of sacred laws, those, namely, relating to the Eleusinian mysteries; these laws were unwritten, and of immemorial antiquity ([Lys.] *c. Andoc.* § 10). But with regard to the written and civil laws of Athens in democratic times, the notion of several grammarians that there was a class of ἐξηγηταί or expounders of them, answering to the Roman jurisconsults, is untenable, and indeed no longer held; the silence of the orators is sufficient proof that no such persons existed (Ruhnken on Timaeus, *Lex. Plat.* s. v.). In Athenian courts, both the dicasts and the presiding judges acted without the guidance of trained lawyers, and required the laws which they administered to be intelligible to plain men. At the same time, the conservatism of ancient religion involved a frequent appeal to experts in purely ceremonial matters. Thus, the guilt of a homicide and the punishment of it were to be determined by the law-courts; but if the homicide were proved accidental or justifiable, the ceremonial expiation, the reconciliation with the relatives of the deceased, and the disposal of the corpse remained as the province of ἐξηγηταί.

In an official sense, the exegetae were a board of three persons, to whom application might be made in matters relating to sacred law; they were all to be Eupatrids, and one of them necessarily a member of the family of the Eumolpidae. The mode of their appointment is not known; and the question whether they took cognizance of all appeals from private persons like those mentioned above, or only of public matters, is open to some doubt. They attended in the assembly of the people, and interpreted the διοσημίαι, or signs from heaven; they had thus the power of stopping the business in hand, corresponding to the *obnuntiatio* of the Roman augurs. But we may be sure that the democratic Athenians would not allow an absolute or irresponsible veto to these or any other officials; their action, like that of an Epistates who refused to put the question to the vote, was no doubt liable to impeachment; in practice it is probable that only a shower or other unmistakable phenomenon was allowed to break up the meeting, so that their duty would be purely a

formal one (Poll. viii. 124, 188; *Etym. Mag.* s. v.; Ruhnken on Timaeus; Müller on Aesch. *Eumen.* pp. 162 foll.; Schömann, *Antiq.* i. 429, E. T.; Gilbert, *Staatsalterth.* i. 360).

Exercĭtus (στρατός, στράτευμα). A body of men organized and armed for the defence of the State; an army.

I. GREEK. The most military people among the Greeks were the Spartans, whose whole life was spent in the practice of martial exercises, so that even the meals shared in common by all free Spartan citizens (συσσιτία) were arranged with reference to military service. (See SYSSITIA.) With them the duty of actual service began with the twentieth year, and did not end until their capacity for that service ceased to exist. After their sixtieth year, however, all Spartan soldiers were exempt from foreign duty. In the Lacedaemonian army, the heavy-armed troops (ὁπλῖται) were originally all citizens, but as early as the Persian Wars, the perioechi served side by side with the native Spartans, though in separate divisions (λόχοι). The Helots who accompanied the troops served as attendants (ὑπασπισταί) to the hoplites, and as light-armed troops in battle. (See HELOTAE; HYPASPISTAE.) A picked body of men (ἱππεῖς) was formed from among the hoplites, and served as a special body-guard to the kings. They were 300 in number, and were all active, powerful young men under thirty years of age, selected and commanded by three officers, known as ἱππαγρέται. The ἱππεῖς, as the name implies, must have been originally horsemen, but were no longer so in the time of the Persian Wars (Herod. viii. 124). A corps of light infantry was formed in the district of Sciritis, and was hence called Sciritae, the especial duty assigned to them being the outpost service of the camp, reconnoitring on the march, and in battle the support of the left wing. From the end of the fifth century B.C., the Spartan army was divided into six *morae* (μόραι), each commanded by a πολέμαρχος (Xen. *Lac.* 11. 4). As the number of Spartan citizens decreased, these ultimately composed merely the *cadre* of the *mora*, which were brought up to their full complement by the addition of perioechi; though the officers were always Spartans, as were the members of the royal staff. Each *mora* was divided into four (or five) companies (λόχοι). The cavalry played only an unimportant part in the Spartan army. (See HIPPEIS.) In time of war the ephors (see EPHORI) commanded the veteran troops. In early times the kings divided the supreme command between them, but after B.C. 512, only one commanded, unless more than one general was needed from the circumstances of the case. The Spartans maintained a fleet in which Helots served as marines and oarsmen. In cases of great necessity these were sometimes transferred to the army to serve as hoplites, in which case they received their freedom, and were then known as νεοδαμώδεις. The fleet was commanded by ναύαρχοι, or admirals.

At Athens every freeborn man was liable to military service, the only exceptions being the holders of public offices, and, in early times, the very lowest class of citizens. Every youth on reaching his eighteenth year (ἔφηβος) served for ten years, most frequently on the frontier, during which time his military education was completed, though he was then liable to serve at any time up to his sixtieth year. In time of war the Assembly fixed the number of men required for duty: in extreme cases a *levée en masse* (πανστρατιά) was resorted to. Ten generals (στρατηγοί) were elected by the people annually, and it was their duty to levy the troops and organize them in such a way that the men of each tribe (φυλή) were commanded by the same officer (φύλαρχοι). These phylarchs, as well as the taxiarchs (ταξίαρχοι), or captains of companies, were elected by the people. This levy served as hoplites, while the men of the lowest class (θῆτες) were sometimes used as light-armed troops (πελτάσται), and sometimes with the fleet. As the age of military service extended from the eighteenth to the sixtieth year, there were thus forty-two classes of age, and every man was mustered in a list (κατάλογος) under the name of the Archon Eponymus under whom he first reached the military age (Schömann, *Antiq. Greece*, Eng. trans. p. 423; but cf. Aristotle, *Polit. Ath.* § 53, with Kenyon's note). The men of the first two classes who served on the frontier were called περίπολοι. After the twentieth year they could be sent on foreign service. The army contained ten battalions (τάξεις), sometimes called φυλαί, of which the subdivisions were called λόχοι. The troops were sometimes equipped with the aid of the resident aliens (μέτοικοι) of Attica, and in earlier times by the contingents contributed by the allies. From the time of Pericles on, the cavalry received pay amounting to some four obols, or about $0.12 a day, with an allowance for the horseman's attendant. On the cavalry, see HIPPEIS.

Early Greek Soldier. (Stelé of Aristion.)

In most of the other Greek States the hoplites, consisting of wealthy citizens, formed the main strength of the army, and generally helped to turn the scale in engagements in which the light-armed troops and the cavalry played a subordinate part. They fought in the φάλαγξ (q. v.), in closely serried lines eight deep. The flower of the troops were stationed on the right wing as the post of honour, to advance to meet the foe amid the singing of the paean. When at a distance of about 200 yards, at the signal of a trumpet, they raised the battle-cry (ἀλαλά) and charged either at a run or at quick step. It was only the Spartans who slowly advanced at an even pace and to the sound of flutes. A request for permission to bury the dead was the formal admission of defeat. The enduring token of victory was a trophy composed of the armour captured from the defeated side. It was usual to join battle on ground which was suitable for the phalanx. The Peloponnesian War was the means of introducing many innovations, including the

formation of a regular force of light infantry, called πελτασταί (q. v.). Still more decisive in the transformation of the general system of Greek warfare was the famous retreat of the Ten Thousand, the first important mercenary army among the Greeks which tried to make the phalanx of hoplites suit the ground better, and to utilize at the same time the light infantry, or peltasts, and the γυμνῆτες (spearmen, bowmen, and slingers). Iphicrates, the first distinguished general of mercenary troops, introduced a lighter equipment by substituting a small πέλτη for the heavy shield, adopting a longer sword and spear, lighter shoes, and a linen corslet.

In the course of the fourth century B.C. the army composed of civilians gave way more and more to the mercenary army, which, by its intimate knowledge of the use of its weapons, gained an immense advantage in actual war. An important novelty was the oblique battle-order, the discovery of Epaminondas (q. v.). In this the great mass and strength of the hoplites was drawn up in considerable depth on one of the two wings, without any expansion of the front. The hoplites could thus make a vigorous attack on the centre of the enemy's wing, while the true centre and the other wing of the assailants were held in reserve, with a view to advancing later to crush the enemy.

The Macedonian method of warfare, invented by King Philip II. and his son Alexander the Great, was based upon the Greek military organization adapted to Macedonian requirements. For this purpose, that organization was duly developed, and the different parts of the army, the infantry and cavalry, light and heavy-armed troops, military levies, allies and mercenary troops, were blended together into a far freer and more effective system than the Greeks ever attained in their art of war. In point of numbers the strongest component part of the Macedonian army, as elsewhere, was the heavy and light infantry. The former consisted of the πεζέταιροι, a body of Macedonians of free but not noble origin, corresponding to the Greek hoplites, though not so heavily armed. Like the hoplites, they fought in a phalanx, but this was generally deeper than theirs, being eight and afterwards sixteen men deep. They formed six τάξεις, corresponding to the number of the districts of Macedonia, each of which was represented by one τάξις. (See further under PHALANX.) The ὑπασπισταί were the equivalent of the Hellenic peltasts, and were a standing corps of 3000 men. Besides these there were strong contingents of other kinds of light infantry, especially spearmen and archers. While in the Greek armies the number of the cavalry had always been small, they formed nearly one-sixth of the whole army which Alexander took with him on his Asiatic expedition, and consisted of an equal number of light and heavy cavalry. (See further under HIPPEIS.) The central point in the great battles of Alexander was the phalanx; on the right of this were placed the ὑπασπισταί, the heavy and light Macedonian cavalry, the spearmen, and archers; on the left, the Thracian peltasts, the Hellenic contingent of cavalry, with the Thessalian cavalry, and light troops, horsemen, and archers. The two wings were reckoned from the centre of the phalanx, the right being usually reserved for the attack, and led by the king. The light troops began the attack, which was supported by the heavy Macedonian cavalry, followed by the ὑπασπισταί. The heavy infantry came up in detachments to keep the line unbroken, and formed an oblique battle-array. Thus the main attack was made by the heavy cavalry, and no longer, as with the other Greeks, by the phalanx. On the contrary, the phalanx formed the solid centre of the whole army—a centre which it was impossible for the enemy to break, and which was itself irresistible in attack. Under the successors of Alexander, the phalanx was, however, regarded as strengthening the whole army and lengthening the formation, rather than as a factor of offensive operations. The battle was decided by the wings, which were composed of cavalry—one wing being destined for the attack while the other remained on the defensive. The light infantry and the elephants which were now brought into use were brought to bear as occasion demanded, but were chiefly used in masking the preparatory movements of the attacking wing, very much, in fact, as cavalry is used in the modern German tactics.

During the third century B.C., the cavalry declined in importance and hence in numbers, while the heavy-armed infantry, with the formidable σάρισσα, twenty-four feet long, became more and more effective. The phalanx was now used in attacking, and its onset usually decided the battle. In that century, mercenary armies became very common, and at last Greek military science yielded to that of the Romans mainly because the tactics of the phalanx were ill-suited to a hand-to-hand engagement. See LOCHOS; MORA; PHALANX.

II. ROMAN.—Down to the year B.C. 104, when the people, alarmed by the advance of the formidable Cimbri, kept C. Marius in the consulate for five years in disregard of the Constitution, the Roman army had been nothing more than a militia of citizens, the body of the free burgesses in arms, as established by Servius Tullius. (See COMITIA CENTURIATA.) The whole population was divided into five classes. The first class was divided between cavalry (*equites*) and infantry (*pedites*), and all five classes into *iuniores* and *seniores*, the former being employed for active service in the field, and the latter for the defence of the city. Every citizen from his seventeenth to his forty-fifth or fiftieth year was liable to service unless he belonged to the lowest class (*proletarii*), or had already served in twenty campaigns on foot or in ten campaigns as a cavalryman. The military levy was by tribes, and was made in a general assembly of citizens at the Capitol or on the Campus Martius, an equal number of men being taken from each tribe. (See DILECTUS.) The regular levy was 8500 *seniores* and 17,000 *iuniores*, a total of 25,500 men. These were formed into four legions of 4250 or 4500 men each, and a body of 1800 cavalry. The rest of the recruits formed a reserve to supply the losses sustained by the legions. There were generally two consular armies, each of two legions, besides contingents of the allies of equal infantry and double cavalry strength, as the native Roman cavalry was inferior, and preferred always to fight dismounted. A legion was made up as follows: 1200 *velites* (light-armed skirmishers, also called *accensi*, *rorarii*, and *ferentarii*), 1200 *hastati*, 1200 *principes*, 600 *triarii*, and 300 *equites*. The *hastati*, *principes*, and *triarii* were each divided into ten *manipuli*, or companies, and an equal number of *velites* were attached to each. The *hastati* and *principes* formed respectively the first and second

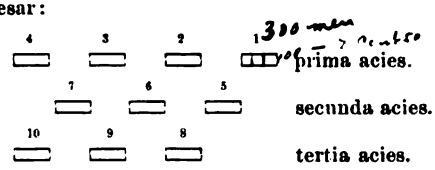
line, and were armed with spears (*hastae*); the *triarii* were the reserve, and carried the *pilum*, a short and very heavy spear, which they hurled into the ranks of the enemy immediately before closing with them in a hand-to-hand struggle with the sword (*gladius*).

Roman Soldiers. (Column of Trajan.)

Each *manipulus* was commanded by a centurion (*centurio*), having a second centurion for his lieutenant. The first centurion of the first *manipulus* of the *triarii*, who was known as *primus pilus*, in the absence of a superior officer, took command of the whole legion. The chief command of the legion was held in turn by the six military tribunes (*tribuni militum*), each of whom commanded for two months at a time; but after the first civil wars, a single officer (*legatus*) permanently directed each legion, having the military tribunes as his staff.

The protracted wars with Pyrrhus and Carthage led to the first important change in the constitution of the army. From this time, the practice of giving the soldiers regular pay was established, and paved the way for the establishment of a regular army, which took place, as noted above, in the consulship of Marius, from which time the enlisted man was a professional soldier, serving continuously in the army for twenty years. The legion now consisted of 6000 troops, divided into ten cohorts of 600 men each, uniformly armed with the *pilum*. The place of the *velites* was supplied by foreign mercenaries, bowmen (*sagittarii*) from Crete, javelin-men (*iaculatores*) from Mauretania, and slingers (*funditores*) from the Baleares. The cavalry was also chiefly foreign, with a few Roman *equites* in special posts of honour. The general had a body-guard (*praetoriani*) of some 5000 men, with high pay and special privileges. At this time the silver eagle was adopted as the standard (see SIGNUM; VEXILLUM), and was carried by the first century of the first cohort. There were also auxiliary troops of varying number divided into *cohortes*, and consisting of both infantry and cavalry.

Under Caesar the legion consisted nominally of about 5000 men, though actually of less. According to Rüstow it was divided into ten cohorts of 300 or 360 men each; each cohort into three maniples of 100 to 120 men each; and each maniple into two centuries of 50 to 60 men each. In battle the ten cohorts were regularly drawn up as in the following figure, which represents the *acies triplex* of Caesar:



The cavalry, divided into *turmae*, or squadrons, and commanded by a *decurio*, was usually stationed on both wings; but at Pharsalus on only one; while at Bibracté it was held in the rear. The defensive order of battle was the hollow square (*orbis*), which corresponds with the formation on the march called *agmen quadratum*. The general term for the army on the march is *agmen*; in battle order, *acies*. When the signal for the march was given, the *extraordinarii* (q. v.) with the allies of the right wing moved first, then the legions, and last the allies of the left wing with part of the cavalry who were said *claudere agmen* or *cogere agmen*. An army marching in close order was called *agmen iustum* or *agmen pilatum*. The van is *primum agmen*; the centre, *medium agmen*; the rear, *extremum* or *novissimum agmen*. The formation called *agmen quadratum*, shown below, was adopted when a sudden attack was expected. The baggage was then placed within the lines.

The commander-in-chief was called *dux* or *imperator*; the commanders of the legions, *legati*; the staff of the legions were the *tribuni militum*; the orderlies and aides, *contubernales* or *comites praetori*; the paymaster and quartermaster-general, *quaestor*. In case there were not sufficient legates, the quaestor also commanded the legion.

Under Augustus the completion of the Roman standing army was carried out, and twenty-five

Agmen Quadratum. (Antonine Column.)

legions were maintained throughout the Empire, besides the Praetorian Guard. Under Trajan there were thirty legions; under Septimius Severus, thirty-three. At this time the name *legatus* was changed to *praefectus*, the first cohort was doubled in strength (*cohors milliaria*), and the minimum strength of the legion was fixed at 6100 infantry and 726 cavalry. See LEGIO.

Under the Republic and the early Empire, the military drill was very severe, comprising running, jumping, wrestling, swimming (both naked and in full armour), besides drill, the use of intrenching tools, and long marches at the rate of four miles per hour, with a load of from 35 to 60 lbs. This was required not only from recruits but from veterans as well. The equipment of the soldier was very heavy. The wagons transported the general baggage (*impedimenta*) and the tents; yet each soldier, besides his shield, helmet, breastplate, *pilum*, and sword, was obliged to carry corn for seventeen days, stakes for the palisade of the camp, and intrenching tools (Veget. i. 19).

In the time of Polybius the regular pay of a soldier of the legion was about $0.07 per diem ($\frac{1}{8}$ of a *denarius*), that of a centurion, $0.14; and that of a cavalryman, $0.20. Caesar fixed the pay of a soldier at 225 *denarii* (about $45) per annum. Under Domitian it was raised to 300 denarii ($60). Out of this the soldier paid for his clothes and accoutrements (Tac. *Ann.* i. 17). The only superior officer's pay that is known is that of the *tribunus legionis*, in the third century A.D., when it was 25,000 sesterces ($1000). On the pay and other service conditions of the Praetorian Guard, see PRAETORIANI.

The regular food of the Roman soldier was wheat made into a kind of porridge (*puls*) or bread (*panis*), and occasionally meat and vegetables (*legumina*). Vinegar was allowed the soldiers for the drink called *posca* (q. v.). Provisions were also often gathered by foraging, in which case they naturally depended on the soldier's luck. For the rewards of military service, see the articles CORONA; OVATIO; TRIUMPHUS.

Military punishments were of various sorts, comprising (*a*) whipping (*castigatio*); (*b*) a fine (*pecuniaria multa*); (*c*) loss of rank (*militiae mutatio*); (*d*) drumming out of camp (*ignominiosa missio*; cf. the pseud. Caes. *Bell. Afr.* 54, 4); (*e*) the substitution of barley for wheat in their rations; (*f*) decimation (see DECIMATIO); (*g*) death, which could be inflicted only by the consul under the Republic, and by the emperor or *legatus* under the Empire.

On his honourable discharge (*honesta missio*), the soldier received either land or a present of money, ranging from 3000 denarii ($600) to 5000 denarii ($1000). A discharge for physical disability or sickness was called *causaria missio*.

BIBLIOGRAPHY.—An extensive bibliography on the Greek army will be found in the article "Die griechischen Kriegsalterthümer" in Iwan Müller's *Handbuch der klassischen Alterthumswissenschaft*, iv. pp. 226–231 (1887). Good special works are Rüstow and Köchly, *Geschichte des griechischen Kriegswesens* (1852); Köpke, *Kriegswesen der Griechen in heroischen Zeitalter*; and Droysen, *Untersuchungen über Alexander des Grossens Heerwesen und Kriegsführung* (1885).

On the military organization of Rome, a vast bibliography is collected by Schiller in Iwan Müller's *Handbuch*, vol. ii. The following works will be found useful: Lange, *Historia Mutationum Rei Militaris Romanorum* (1846); Rüstow, *Heerwesen und Kriegsführung Cäsars*, 2d ed. (1862); Judson, *Caesar's Army* (1888); Lindenschmidt, *Die Tracht und Bewaffnung des römischen Heeres während der Kaiserzeit* (1882); Von Göler, *Cäsars gallischer Krieg* (1880); Hartung, *Römische Auxiliartruppen* (1870–75); and Bouché-Leclercq, *Institutions Romaines*, pt. iv. (1884).

On the arms, equipment, etc., of the soldiers, see ARMA; CALIGA; CLIPEUS; FUNDA; GALEA; GLADIUS; HASTA; LORICA; OCREA; PILUM; SCUTUM. On the different branches of the service, see EQUITES; FUNDITORES; IACULATORES; MERCENARII; PRAETORIANI; SAGITTARII; VELITES. On the system of encampment, see CASTRA. On the functions of the general, see IMPERATOR.

Exetastae (ἐξεταστάι). Special commissioners sent out by the Athenian people to investigate any matters that might claim attention. Thus we find mention of exetastae being appointed to ascertain whether there were as many mercenaries as the generals reported. It appears to have been no uncommon plan for the commanders, like the French officials of the Second Empire, who received pay for troops, to report a greater number than they possessed, in order to receive the pay themselves; in which case they were said "to draw pay for empty places in the mercenary force" (Aesch. *c. Ctes.* § 146). The commissioners, however, who were sent to make inquiries into the matter, often allowed themselves to be bribed (Aesch. *c. Timarch.* § 113; *De F. L.* § 177).

Another kind of exetastae is shown by inscriptions to have existed at Athens for a short time in the early part of the third century B.C. They were auditors of accounts, and are mentioned as checking the expenses of psephismata (i. e. of recording them) and of the erection of statues (*C. I. A.* i. 297, 298, 300). In this sense of auditors of public accounts the name occurred in some other Greek States.

Exhēres. See HERES.

Exhibendum, Actio ad. A praetorian action *in personam* (*Inst.* iv. 6, 31), usually of a preliminary character, by which a plaintiff who was unable to pursue his right by legal process without the production of a thing, could enforce such production upon any person who was able to make it (*Dig.* x. 4, 2); and it was immaterial whether that person was owner, or had civil or merely natural possession, of the thing in question (*Dig.* ib. 3, 15), or had fraudulently parted with the possession of it (*Dig.* ib. 5, 2); but it was essential that the plaintiff should have a pecuniary or proprietary interest in the production, or else the action would not lie (*Dig.* ib. 13).

Exilium. See EXSILIUM.

Exiteria or **Epexodia** (ἐξιτήρια, ἐπεξόδια). Sacrifices offered by generals before they set out on an expedition (Xen. *Anab.* vi. 5, § 2). The principal object was to discover from the accompanying signs the favourable or unfavourable issue of the undertaking on which they were about to enter.

Exodia (ἐξόδια, from ἐξ and ὁδός). Amusing interludes in verse, inserted by the Romans in other plays, but chiefly in the Atellanae (Livy, vii. 2). It is difficult to ascertain the real character of the exodia; but from the words of Livy we must infer that, although distinct from the Atellanae, they were closely connected with them, and never

performed alone. Hence Juvenal speaks of the *exodium Atellanae* (*Sat.* vi. 71), and Suetonius (*Tib.* 45) *exodium Atellanicum*. They were, like the Atellanae themselves, played by young and well-born Romans, and not by the professional actors. The exodia have generally been considered as short comedies or farces which were performed after the Atellanae—an opinion founded upon the vague and incorrect statement of the Scholiast on Juvenal (*Sat.* iii. 174). But the words of Livy, *exodia conserta fabellis*, seem rather to indicate interludes, which, however, must not be understood as if they had been played between the acts of the Atellanae, which would suggest a false idea of the Atellanae themselves; but as several Atellanae were performed on the same day, it is probable that the exodia were played between them. This supposition is also supported by the etymology of the word itself, which signifies something ἐξ ὁδοῦ, *extra viam*, or something not belonging to the main subject, and thus is synonymous with ἐπεισόδιον. The play, as well as its name of exodium, seems to have been introduced among the Romans from Italian Greece; but after its introduction it appears to have become very popular among the Romans, and continued to be played down to a very late period (Suet. *Domit.* 10).

Exōmis (ἐξωμίς). (1) A particular kind of Greek tunic, afterwards adopted by the Romans, without sleeves, very short (*substricta*), and entirely open down the right side, so that, when put on, the right shoulder (ὦμος), as well as the arm and breast, were left exposed (Aul. Gell. vii. 12. 1). Hence, the person wearing it was styled *expapillatus*. It was the usual dress of persons employed in active and laborious occupations, such as slaves, rustics, artisans, and huntsmen; hence, in works of art, it is frequently worn by Vulcan, Charon, Daedalus, and Amazons, all of whom pursued a life of toil or industry. (2) The same name was given to the *pallium* (q. v.), when worn so as to present the same appearance (Poll. vii. 48).

Exomis. (Rich.)

Exostra (ἐξώστρα). (1) One of the many machines used in the theatres of the ancients. Its introduction was ascribed to Aeschylus. In order to represent a scene in an interior, a movable chamber corresponding to the size of any of the three doors was devised, which was wheeled out (ἐκκύκλημα) or pushed out (ἐξώστρα) (Poll. iv. 128; Schol. *ad* Aristoph. *Acharn.* 375). Donaldson thinks the ἐξώστρα was used to exhibit the interior of an upper chamber; this would find support in the late meaning of the word, "balcony." A special use of both machines was to exhibit to the eyes of the spectators the results or consequences of such acts, as murder or suicide, as could not be permitted to take place in the *proscenium*, and were therefore described as having occurred behind the *scena*. See Donaldson, *Theatre of the Greeks*, ed. 7, p. 238 foll.; C. O. Müller, *Eumen.* p. 103, *Kleine Schriften*, i. p. 524; and Alb. Müller, *Bühnenalterth.* pp. 142–148, where there is a full discussion of the passages where the contrivance is mentioned.

(2) The name *exostra* was also applied to a peculiar kind of bridge, which was thrown from a tower of the besiegers upon the walls of a besieged town, and across which the assailants marched to attack those of the besieged who were stationed on the ramparts to defend the town (Polyb. ii. 6, 8).

Exoules Diké (ἐξούλης δίκη). An action under the Attic law, for ejectment, resorted to by a plaintiff when his title to the property in question was so much better than the defendant's as to be indisputable. Thus a son or other male descendant (also a son adopted during the testator's lifetime) might enter (see EMBATEIA), and become possessed of the estate immediately after the owner's death (Isae. *Pyrrh.* § 61). Such an heir made a formal entry upon the land, and thereby became "seised" or possessed of it; then the adverse claimant came and turned him off (Demosth. *c. Leoch.* p. 1090, § 32). This proceeding took place quietly and in the presence of witnesses (Isae. *Pyrrh.* § 22); and then the heir might bring against him an action for ejectment.

These proceedings by entry, ouster, etc., were a relic of ancient times, when, before regular processes were invented, parties adopted a ruder method and took the law into their own hands. There was then an actual ouster, accompanied often with violence and breach of the peace, for which the person in the wrong was not only responsible to the party injured, but was also punishable as a public offender. Afterwards, in the course of civilization, violent remedies became useless and were discontinued; yet the ceremony of ejection was still kept up as a form of law, being deemed by lawyers a necessary foundation of the subsequent legal process. Thus at Rome, in the earlier times, one party used to summon the other by the words *ex iure te manum consertum voco*, to go with him to the land in dispute, and (in the presence of the praetor and others) turn him out by force. Afterwards this was changed into the symbolical act of breaking a clod of earth upon the land, by which the person who broke intimated that he claimed a right to deal with the land as he pleased.

Expediti. A name given to light-armed troops as opposed to *impediti;* or to any "flying column" organized for rapid marching. See EXERCITUS.

Exploratōres. Scouts. See EXERCITUS.

Exsequiae. See FUNUS.

Exsilium (φυγή). (1) GREEK. Among the Greeks, exile was the legal punishment for homicide (see EPHETAE), and for sundry other offences, such as wounding with intent to kill, the murder of a non-citizen for impiety (ἀσέβεια); and was often voluntary on the part of those who wished to avoid some other form of punishment. It was also, at times, a political measure, adopted especially in times of civil disturbance, and might carry with it ἀτιμία and loss of property, except in the case of ostracism. (See OSTRACISMUS.)

(2) ROMAN. Among the Romans there was, originally, no such thing as a direct expulsion from the city (Cic. *Pro Caec.* 34); but a man might be cut off from fire and water, the symbol of civic communion, which of course practically forced him to leave the country. This *interdictio aquae et ignis* was originally inflicted by the Comitia Centuriata, and later by the permanent judicial commissions appointed to try certain serious offences, as, for instance, treason, arson, and

poisoning. In case of the capital charge the accused was always free to anticipate an unfavourable verdict, or the *interdictio aquae et ignis*, by withdrawing into voluntary exile; for exile was originally conceived not as a punishment, but as a means of escaping punishment (Cic. *Pro Dom.* 34), and we hear of the *ius exsulandi* (cf. Schwegler, *Römische Geschichte*, i. p. 438). Voluntary exile, as being a confession of guilt, was regularly confirmed by a plebiscitum; and when the exile was recalled, the decree was also annulled by legislative act. *Interdictio* seems to have been primarily regarded as clearing the State from any guilt that might have been incurred in the eyes of the gods by letting the criminal go unpunished. The exsilium involved in the lesser *deminutio capitis* (q. v.), or loss of citizenship, if the banished person became citizen of another State; or if the people declared the banishment to be deserved; or if the *interdictio aquae et ignis* was pronounced after he had gone into exile. It was only in very serious cases that a man's property was also confiscated. Real banishment was first inflicted under the Empire. See DEPORTATIO; INTERDICTIO; RELEGATIO.

Exsuperantius, IULIUS. A Roman historian of the fourth or fifth century A.D., who wrote a monograph *De Marii, Lepidi, ac Sertorii Bellis Civilibus*, preserved in a MS. of Sallust at Paris and dating from the eleventh century. The treatise is largely drawn from the *Iugurtha* and *Historiae*, and contains a number of absurd historical errors, such as confounding the elder with the younger Marius. It was last edited by Bursian (Zürich, 1868).

Extispex (ἡπατοσκόπος, σπλαγχνοσκόπος). A diviner who professed to interpret the will of the

Extispex. (Villa Borghese.)

gods, and to predict the future, by inspecting the entrails of victims slain at the altar (Cic. *Div.* ii. 18). See AUGUR; DIVINATIO; HARUSPEX.

Extraordinarii (ἐπιλέκτοι). Picked soldiers set about the person of the consul in the Roman army (Polyb. vi. 28). From them a special bodyguard, known as the *ablecti*, were taken. The extraordinarii consisted of about a third of the cavalry and a fifth of the infantry of the allies—i. e. for a legion of 4500 men, there were but 1040 extraordinarii. (See EXERCITUS.) The number of the *ablecti* is not known.

F

F, as a symbol.

F = fabri, faciunt (fecit, fecerunt, faciundum, factus), fastus, feliciter, feriae, fidelis, filius (the most frequent), fines, flamen, Flavius, Fortuna, functus.

F·C = faciendum curavit.

F·C·P = fulgur conditum publice.

F·D·F = filiae dulcissimae fecerunt.

F·D·S = fecerunt de suo.

F·D·S·S·C = faciundum de senatus sententia curaverunt.

F·F = felix fidelis, filius fecit, fiscus frumentarius Flavia felix (firma, fidelis), sc. legio.

F·K·F = filio karissimo fecit.

F·I = fieri iussit.

F·M·F = filio mater fecit, filius matri fecit.

F·P = filio prissimo, filio posuit, flamen perpetuus, Fortuna Praenestina, frumentum publicum, funus publicum.

F·P·M·F = filii patri merenti fecerunt.

F·P·P = frater pius posuit.

F·S = filio suo, fecit sibi, Fortunae sacrum.

F·S·ET·S·L·L·P·Q·E = fecit sibi et suis libertis libertatus posterisque eorum.

F·S·S = fiunt supra scripti (ae, a).

F·V·L = familia villae Lucullanae.

F·V·P = filiae vivus posuit.

Fabăris or **Farfārus**. A small river in Italy, in the Sabine territory, between Reaté and Cures.

Fabatarium. A vessel in which a kind of bean soup (*puls fabacea*, Macrob. i. 12 med.) was probably served (Lamprid. *Heliog.* 20).

Fabātus, CALPURNIUS. The grandfather of Calpurnia, wife of Pliny the Younger, who addressed to him a number of letters. In A.D. 64 he was accused of complicity in the adultery and magic of Lepida, wife of C. Cassius, but escaped by an appeal to Nero (Tac. *Ann.* xvi. 8).

Fabātus, L. ROSCIUS. A lieutenant of Caesar, who went over to Pompey in the Civil Wars, and was killed at the battle of Mutina (B.C. 43).

Faber (τέκτων). The name given indiscriminately to any artisan or mechanic who works in hard materials, such as wood, stone, metal, etc., in contradistinction to one who moulds or models in soft substances, like wax or clay, who received the appellation of *plastes*. It is, consequently, accompanied in most cases by a descriptive epithet which determines the calling of the workman alluded to; as *faber tignarius*, a carpenter; *faber ferrarius*, a blacksmith; *faber aeris* or *aerarius*, *marmoris*, *eboris*, a worker in bronze, marble, and ivory; and so on. The Greek term has not quite so extensive a meaning as the Latin one, being rarely applied to a worker in metal, who was expressly called χαλκεύς or σιδηρεύς, though some passages occur where it is so used. The accompanying illustration represents a carpenter's shop,

Carpenter's Shop. (From a painting found at Herculaneum.)

from a painting found at Herculaneum, in which the workmen are represented under the form of genii, according to the conventional treatment of the ancient schools, for subjects of this nature, in which scenes of ordinary life are depicted. The fabri attached to the army were under the command of a special officer (*praefectus fabrorum*) (Caes. *B. C.* i. 24).

Fabia. A vestal virgin, sister to Terentia, Cicero's wife. She was accused of criminal intercourse with Catiline, and brought to trial in consequence, but was defended by Cicero and acquitted.

Fabia Gens. A numerous and powerful patrician house of ancient Rome, which became subdivided into several families or branches, distinguished by their respective cognomina, such as Fabii Maximi, Fabii Ambusti, Fabii Vibulani, etc. Pliny (*H. N.* xviii. § 3) says that the name of this house arose from the circumstance of its founders having excelled in the culture of the bean (*faba*), the early Romans having been remarkable for their attachment to agricultural pursuits. The Fabii are said, by the ordinary authorities, to have been of Sabine origin, and to have settled on the Quirinal from the time of the earliest Roman kings. After the expulsion of the Tarquinii, the Fabian, as one of the older houses, exercised considerable influence in the Senate. Caeso Fabius, being quaestor with L. Valerius, impeached Spurius Cassius in B.C. 486, and had him executed. It has been noted as a remarkable fact, that, for seven consecutive years from that time, one of the two annual consulships was filled by three brothers Fabii in rotation. One of the three brothers, Q. Fabius Vibulanus, fell in battle against the Veientes in the year B.C. 479. In the following year, under the consulship of Caeso Fabius and Titus Virginius, the whole house of the Fabii proposed to leave Rome, and settle on the borders of the territory of Veii, in order to take the war against the Veientes entirely into their own hands. After performing solemn sacrifices, they left Rome in a body, mustering three hundred and six patricians, besides their families, clients, and freedmen, and encamped on the banks of the Cremera in sight of Veii. There they fortified themselves, and maintained for nearly two years a harassing warfare against the Veientes and other people of Etruria. At last, in one of their predatory incursions (B.C. 477), they fell into an ambuscade, and, fighting desperately, were all exterminated (Livy, ii. 48 foll.). Dionysius of Halicarnassus (ix. 19) gives also another account of this disaster, which he considers less credible. According to this latter form of the legend, the three hundred and six Fabii set off for Rome, in order to offer up a sacrifice in the chapel of their house. As they went to perform a pious ceremony, they proceeded without arms or warlike array. The Etrurians, however, knowing their road, placed troops in ambush, and, falling on the Fabii, cut them to pieces. It is said that one only of the Fabii escaped this massacre, having been left quite young at Rome (Livy, ii. 50; Dion. Hal. ix. 22). His name was Q. Fabius Vibulanus, and he became the ancestor of all the subsequent Fabii. He was repeatedly consul, and was afterwards one of the Decemviri with Appius Claudius for two consecutive years, in which office he disgraced himself by his connivance at the oppressions of his colleague, which caused the fall of the decemvirate. See DECEMVIRI; FABII.

Fabius. (1) M. AMBUSTUS, consul in B.C. 360, and again several times after. He fought against the Hernici and the Tarquinians, and left several sons. (2) Q. MAXIMUS RULLIĀNUS, son of the preceding, attacked and defeated the Samnites, B.C. 324, in the absence and against the orders of his commanding officer, the Dictator Papirius, who would have brought him to punishment for disobedience, but was prevented by the intercession of the soldiers and the people. This Fabius was five times consul, and dictator twice. He triumphed over the Samnites, Marsi, Gauls, and Etrurians. His son, Q. Fabius Gurges, was thrice consul, and was grandfather of Q. Fabius Maximus Verrucosus, one of the most celebrated generals of Rome. (3) Q. MAXĬMUS VERRUCŌSUS, the celebrated opponent of Hannibal. He is said to have been called Verrucosus from a wart on his lip, *verruca* being the Latin name for "a wart." In his first consulship he triumphed over the Ligurians. After the victory of Hannibal at Lake Trasimenus (B.C. 217), he was named prodictator by the unanimous voice of the people, and was intrusted with the preservation of the Republic. The system which he adopted to check the advance of Hannibal is well known. By a succession of skilful movements, marches, and countermarches, always choosing good defensive positions, he harassed his antagonist, who could never draw him into places favourable for his attack, while Fabius watched every opportunity of availing himself of any error or neglect on the part of the Carthaginians. This mode of warfare, which was new to the Romans, acquired for Fabius the name of CUNCTĀTOR or "delayer," and was censured by the young, the rash, and the ignorant; but it was probably the means of saving Rome from ruin. Minucius, who shared with Fabius the command of the army, having imprudently engaged Hannibal, was saved from total destruction by the timely assistance of the dictator. In the following year, however, B.C. 216, Fabius being recalled to Rome, the command of the army was intrusted to the consul Terentius Varro, who rushed imprudently to battle, and the defeat at Cannae made manifest the wisdom of the dictator's previous caution. Fabius was chosen consul the next year, and was again employed in keeping Hannibal in check. In B.C. 210, being consul for the fifth time, he retook Tarentum by stratagem, after which he narrowly escaped being caught himself in a snare by Hannibal near Metapontum (Livy, xxvii. 15 foll.). When, some years after, the question was discussed in the Senate, of sending Scipio with an army into Africa, Fabius opposed it, saying that Italy ought first to be rid of Hannibal. Fabius died some time after at a very advanced age.

(4) His son, called likewise QUINTUS FABIUS MAXĬMUS, who had also been consul, died before him. (5) His grandson QUINTUS FABIUS MAXĬMUS SERVILIĀNUS, being proconsul, fought against Viriathus in Spain, and concluded with him an honourable peace (Livy, *Epit.* 54). He was afterwards consul repeatedly, and also censor. He wrote annals, which are quoted by Macrobius (*Sat.* i. 16). (6) His brother by adoption, QUINTUS FABIUS MAXĬMUS AEMILIĀNUS, the son of Aemilius Paulus (Livy, xlv. 41), was consul B.C. 144, and was the father of Fabius, called (7) ALLOBROGĬCUS, who subdued not

only the Allobroges, but also the people of southern Gaul, which he reduced to a Roman province, called from that time Provincia. QUINTUS FABIUS MAXĬMUS, a grandson of Fabius Maximus Servilianus, served in Spain under Iulius Caesar, and was made consul B.C. 44. Two of his sons or nephews were consuls in succession under Augustus. There was also a Fabius consul under Tiberius. Panvinius and others have reckoned that during a period of about five centuries, from the time of the first Fabius who is mentioned as consul to the reign of Tiberius, forty-eight consulships, seven dictatorships, eight censorships, seven augurships, besides the offices of master of the horse and military tribune with consular power, were filled by individuals of the Fabian house. It could also boast of thirteen triumphs and two ovations. (4) PICTOR, born about B.C. 254, the first Roman who wrote an historical account of his country in Greek. This historian, called by Livy *scriptorum antiquissimus*, appears to have been ill qualified for the labour he had undertaken, either in point of judgment, fidelity, or research; and to his carelessness, more than even to the loss of monuments, may be attributed much of the uncertainty which to this day hangs over the early ages of Roman history. Fabius lived in the time of the Second Punic War. His family received its cognomen from Gaius Fabius, who, having resided in Etruria and there acquired some knowledge of the fine arts, painted with figures the temple of Salus, in the year B.C. 303. The historian was grandson of the painter. He served in the Second Punic War, and was present at the battle of Trasimenus. After the defeat at Cannae he was sent by the Senate to inquire from the oracle at Delphi what would be the issue of the war, and to learn by what supplications the wrath of the gods might be appeased. His annals commenced with the age of Aeneas, and brought down the relation of Roman affairs to the author's own time—that is, to the end of the Second Punic War. We are informed by Dionysius of Halicarnassus that, for the great proportion of the events which preceded his own age, Fabius Pictor had no better authority than tradition. He probably thought that if he had confined himself to what was certain in those early times, his history would have become dry, insipid, and incomplete. This may have induced him to adopt the myths which the Greek historians had invented concerning the origin of Rome, and to insert whatever he found in family traditions, however contradictory or uncertain. Dionysius has also given many examples of Pictor's improbable narratives, his inconsistencies, his negligence in investigating the truth of what he relates as facts, and his inaccuracy in chronology. In particular, as we are told by Plutarch in his life of Romulus, Fabius followed an obscure Greek author, Diocles, in his account of the foundation of Rome, and from this source have flowed all the stories concerning Mars, the Vestal, the Wolf, Romulus and Remus, etc. Polybius, who flourished shortly after those times, and was at pains to inform himself accurately concerning all the events of the Second Punic War, apologizes on one occasion for quoting Fabius as an authority. Livy quotes him eight times. The fragments are given by H. Peter in his *Hist. Relliquiae*, i. 5, 109. See also Schwegler, *Römische Geschichte*, i. 412; Mommsen, *Römische Forschungen*, ii. 279; H. Nissen in the *Rheinisches Museum*, xxii. 565; Harless, *De Fabiis et Aufidiis Rerum Rom. Scriptoribus* (Bonn, 1853); C. Peter, *Zur Kritik d. Quellen d. ält. röm. Geschichte* (Halle, 1879); Heydenreich, *Fabius Pictor und Livius* (Freiburg, 1878); and the article LIVIUS.

Fables. See NOVELS AND ROMANCES.

Fabrateria. The modern Falvaterra; a Volscian town in Latium, on the right bank of the Trerus, subsequently colonized by the Romans.

Fabretti, RAFFAELE. A distinguished Italian archaeologist, born at Urbino in Umbria in 1618. He studied law at Cagli and in his native city, where he took the doctor's degree at the age of eighteen. He soon after attracted the notice of Cardinal Lorenzo Imperiali, by whose influence he was employed in important political negotiations in Spain, where he acted as treasurer and later as auditor to the Papal legation at Madrid, remaining there for thirteen years. Returning to Rome, he became a judge, and then an auditor of legation at Urbino. Having always had a strong predilection for antiquarian studies, he now, by the invitation of Cardinal Carpegna, found an opportunity of prosecuting them at his leisure. Taking up his residence in Rome, he began the archaeological investigations that have made his name memorable, by a most minute study of the topography and ruins of the Campagna, spending day after day in solitary expeditions on his horse Marco Polo, of which he has written pleasantly as being an animal with a keen scent for buried monuments.

In 1680, Fabretti published his first important work, entitled *De Aquis et Aquae Ductibus Veteris Romae*—a treatise which cleared up many obscure points in the topography of Latium, and which is printed in the *Thesaurus* of Graevius (iv. 1677). Other treatises of his are that *De Columna Traiani Syntagma* (Rome, 1683); and the *Inscriptionum Antiquarum Explicatio* (Rome, 1699). The former contains an explanation also of the famous Iliac Table, a bas-relief now in the Capitol, and representing scenes in the Trojan War. Both these works throw much light on Roman archaeology, and are especially important for their recognition of the comparative method of studying epigraphic remains. Fabretti became involved in a controversy with Gronovius (q. v.) regarding the interpretation by the former of a passage in Livy, and the two scholars assailed each other in the abusive vocabulary of contemporary scholarship, Fabretti styling Gronovius *Grunnovius* or "grunter," and Gronovius retorting by calling Fabretti *faber rusticus*.

Fabretti died in January, 1700, having been for a number of years keeper of the archives of the Castello S. Angelo, under Innocent XII.—an office of great responsibility.

Fabri. The mechanics, carpenters, smiths, etc., in the Roman army. After the end of the republican age they formed an independent corps in every army, and were employed especially in the restoration of bridges, siege and defence works, artillery, etc. They were under the command of the *praefectus fabrûm*, or chief engineer, who was chosen by the general-in-chief, and was immediately responsible to him.

Fabrĭca, sc. *officina*. A general name for the workshop of a mechanic, especially of a carpenter (Lucret. iv. 513) or cabinet-maker.

Fabricius. (1) GAIUS, surnamed LUSCINUS. A Roman, consul for the first time in the year B.C. 283, when he triumphed over the Boii and Etrurians. After the defeat of the Romans, under the consul Laevinus, by Pyrrhus (B.C. 281), Fabricius was sent by the Senate as legate to the king, to treat for the ransom of the prisoners, or, according to others, to propose terms of peace. Pyrrhus is said to have endeavoured to bribe him by large offers, which Fabricius, poor as he was, rejected with scorn, to the great admiration of the king. Fabricius being again consul, B.C. 279, was sent against Pyrrhus, who was then encamped near Tarentum. The physician of the king is said to have come secretly to the Roman camp, and to have promised Fabricius to poison his master for a bribe. The consul, indignant at this, had him put in fetters and sent back to Pyrrhus, on whom this instance of Roman integrity made a strong impression. Pyrrhus soon after sailed for Sicily, whither he was called by the Syracusans, then hard pressed by the Carthaginians. Fabricius, having defeated the Samnites, Lucanians, and Bruttii, who had joined Pyrrhus against Rome, triumphed over these nations. Pyrrhus, afterwards returning to Italy, was finally defeated and driven away by M'. Curius Dentatus, B.C. 276. Two years after, Fabricius being consul for the third time, with Claudius Cinna for his colleague, ambassadors came from King Ptolemy of Egypt to contract an alliance with Rome. Several instances are related of the extreme frugality and simplicity which marked the manners of Fabricius. When censor, he dismissed from the Senate P. Cornelius Rufinus, who had been twice consul, and had also held the dictatorship, because he had in his possession ten pounds' weight of silver plate. Fabricius died poor, and the Senate was obliged to make provision for his daughters (Plut. *Pyrrh.*), and in order to show the greatest possible respect for his memory he was interred within the Pomoerium, though the law forbade such burials. (2) LUCIUS. A *curator viarum*, B.C. 62, who built the Pons Fabricius between the city and the Insula Tiberina (q. v.).

Fabricius, IOANNES ALBERTUS (JOHANN ALBERT FABER). A celebrated bibliographer, born at Leipzig, November 11, 1668. He studied at Leipzig and Quedlinburg, taking the degrees in philosophy, and afterwards pursuing medicine and theology. At Quedlinburg, two books that he found in the library of Samuel Schmidt (Barthuiss's *Adversaria* and Morhoff's *Polyhistor*) gave him the suggestions that led to the preparation of his two great works, the *Bibliotheca Latina* and the still more important *Bibliotheca Graeca*. The first appeared at Hamburg in 1697, and was revised and emended by Ernesti in three volumes (Leipzig, 1773). Its secondary title explains its scope: *Notitia Auctorum Veterum Latinorum Quorumcumque Scripta ad Nos Venerunt.* The divisions adopted in this compilation are, (1) The writers preceding the age of Tiberius; (2) The writers from Tiberius to the Antonines; (3) The writers from the Antonines to the decay of the language; (4) The fragments from old authors, with chapters on the early Christian literature. The *Bibliotheca Graeca* is further styled *Notitia Scriptorum Veterum Graecorum Quorumcumque Monumenta Integra aut Fragmenta Edita Extant, tum Plerorumque e Manuscript. ac Deperditis.* This work, which has been styled *maximus antiquae eruditionis thesaurus*, is in fourteen quarto volumes, appearing at Hamburg at intervals from 1705 to 1728, and subsequently revised by Harles (Hamburg, 1790). Its divisions are marked off by Homer, Plato, Christ, Constantine, and by the capture of Constantinople in 1453, with a sixth section devoted to canon law, medicine, and jurisprudence. Besides these two great compilations, Fabricius, who was a most voluminous writer, put forth 126 other works, some of them, however, being books that he edited only, and none of them of any especial interest to the classical student.

Fabricius held at different times the posts of librarian and Professor of Rhetoric and Ethics (1699), and Rector of the School of St. John at Hamburg. He declined chairs at Greifswald (1701) and Wittenberg. He died at Hamburg, April 30, 1736. The details of his life are given by his son-in-law, Reimar, in his work *De Vita et Scriptis J. A. Fabricii Commentarius* (Hamburg, 1757).

Fabrilia. Mechanics' tools of every description (Hor. *Epist.* ii. 1. 116).

Fabŭla Milesia. See NOVELS AND ROMANCES.

Fabŭla Palliāta, Togāta, etc. See COMOEDIA.

Fabŭla Rhinthonĭca. See RHINTHON.

Fabŭlae Perottiānae. See PHAEDRUS.

Facciolati, JACOPO. A famous Italian lexicographer and stylist, born at Toriggia in 1682. He studied at Padua, and in the university of that city was made Professor of Logic and Regent of the Schools, continuing this connection for forty-five years. After putting forth several new editions of existing books, such as the *Thesaurus Ciceronianus* of Nizolius, and the polyglot vocabulary in seven languages of Calepino, he began his magnificent work, the *Totius Latinitatis Lexicon*, the first volume of which appeared at Padua in 1771. Of this splendid production it has been said that the whole body of Latinity, if lost, might be restored from this great lexicon. It is, in fact, the source of all the Latin lexicons now in use, and is an imperishable monument to the learning, industry, and judgment of its chief author. In its preparation, Facciolati was ably assisted by his pupil, Egidio Forcellini (q. v.), who had also aided in the Calepine vocabulary, and to whom is said to be due the suggestion of the new lexicon itself. The fourth and last volume appeared in 1771, after the death of both the editors. Subsequent editions are the English one in two vols. (London, 1826), and that of De Vit (1858–87). Facciolati was a writer of extremely elegant Latin, and a number of his letters have been published. His reputation in his own lifetime was very great, so that he received most flattering offers from the other universities of Europe, all of which he declined. He died at Padua in 1769. His life has been written by Ferrari (1799) and Gennari (1818). See the article LEXICON.

Facetiae. See JESTS.

Factiōnes Aurigārum. See CIRCUS, p. 356.

Factor. The player who threw the ball on receiving it from the *dator* in the game of ball spoken of as *datatim ludere*. See PILA.

Factorium. An oil-press, so called from the *factor*, who pressed the olives (Cat. *R. R.* 64, 1; 66, 1). The name *factum* was given to the oil pressed out at one making (Varr. *R. R.* i. 24, 3).

Faelis (αἴλουρος or αἰέλουρος, "wag-tail"). The

cat, an animal domesticated by the Egyptians as early as the thirteenth century B.C., and by them regarded as a sacred animal, so that it was a capi-

Ancient Egyptian Cats. (Painting from the Monuments.)

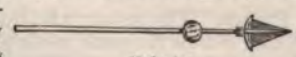
tal offence to kill one (Diod. Sic. i. 83). The cat typified to them the lunar goddess Pasht, and was frequently embalmed and sent to Bubastis for burial. (See BUBASTIS.) The early Greeks and Romans do not appear to have domesticated the cat as we have done, but instead employed a species of weasel (γαλῆ, *mustela*), or the white-breasted marten (*faelis foina*). See Hehn, *Kulturpflanzen und Hausthiere* (last ed. rev. by Schrader, 1894); and Houghton's *Natural History of the Ancients*, pp. 40–50. Cats first appear in literature as house animals about the fourth century A.D., but even as late as the Middle Ages they were comparatively rare and costly.

Faesŭlae. The modern Fiesole; a city of Etruria, situated on a hill three miles north-east of Florence. It was the headquarters of Catiline's army (Cic. *Cat.* iii. 6).

Fala or **Phala.** (1) A wooden structure, of considerable height, used in sieges, from which missiles were thrown (Fest. p. 88, 12; Ennius *ap.* Non. p. 114, 7). (2) Phalae are mentioned by Juvenal (vi. 590) with the *columnae delphinorum* in the circus. Hence they are supposed by some writers to be columns on the *spina* of the circus, supporting the *ova*, as similar columns supported the dolphins. (See CIRCUS.) But Servius (*ad* Verg. *Aen.* ix. 705) says they were towers on which fights took place, erected between the *euripus* and the *metae;* and they were probably movable towers used in the sham fights of the circus.

Falacrīné or **Falacrīnum.** A Sabine town between Asculum and Reaté. It was the birthplace of the emperor Vespasian.

Falarĭca. (1) A peculiar kind of spear intended to be discharged as a missile from the hand, and employed in warfare as well as the chase (Verg. *Aen.* ix. 705; Livy, xxxiv. 14; Grat. *Cyneg.* 342). It is described as a missile of the largest dimensions (Non. s. v.), with an immense iron head and strong wooden shaft, weighted near the top by a circular mass of lead (Isidor. *Orig.* xviii. 7, 8), exactly as represented by the annexed figure, from an ancient monument published by Alstorp (*De Hastis Veterum*, p. 158).



Falarica.

Another specimen of very similar character is exhibited on a sepulchral marble discovered at Aquileia, published by Bertoli. (2) A missile invented by the people of Saguntum, similar in many respects to the preceding, but of a still more formidable description (Livy, xxi. 8). It was chiefly employed in sieges, and discharged with prodigious violence, by the assistance of machinery (Lucan, vi. 198), from a lofty wooden tower.

Falconia, PROBA. See PROBA.

Falcŭla. See FALX.

Faleria. A town of Picenum, southwest of Firmum, now Falleroni (Pliny, *H. N.* iii. 13).

Falerii or **Falerium.** A town in Etruria, situated on a height near Mount Soracté, originally a Pelasgic town, but afterwards one of the twelve Etruscan cities. Its inhabitants were called Falisci, and were regarded by many as of the same race as the Aequi, whence we find them often called Aequi Falisci. After a long struggle with Rome, the Faliscans revolted again at the close of the First Punic War (B.C. 241), when the Romans destroyed their city. A new town was built on the plain. The white cows of Falerii were valued

Gate of Falerii.

at Rome for sacrifices. There still remain ruins of a theatre, forum, *piscina*, gate, etc., of Roman construction, and a number of tombs.

Falernus Ager. A district in the north of Campania, extending from the Massic hills to the river Vulturnus. It produced some of the finest wine in Italy, which was reckoned only second to the wine of Setia. See VINUM.

Falisci. See DIALECTS; FALERII.

Faliscus. See GRATTIUS.

Falsarius. See FALSUM.

Falsum. The crime of falsum is not defined by Roman legal writers, but it consisted of acts of fraud which were injurious to *fides publica*, such as forgery, counterfeiting money, and perverting the course of justice by fraud and perjury. The oldest legislative provisions at Rome against any acts of this description are those of the Twelve Tables, to the effect that a person who gave false testimony should be thrown from the Tarpeian

Rock (Gell. xxi. 53), and that a judge who took a bribe should be liable to capital punishment (Gell. xxi. 7); but there were trials for false testimony before the enactment of the Twelve Tables (Livy, iii. 24, 25, 29; iv. 21). The next legislation in falsum, so far as is known, was contained in one of the Leges Corneliae passed in the time of the dictator Sulla, which was divided, according to Cicero, into two heads, the Lex Testamentaria and the Lex Numaria (*Verr.* ii. 1, 42), with reference to the two species of the crime the statute was directed against. Paulus, who gives its provisions, entitles it Lex Cornelia Testamentaria; it is also known by the more general title Lex Cornelia de Falsis.

The Lex Cornelia appears to have included only two specific kinds of falsum: (1) forgery and suppression of wills, and (2) adulteration of the coinage.

An offence against either branch of this law was a *crimen publicum*, and was under the cognizance of a standing *quaestio*. The punishment of falsum under the law (at least when Paulus wrote) was *deportatio in insulam* (see DEPORTATIO) for the "honestiores," and the mines, crucifixion, or other degrading punishment for the "humiliores." In place of *deportatio in insulam* the punishment, according to the statute itself, was probably the old form of banishment, known as *ignis et aquae interdictio* (q. v.). The property of a convicted person was confiscated.

The penalty of the Lex Cornelia was extended by piecemeal legislation to cases not comprised in the lex, but all of a similar kind. This supplementary law is sometimes referred in legal treatises to the Lex Cornelia, as if it had been an original part of that law. The instrument fabricated or falsified might be either public or private, as e. g. a rescript or edict of the emperor, an account book, or an instrument of sale.

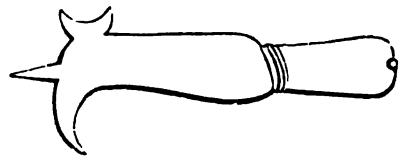
Persons guilty of falsifying documents are called *falsarii*. As a precaution against such persons, it was enacted in the time of Nero that *tabulae* or written contracts should be pierced with holes and a triple thread passed through the holes, in addition to the signature (Suet. *Ner.* c. 17; Paul. v. 25, 6). In the time of Nero it was also provided that the first two parts (*cerae*) of a will should have only the testator's signature, and the remaining one those of the witnesses. Likewise, in order to prevent fraud, it was enacted under the emperor Claudius that a person who was employed by a testator to write a will should be liable to the penalty of the Lex Cornelia if he inscribed a legacy to himself, although he did so at the dictation of the testator (Cod. ix. 23, 3; Suetonius, *Ner.* 17, attributes this law to Nero). The Lex de Falsis was further extended to fraudulent assumptions of names and rank, and to false pretences, as in the case of a contract to sell a thing to a person, when the vendor had already contracted to sell the same thing to some one else. The *crimen falsi* was also made to include perjury, the corruption of judges, and other kindred offences. By a senatusconsultum in the fourteenth year of Tiberius, the penalties of the law were extended to those who for money undertook to maintain causes, or to procure testimony; and by a senatusconsultum passed somewhat earlier, conspiracies for the ruin of innocent persons were comprised within the limits of the law.

According to Paulus (v. 25, 1), the refusal to accept in payment genuine coin stamped with the head of the princeps was on the same footing as the adulteration of the coinage, though in this case the element of fraud seems wanting. The use of false measures and weights was punished as falsum. It appears from numerous passages in the Roman writers that the crime of falsum in its different forms was very common, and especially in the case of wills. See Rein, *Das Criminalrecht der Römer*, p. 774, etc.

Faltonia, PROBA. See PROBA.

Falx, dim. **Falcŭla** (*ἅρπη, δρέπανον*, dim. *δρεπάνιον*). A sickle; a scythe; a pruning-knife or pruning-hook; a bill; a falchion; a halbert.

As *culter* denoted a knife with one straight edge, "falx" signified any similar instrument, the single edge of which was curved (*δρέπανον εὐκαμπές; γαμψὰς δρεπάνας; curvae falces; curvamine falcis ahenae; adunca falce*). By additional epithets the various uses of the falx were indicated, and its corresponding varieties in form and size. Thus the sickle, because it was used by reapers, was called *falx messoria;* the scythe, which was employed in mowing hay, was called *falx foenaria;* the pruning-knife and the bill, on account of their use in dressing vines, as well as in hedging and in cutting off the shoots and branches of trees, were distinguished by the appellation of *falx putatoria, vinitoria, arboraria,* or *silvatica,* or by the diminutive *falcula.*



Falx.

The illustration is taken from a MS. of Columella, and explains his description of the various parts of the *falx vinitoria.* (See CULTER.) After the removal of a branch by the pruning-hook, it was often smoothed, as in modern gardening, by the chisel. (See DOLABRA.) The edge of the falx was often toothed or serrated (*ἅρπην καρχαρόδοντα; denticulata*). The indispensable process of sharpening these instruments (*ἅρπην χαρασσέμεναι, ἅρπην εὐκαμπῆ νεοθηγέα*) was effected by whetstones, which the Romans obtained from Crete and other distant places, with the addition of oil or water, which the mower (*foenisex*) carried in a horn upon his thigh.

Numerous as were the uses to which the falx was applied in agriculture and horticulture, its employment in battle was almost equally varied, though not so frequent. The Geloni were noted for its use. It was the weapon with which Zeus wounded Typhon; with which Heracles slew the Lernaean Hydra; and with which Hermes cut off the head of Argus (*falcato ense; harpen Cyllenida*). Perseus, having received the same weapon from Hermes, or, according to other authorities, from Hephaestus, used it to decapitate Medusa and to slay the sea-monster. Hence, it may be concluded that the falchion was a weapon of the most remote antiquity; that it was girt like a dagger upon the waist; that it was held in the hand by a short hilt; and that, as it was, in fact, a dagger or sharp-pointed

blade, with a proper falx projecting from one side, it was thrust into the flesh up to this lateral curvature.

The weapon which has just been described, when attached to the end of a pole, would assume the form and be applicable to all the purposes of the mediæval halberd. Such must have been the *asseres falcati* used by the Romans at the siege of Ambracia. Sometimes the iron head was so large as to be fastened, instead of the ram's head, to a wooden beam, and worked by men under a *testudo* (q. v.).

Lastly, the Assyrians, the Persians, the Medes, and the Syrians in Asia, and the Gauls and Britons in Europe (see COVINUS), made themselves formidable on the field of battle by the use of chariots with scythes fixed at right angles (*εἰς πλάγιον*) to the axle and turned downward, or inserted parallel to the axle into the felly of the wheel, so as to revolve, when the chariot was put in motion, with more than thrice the velocity of the chariot itself; and sometimes also projecting from the extremities of the axle. See CURRUS.

Familia. The Latin name for a household community, consisting of the master of the house (*pater familias*), his wife (*mater familias*), his sons and unmarried daughters (*filii* and *filiae familias*), the wives, sons, and unmarried daughters of the sons, and the slaves. All the other members of the family were subject to the authority of the *pater familias*. (For the power of the husband over his wife, see MANUS.) In virtue of his paternal authority (*patria potestas*), the *pater familias* had absolute authority over his children. He might, if he liked, expose them, sell them, or kill them. These rights, as manners were gradually softened, were more and more rarely enforced; but they legally came to an end only when the father died, lost his citizenship, or of his own will freed his son from his authority. (See EMANCIPATIO.) They could, however, be transferred to another person if the son were adopted, or the daughter married. A son, if of full age, was not in any way interfered with by the *patria potestas* in the exercise of his civil rights. But in the exercise of his legal rights as an individual, he was dependent always on his father. He could, for instance, own no property; but all that he acquired was, in the eye of the law, at the exclusive disposal of his father. The *pater familias* alone had the right of making dispositions of the family property by mortgage, sale, or will. See McLennan, *The Patriarchal Theory* (1885).

Family Names. See NOMEN.

Famōsi Libelli. See LIBELLUS.

Fanatĭci. See FANUM.

Fannia. A Minturnian woman who entertained Marius when he came to Minturnae in his flight (B.C. 88), because though formerly he had pronounced her guilty of adultery, he had compelled her husband Tatinius to restore her dowry (Val. Max. viii. 2, § 3).

Fannius Caepio. A Roman who conspired with Murena against Augustus (B.C. 22), and was put to death.

Fannius Quadrātus. See QUADRATUS.

Fannius Strabo, C. A son-in-law of C. Laelius Sapiens (q. v.), introduced by Cicero as a speaker in his *De Republica* and his *Laelius* (*De Amicitia*).

Fanum. Any locality consecrated by the pontiffs — a word derived by the ancients from *fari*, because the *pontifices in sacrando fati sunt finem* (Varr. *L. L.* vi. 54; Fest. pp. 88, 93). It was a consecrated spot, whether a building was erected upon it or not. The consecrated places in the Forum, where the couches of the gods were placed in the *lectisternium* (q. v.), were also called fana, in reference to which the phrase *fana sistere* was used (Fest. p. 351). Even a tree struck by lightning was deemed a *fanum* (Fest. p. 92). Everything not consecrated—that is, not a fanum—was considered *profanum;* and a *res fanatica* might, in accordance with the pontifical law, be again made into a *res profana* by certain ceremonies (Macrob. *Sat.* iii. 3, 4).

Fanatici, properly speaking persons belonging to a fanum, were more specifically priests of the goddess of Comana in Cappadocia, whose worship was introduced into Rome under the name of Bellona. They performed the worship with wild and frantic rites, whence the word *fanaticus* obtained its secondary meaning, and has passed into modern languages. They were also called *Bellonarii* (Acro *ad* Hor. *Sat.* ii. 3, 223). In celebrating the festival of the goddess they marched through the city in dark clothes, with wild cries, blowing trumpets, beating cymbals and drums, and in the temple inflicting wounds upon themselves, the blood from which they poured out as an offering to the goddess (Tibull. i. 6, 43 foll.; Hor. *Sat.* ii. 3, 223; Juv. vi. 511; Mart. xi. 84, 3, xii. 57, 11; Lucan, i. 565; Lamprid. *Commod.* 9). *Fanatici* was also the name given to the priests of Isis (*C. I. L.* vi. n. 2234) and Cybelé (Juv. ii. 122; Prudent. *Perist.* x. 1061).

Fanum Fortūnae. The modern Fano; a town in Umbria at the mouth of the Metaurus, with a celebrated temple of Fortuna, whence the town derived its name.

Farce. See COMOEDIA; RHINTHON; SATIRA.

Farfārus. See FABARIS.

Farmers of Public Taxes. See PUBLICANI; TELONAE.

Farming. See AGRICULTURA.

Farnese Bull. A remarkable monolithic group of statuary by the Rhodian sculptors Apollonius and Tauriscus, representing the sons of Antiopé binding Dircé to a wild bull. (For the story see ANTIOPÉ; DIRCÉ.) This group was found at Rome in the Thermae of Caracalla in a badly mutilated condition, and was restored under the supervision of Michael Angelo and, later, by the Milanese sculptor Bianchi. The boldness and life of the group originally carved from a single block of marble are unrivalled by any similar work. It is represented in the illustration on page 86. The parts restored are the head of the bull, the whole of Antiopé (except the feet), the upper parts of Dircé, and all of Zethus and Amphion except one torso and one leg. The group is now in the Museo Nazionale at Naples.

Farnese Hercules. A colossal statue executed by Glycon of Athens, and representing Hercules clothed in a lion's skin and resting on his huge club, while in his right hand he holds the three golden apples of the Hesperides. The statue, which is now in the Museo Nazionale at Naples, was found at Rome in the Thermae of Caracalla in 1540. It then lacked the legs and the left hand, which were

restored by Della Porta after a model in terra cotta by Michael Angelo. Twenty years later the original legs were found in a well three miles from the place whence the statue itself was taken. The work is evidently of a comparatively late period, and shows a tendency to exaggeration in the overstrained effort to express muscular strength, which led Thackeray to characterize it as a "clumsy, caricatured porter." It is reproduced in the illustration on page 793.

Farreum. See MATRIMONIUM.

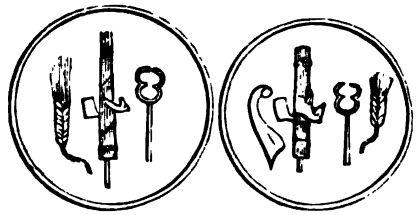
Fas. See FASTI; IUS.

Fasces. The Latin name for a bundle of rods, tied together by a red strap, and enclosing an axe, with its head outside. The fasces were originally the emblem of the king's absolute authority over life and limb, and as such passed over to the high magistrates of the Republic. In the city, however, the latter had to remove the axe and to lower the rods in the presence of the popular assembly as the sovereign power. The lowering of the fasces was also the form in which the lower officials saluted the higher. The king was preceded by lictors bearing twelve fasces, and so were the consuls and proconsuls. The proconsuls, however, were, since the time of Augustus, only allowed this number if they had actually been consuls previously. The dictator had twenty-four fasces, as representing the two consuls, and his *magister equitum* had six. Six was also the number allotted to the proconsuls and propraetors outside the city, and in the imperial age to those proconsuls who had provinces in virtue of their having held the praetorship. The praetors of the city had two, the imperial legates administering particular provinces had five fasces. One was allotted to the *flamen Diulis* and (from or after B.C. 42) to the Vestal Virgins. Fasces crowned with bay were, in the republican age, the *insignia* of an officer who was saluted as Imperator. During the imperial age, this title was conferred on the emperor at his accession, and soon confined exclusively to him. The emperor was accordingly preceded by twelve *fasces laureati*. The lictors held their fasces over the left shoulder; but at funerals, the fasces of a deceased magistrate, and his arms, were carried reversed behind the bier.

Lictor with Fasces. (From a bas-relief in the Museum of Verona.)

The fasces appear to have been in later times made of birch (*betulla*, Pliny, *H. N.* xvi. § 75), but earlier of the twigs of the elm (Plaut. *Asin.* ii. 3, 74; iii. 2, 29). They are said to have been derived from Vetulonia, a city of Etruria (Sil. Ital. viii. 485; cf. Livy, i. 8); but for this there is no real authority (cf. Schwegler, *Röm. Gesch.* i. 278, 581, 671).

The next illustration, taken from the consular coins of C. Norbanus, contains, in addition to the fasces, the one a *spica* and *caduceus*, and the other a *prora*, *caduceus*, and *spica*.

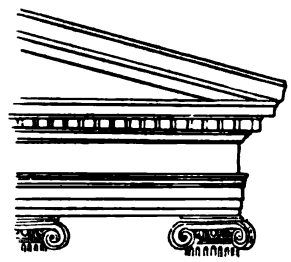


Fasces on Consular Coins.

Fascia, dim. **Fascĭŏla** (*ταινία*, *ἀπόδεσμος*). Any long, narrow strip of cloth employed as a bandage. (1) A band worn round the head as an ensign of royalty (Suet. *Iul.* 79). (2) A band worn by women round the chest for the improvement of the figure (Terent. *Eun.* ii. 3, 23; Propert. v. 9, 49; Ovid, *A. A.* iii. 276, 622). See STROPHIUM. (3) A band worn round the legs and shins, a kind of stocking; hence called *fasciae crurales* (*Dig.* xxxiv. 2, 25) and *tibiales* (Suet. *Aug.* 82). That such bandages also covered the feet is clear from the epithet of *fasciae pedules* (*Dig.* xxxiv. 2, 26). Cicero reproached Clodius with effeminate habits for wearing purple fasciae upon his feet, and the *calantica*, a woman's ornament, upon his head (*De Har. Resp.* 21, § 44; *Fragm. Or. in Clod. et Cur.*; cf. Non. p. 537). Afterwards *fasciae crurales* became common even with the male sex (Hor. *Sat.* ii. 3, 255; Val. Max. vi. 2, § 7). White fasciae, worn by men (Val. Max. l. c.), were a sign of extraordinary refinement in dress; the mode of cleaning them was by rubbing them with a white, tenacious earth, resembling our pipe-clay (Cic. *Ad Att.* ii. 3). (4) The sacking of the bed on which the mattress rested (Mart. v. 62, xiv. 159). (5) Fasciae were also the swaddling-clothes in which infants were wrapped (Plaut. *Truc.* v. 13). (6) In architecture, any long, flat surface of wood, stone, or marble, such as the band which divides the architrave from the frieze in the Doric order, and the surfaces into which the architrave itself is divided in the Ionic and Corinthian orders (Vitruv. iii. 5, 10). See EPISTYLIUM.

Fascia Worn by Women. (Rich.)

Fascia, Swaddling-clothes. (Pompeian Painting.)



Fascia. (From the Temple of Bacchus at Teos.)

Fascĭnum. Enchantment by the evil eye, words, or cries, exercised on persons (especially children), animals, and things, as, for instance, on a piece of ground. The word was also applied to the counter-charm, by which it was supposed that the enchantment could be averted, or even turned against the enchanter. Amulets of various kinds were employed as counter-charms. They were supposed either to procure the protection of a particular deity, or to send the enchanter mad by means of terrible, ridiculous, or obscene objects. The name

fascinum was thus specially applied to the *phallus* (q. v.), or effigy of the male organ of generation, which was the favourite counter-charm of the Romans. An image of this fascinum was contained in the bulla worn as an amulet by children, and was also put under the chariot of a general at his triumph, as a protection against envy. See AMULETUM.

Fascĭnus. An early Latin divinity identical with Mutunus or Tutunus (q. v.). He was worshipped as the author of sorcery and evil spirits, and his symbol was the *fascinum*. See AMULETUM; FASCINUM; PHALLUS; PRIAPUS.

Fasēlus (*φάσηλος*). A light boat or skiff, made of wicker-work, papyrus, or even of baked earth (*fictilis*, Juv. xv. 127), and said to have received its name from the *faselus* or kidney-bean, because of a resemblance in shape. It was of various sizes, and used with or without sails (Cic. *Ad Att*, i. 13; Serv. *ad* Verg. *Georg*. iv. 289).

Fasti, sc. *dies*. Properly speaking, the Roman court-days, on which the praetor was allowed to give his judgments in the solemn formula *Do Dico Addico*, and generally to act in his judicial capacity. The name was further applied to the days on which it was lawful (*fas*) to summon the assembly and the Senate (*dies comitiales*); for these days might be used as court-days in case the assembly did not meet; while on *dies fasti* proper no meeting of the *comitia* could take place. The opposite of *dies fasti* were the *dies nefasti*, or days on which on account of purifications, holidays, *feriae*, and on other religious grounds, the courts could not sit, nor the Comitia assemble. (See FERIAE.) The *dies religiosi* were also counted as *nefasti*. Besides the 38–45 *dies fasti* proper, the 188–194 *dies comitiales*, the 48–50 *dies nefasti*, and 53–59 *dies religiosi*, there were 8 *dies intercisi*, which were *nefasti* in the morning and evening because of certain sacrifices which took place then, but fasti for the remaining hours. There were also 3 *dies fissi* (split days), which were *nefasti* until the conclusion of a particular proceeding—e. g. the removal of the sweepings from the Temple of Vesta on June 15th, but *fasti* afterwards.

The division of days into *fasti* and *profesti*, or holidays and workdays, only affected private life, though many *dies nefasti*, as *feriae*, would be identical with *dies fasti*.

The list of the *dies fasti* was of immense importance as affecting legal proceedings, and indeed all public life. For a long time it was in the hands of the *pontifices*, and was thus only accessible to the patricians; but at last (B.C. 304) Gnaeus Flavius published it and made it generally accessible. This list, called simply *Fasti*, was the origin of the Roman calendar, which bore the same name. In this calendar the days of the year are divided into weeks of eight days each, indicated by the letters A to H. Each day has marks indicating its number in the month, its legal significance (F = *fastus*, N = *nefastus*, C = *comitialis*, EN = *intercisus*). The festivals, sacrifices, and games occurring on it are also added, as well as notices of historical occurrences, the rising and setting of the stars, and other matters. No trace remains of any calendar previous to Caesar; but several calendars composed after Caesar's reform have been preserved. Ovid's *Fasti* is a poetical explanation of the Roman festivals of the first six months. We have also many fragments of calendars, painted or engraved on stone, belonging to Rome and other Italian cities; for it was common to put up calendars of this kind in public places, temples, and private houses. There are two complete calendars in existence—one an official list written by Furius Dionysius Philocalus in A.D. 354, the other a Christian version of the official calendar, made by Polemius Silvius in A.D. 448. See CALENDARIUM; DIES.

The word fasti was further applied to the annual lists of the triumphs, high officials, consuls, dictators, censors, and priests. These lists were originally, like the other fasti, made out by the *pontifices*. Some fragments of them have survived, among which may be mentioned the Fasti Capitolini, so called from the Roman Capitol, where they are now preserved. They were originally, in B.C. 36–30, engraved on the marble wall of the Regia, or official residence of the Pontifex Maximus, and afterwards continued first to B.C. 12, and afterwards to A.D. 13.

Fasti Hellenĭci and **Fasti Romāni**. See CLINTON, HENRY FYNES.

Fastigium (*ἀετός, ἀέτωμα*). Literally, a slope; in architecture, a pediment. The triangle which surmounts each end of a rectangular building, and which, in fact, represents the gable end of the roof. (See ANTAE.) It is composed of the cornice of the entablature which forms its base, the two converging cornices at the sides, and the *tympanum* or flat surface enclosed by them, so called from its resemblance to a three-cornered tambourine (Vitruv. iii. 3, iv. 6; Cic. *de Orat*. iii. 46, § 180; Livy, xl. 2). This flat surface was generally ornamented with sculpture; originally, in the early temples of Zeus, with a simple eagle as a symbol of the god, an instance of which is afforded by the coin represented in the above illustration (Beger, *Spicil. Antiq*. p. 6), whence the Greek name *ἀετός*, which was at first applied to the *tympanum* and afterwards to the whole pediment, and in after-times with elaborate sculptures in high relief. See ANTEFIXA; TEMPLUM.

Fastigium. (From a coin.)

The dwelling-houses of the Romans might have sloping roofs, but ornamental gables were not allowed; hence, when the word is applied to them, it is not in its strictly technical sense, but designates the roof simply, and is to be understood of one which rises to a ridge as distinguished from a flat one (Cic. *ad. Q. Fr*. iii. 1, 4, § 14; Verg. *Aen*. viii. 491). Among other divine honours, the Romans decreed to Caesar the liberty of erecting a fastigium to his house (Plut. *Caes*. 81; see ACROTERIUM)—that is, a portico and pediment towards the street like that of a temple. See DOMUS.

Fatum. See FORTUNA; MOERAE; NEMESIS; TYCHÉ.

Fatuus, Fatua. See FAUNUS, FAUNA.

Fauces. See DOMUS.

Fauna, Faula, or Fatua. A goddess of the Latins. According to the old Roman legends, by which all the Italian deities were originally mortals, she

was the daughter of Picus, and the sister and wife of Faunus. One account makes her to have never left her bower, or let herself be seen of men; and to have been deified for this reason, becoming identical with the Bona Dea, and no man being allowed to enter her temple (Macrob. i. 12). According to another tradition, she was not only remarkable for her modesty, but also for her extensive and varied knowledge. Having, however, on one occasion, made free with the contents of a jar of wine, she was beaten to death by her husband with myrtle-twigs. Repenting, however, soon after of the deed, he bestowed on her divine honours. Hence, in the celebration of her sacred rites, myrtle-boughs were carefully excluded; nor was any wine allowed to be brought, under that name, into her temple; but it was called "honey," and the vessel containing it also was termed *mellarium*, "honey-jar" (cf. Macrob. i. 12). Fauna is said to have given oracles from her temple after death, which circumstance, according to some, affords an etymology for the name Fatua or Fatuella, which was often borne by her (from *fari*, "to declare"). There can be little doubt that Fauna is identical not only with the Bona Dea, but with Terra, Tellus, and Ops—in other words, with the Earth personified (Macrob. l. c.). See FAUNUS.

Faunalia. Festivals at Rome in honour of Faunus. They were celebrated on the 13th of February, or the Ides of the month. On this same day occurred the slaughter of the Fabii (Ovid, *Fast.* ii. 193 foll.). There was another festival of the same name, which was celebrated on the Nones of December (Hor. *Carm.* iii. 18).

Faunus or **Fatuus.** "The well-wisher" (from *favere*), or perhaps "the speaker" (from *fari*). (On the etymology of the word see Nettleship, *Lectures and Essays*, pp. 50–54). One of the oldest and most popular Roman deities, who was identified with the Greek Pan on account of the similarity of their attributes. (See PAN.) As a good spirit of the forest, plains, and fields, he gave fruitfulness to the cattle, and was hence called Inuus. With all this he was also a god of prophecy, called by the name of Fatuus, with oracles in the sacred groves of Tibur, around the well Albunea, and on the Aventine. The responses were said to have been given in Saturnian verse. (Cf. Varro, *L. L.* vii. 36.) Faunus revealed the future in dreams and strange voices, communicated to his votaries while sleeping in his precincts upon the fleeces of sacrificed lambs. A goddess of like attributes, called Fauna and Fatua, was associated in his worship. She was regarded sometimes as his wife, sometimes as his sister. (See BONA DEA.) Just as Pan was accompanied by the Πανίσκοι, or little Pans, so the existence of many Fauni was assumed besides the chief Faunus. They were imagined as merry, capricious beings, and in particular as mischievous goblins who caused nightmares. In fable Faunus appears as an old king of Latium, son of Picus, and grandson of Saturnus, father of Latinus by the nymph Marica. After his death he is raised to the position of a tutelary deity of the land, for his many services to agriculture and cattle-breeding. Two festivals, called Faunalia, were celebrated in his honour—one on the 13th of February, in the temple on the island in the Tiber, the other on the 5th of December, when the peasants brought him rustic offerings and amused themselves with dancing.

Faunus. (Gori, *Gem. Ant. Flor* vol. i. pl. 94.)

Fausta. (1) CORNELIA, daughter of Sulla, and married to Milo, the partisan of Cicero. She disgraced herself by a criminal affair with the historian Sallust (Hor. *Sat.* i. 2, 41; Schol. Cruq. *et* Acr. *ad loc.*). (2) FLAVIA, the daughter of Maximian, and wife of Constantine the Great. When her father wished her to join him in a plot for assassinating her husband, she disclosed the whole affair to the latter. After exercising the most complete ascendency over the mind of her husband, she was eventually put to death by him, on his discovering the falsity of a charge which she had made against Crispus, the son of Constantine by a previous marriage (Eutrop. x. 2, 4; Victor. *Epit.* 40, 41). See CONSTANTINUS.

Faustina. (1) ANNIA GALERIA, daughter of Annius Verus, prefect of Rome. She married Antoninus Pius before his adoption by Hadrian, and died in the third year of her husband's reign, thirty-six years of age (A.D. 141). She was notorious for her licentiousness, yet her husband appeared blind to her frailties, and after her death even accorded unto her divine honours. Her effigy appears on a large number of medals (Dio Cass. xvii. 30; Capitol. *Anton. P.* 3). (2) ANNIA, or the Younger, daughter of the preceding, married her cousin Marcus Aurelius, and died A.D. 176, in a village of Cappadocia, at the foot of Mount Taurus, on her husband's return from Syria. She is represented by Dio Cassius and Capitolinus as even more profligate in her conduct than her mother; and yet Marcus, in his *Meditations* (i. 17), extols her obedience, simplicity, and affection. Her daughter Lucilla married

Faustina as Mater Castrorum.

Lucius Verus, whom Marcus Aurelius associated with him in the Empire, and her son Commodus succeeded his father as emperor (Capitol. *M. Aurel.* 6, 19, 26).

Faustĭtas. A goddess among the Romans, supposed to preside over cattle and the productions of the seasons generally. Faustitas is probably equivalent to the *Felicitas Temporum* of the Roman medals (Hor. *Carm.* iv. 5, 18).

Faustŭlus. The name of the shepherd who, in the old Roman legend, found Romulus and Remus being suckled by the she-wolf, and who took both the children to his home and brought them up. See ROMULUS.

Faventia. Now Faenza; a town in Gallia Cisalpina, on the river Anemo and the Via Aemilia. It was celebrated for its manufacture of linens (Pliny, *H. N.* xix. 1).

Favonius. See ZEPHYRUS.

Favonius, MARCUS. An imitator of Cato Uticensis, whose character and conduct he copied so closely as to receive the nickname of "Cato's ape." He seems to have had some ability as an orator, but no specimens of his speeches have descended to us. He was put to death by Octavianus after the battle of Philippi in B.C. 42. See Val. Max. vi. 2, § 7; Plut. *Cat. Min.* 32, 46; id. *Pomp.* 60, 67; id. *Brut.* 12, 34; id. *Caes.* 41.

Favorīnus (Φαβωρῖνος). A native of Arelaté in Gaul, who lived at Rome during the reigns of Trajan and Hadrian, and enjoyed a high degree of consideration. He is said to have been born an hermaphrodite or a eunuch, yet was once charged with adultery by a Roman of rank; so that he afterwards used to boast of three things—that being a eunuch, he had been accused of adultery; that though a Gaul, he both wrote and spoke Greek; and that though he had given offence to the emperor, he still lived. He wrote numerous works, but no part of them has reached us except a few fragments in Stobaeus. Aulus Gellius, however, has preserved for us some of his dissertations in a Latin dress (*Noct. Att.* xii. 1; xiv. 1, 2; xvii. 10). Gellius, in fact, regarded him with great admiration, and in his *Noctes Atticae* plays Boswell in a mild way to Favorinus's Johnson. Favorinus loved to write on topics out of the common path, and more or less whimsical; he composed, for example, a eulogy on Thersites, another on quartan fever, etc. Having had the misfortune to offend the emperor Hadrian, his statues, which the Athenians had raised to him, were thrown down by that same people. He bequeathed his library and mansion at Rome to Herodes Atticus. Favorinus was a friend of Plutarch, who dedicated a work to him. For further particulars relating to this individual, consult Philostratus (*Vit. Sophist.* i. 8, 1), and Lucian (*Eunuch.* 7; *Demon.* 12 foll.), and Prof. Nettleship's paper on Aulus Gellius in his *Lectures and Essays*, etc. (1885).

Fax (φανός). A torch. The descriptions of poets and mythologists, and the works of ancient art, represent the torch as carried by Diana, Ceres, Bellona, Hymen, Phosphorus, by women in bacchanalian processions, and, in an inverted position, by Sleep and Death. In ancient marbles the torch appears to be formed of wooden staves or twigs, either bound by a rope drawn round them in a spiral form, or surrounded by circular bands at equal distances. The inside of the torch may be supposed to have been filled with flax, tow, or other vegetable fibres, the whole being abundantly impregnated with pitch, rosin, wax, oil, and other inflammable substances. As the principal use of torches was to give light to those who went abroad after sunset, the portion of the Roman day immediately succeeding sunset was called *fax* or *prima fax* (Gell. iii. 2, § 11; Macrob. *Sat.* i. 3, § 8). The torch was one of the necessary accompaniments and symbols of marriage. See MATRIMONIUM.


Fax (Column of Antoninus.)

Feast Days. See DIES; FERIAE.

Feather-beds. See LECTUS.

Febris. The goddess, or rather the averter, of fever (Val. Max. ii. 5, 6; Cic. *N. D.* iii. 25). She had three sanctuaries at Rome.

Februalia. A feast at Rome of purification and atonement, in the month of February; it continued for twelve days. The month of February, which, together with January, was added by Numa to the ten months constituting the year of Romulus, derived its name from this general expiatory festival, the people being then purified (*februati*) from the sins of the whole year (Ovid, *Fast.* ii. 19).

February. See CALENDARIUM.

Februum. See LUPERCALIA.

Februus. An ancient Italian divinity, to whom the month of February was sacred. The name is connected with *februare* (to purify). See FEBRUALIA.

Feciāles. See FETIALES.

Felicĭtas. The personification of good fortune among the Romans. She was worshipped in various sanctuaries in Rome, her attributes being the cornucopia and the herald's staff. See FAUSTITAS.

Felis. See FAELIS.

Felix, ANTONIUS. Procurator of Judaea, in the reigns of Claudius and Nero. He induced Drusilla, wife of Azizus, king of Emesa, to leave her husband; and she was still living with Felix in A.D. 60, when St. Paul preached before him "of righteousness, temperance, and judgment to come." He was recalled in A.D. 62.

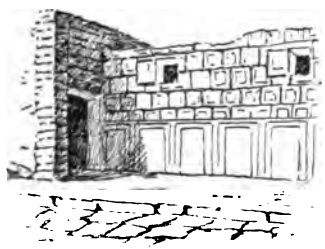
Felix, MINUCIUS. See MINUCIUS FELIX.

Felsĭna. The ancient capital of Northern Etruria, afterwards known as Bononia (Bologna), a name given to it by the Romans after they had conquered the Boii (B.C. 191), the Boii having taken the place from the Etruscans (Livy, xxxiii. 37, etc.). Here Octavianus, Antony, and Lepidus arranged the terms of the Second Triumvirate (Suet. *Aug.* 96). See Burton, *Etruscan Bologna* (1876). Under the Empire the city was sometimes the chosen residence of the emperors. In the Middle Ages it became a place of great importance.

Feminalia. A garment worn in winter by Augustus Caesar, who was very susceptible to cold (Suet. *Aug.* 82). Casaubon supposes them to have been bands or fillets (see FASCIA) wound about the thighs; they are more probably to be identified with the *bracae*, and may be best translated "drawers." These are mentioned under the name περιμηρίδια as worn by the Roman horsemen (Arrian, *Tact.* p. 14, ed. Blancard).

Fenestella. A scholarly Roman historian, who lived in the time of Augustus. The elder Pliny places his death in the reign of Tiberius. Fenestella wrote an historical work entitled *Annales*, from which Asconius Pedianus has derived many materials in his commentaries on Cicero's Orations. Of this work only fragments remain. Another production, *De Sacerdotiis et Magistratibus Romanorum*, is sometimes attributed to him, but incorrectly, since it is from the pen of Fiocchi (Floccus), a native of Florence, and was written at the commencement of the fourteenth century. Fenestella was seventy years old at the time of his death. The fragments of Fenestella's *Annales* are collected by H. Peter, *Hist. Frag.* 272. See the treatises by Mercklin, *De Fenestella Historico et Poeta* (Dorpat, 1844), and Poeth, *De Fenestella Historiarum Scriptore*, etc. (Bonn, 1849).

Fenestra. (1) A window. (See DOMUS, pp. 540, 551.) (2) A loophole in a tower from which arrows



Windows in the House of the Tragic Poet. (Pompeii.)

and other missiles were discharged (Caes. *B. C.* ii. 9). (3) A hole pierced in the lobe of the ear for holding ornaments (Juv. i. 104). See INAURIS.

Fenni. A savage people, reckoned by Tacitus (*Germ.* 46) as distinct from the natives of Germania. They probably dwelt in the eastern part of what is now Prussia, and were the same as the modern Finns. Ptolemy calls them Φίννοι.

Fenus (τόκος). Interest on money. (1) GREEK. In Greece the rate of interest on invested capital was not restricted by law, but was left entirely to arrangement between the parties concerned (Lys. *c. Theomn.* i. 18). The average rate, compared with that usually given at the present day, was very high, far higher than the rent either of houses or land. This is partly explained by the proportionately greater scarcity of ready money, and by the fact that it was difficult to accumulate a large amount of capital.

In the time of Demosthenes, 12 per cent. was regarded as a rather low rate of interest, and higher rates, up to 18 per cent., were quite common. In bottomry (τὸ ναυτικὸν δάνεισμα) the ordinary rate of interest at Athens was 20 per cent. In the event of failure in the payment of interest due, compound interest was charged. In the computation of interest two different methods were employed. It was usual to specify either the sum to be paid by the month on every mina (equal in intrinsic value of silver to about $16.50), or the fraction of the principal which was annually paid as interest. Capital therefore was said to be invested at a drachma, if for every mina (100 drachmae) there was paid interest at the rate of one drachma —i. e. 1 per cent. monthly, and consequently 12 per cent. per annum. Or again, if 12½ per cent. yearly interest was to be paid, the capital was said to be invested at "one eighth." In most cases the interest appears to have been paid monthly, and on the last day of the month; but payment by the year was not unknown. In bottomry the interest was according to the terms of the contract.

(2) ROMAN. At Rome, as at Athens, the rate of interest was originally unrestricted, and it was not until after hard struggles that, by the laws of the Twelve Tables, a regular yearly rate of interest at one twelfth of the capital, or 8⅓ per cent., was established. But this and subsequent legal limitations were all the less effectual for putting down usury, because they were valid in the case of Roman citizens only, and not in that of foreigners. Usury was accordingly practised under the name of foreigners up to the end of the second century B.C., when the laws against it were extended so as to include aliens. Through intercourse with Asia and Greece, a change in the payment of interest was gradually introduced, which in the first half of the first century B.C. was generally adopted. Capital was no longer lent by the year, but by the month, and monthly interest was paid on the first day of each month; notice of intention to call in the loan was given on the Ides (the 13th or 15th day of the month), and reimbursement took place on the first day (Kalends) of the following month. The regular rate of interest with this reckoning was 1 per cent. monthly, or 12 per cent. per annum. The accumulation of large fortunes in Rome at the end of the Republic considerably lessened the rate of interest on safe investments. The chief field for usury was then the provinces, whose inhabitants were compelled by the exorbitant imposts to be continually raising loans at any price. The custom, long permitted, of adding the year's unpaid interest to the principal was first forbidden by the later Roman law. Justinian permanently fixed the rate of interest in ordinary investments at 6 per cent., in commercial enterprises at 8 per cent., and in bottomry, in which it had previously been unlimited on account of the risk incurred by the stock on long voyages, at 12 per cent.

Feralia. The last day of the Roman festival called the Parentalia. See MANES; PARENTALIA.

Fercŭlum (from *fero*). A term applied to any kind of tray or platform used for carrying anything. Thus it is used to signify the tray or frame

Roman soldiers carrying on a *ferculum* the Golden Candlestick. (Arch of Titus.)

on which several dishes were brought in at once at dinner (Petron. 35); and hence *ferculum* came to mean the number of courses at dinner, and even the dishes themselves (Suet. *Aug.* 74; Serv. *ad* Verg. *Aen.* i. 637; Juv. i. 94, with Mayor's note, and the article CENA, p. 313).

The ferculum was also used for carrying the images of the gods in the procession of the circus (Suet. *Iul.* 76), the ashes of the dead in a funeral (Suet. *Calig.* 15), and the spoils in a triumph (Suet. *Iul.* 37; Livy, i. 10); in all which cases it appears to have been carried on the shoulders or in the hands of men. This is shown in the illustration from the Arch of Titus, where Roman soldiers are carrying on a ferculum the Golden Candlestick. The most illustrious captives were sometimes placed on a ferculum in a triumph, in order that they might be better seen (Sen. *Herc. Oet.* 110).

Ferentarii. See EXERCITUS, p. 650.

Ferentīnum. (1) A town of Etruria, south of Volsinii, birthplace of the emperor Otho. (2) An ancient town of the Hernici in Latium, southwest of Anagnia, colonized by the Romans in the Second Punic War.

Ferentum. See FORENTUM.

Feretrius. A surname of Iupiter, derived from *ferire*, "to strike"; for persons who took an oath called upon Iupiter to strike them if they swore falsely as they struck the victim which they sacrificed. Others derived it from *ferre*, because people dedicated (*ferebant*) to him the *spolia opima*. See Fest. s. h. v.; Livy, i. 10; Propert. iv. 10, 46.

Feretrum (φέρετρον). A bier. See FUNUS.

Feriae. Holidays at Rome, dedicated to the worship of some deity. A distinction was drawn between *feriae privatae*, or holidays observed by *gentes*, families, and individuals, and *feriae publicae*, or public holidays. Public holidays were either fixed or movable, or occasional. The fixed holidays (*feriae stativae*) were forty-five in number, and were celebrated every year on a definite day and registered accordingly in the calendar. The movable holidays (*feriae conceptivae*) were also annual, but were held on changing days, and had therefore to be announced beforehand by the consuls, or in their absence by the praetor. The occasional holidays (*imperativae*) were commanded on special occasions by the authorities with the consent of the pontifices. Such were, for instance, the *supplicationes*, a solemn service to the gods to celebrate a victory or the like. One of the principal movable festivals was the FERIAE LATĪNAE. This was originally a celebration by the Latin race held on the Alban Mount in honour of Iupiter Latiaris. It was subsequently transformed by Tarquinius Superbus into a festival of the Latin League. Its most notable ceremony consisted in the sacrifice of white bulls, a portion of whose flesh was distributed to each of the cities of the League represented at the sacrifice. If any city did not receive its portion, or if any other point in the ceremonial was omitted, the whole sacrifice had to be repeated. Originally it lasted one day, but afterwards was extended to four. It was then celebrated in part on the Alban Mount by the Roman consuls, in presence of all the magistrates; and in part on the Roman Capitol, a race being included in the performance. It was announced by the consuls immediately after their assumption of office, nor did they leave Rome for their provinces until they had celebrated it. The date therefore depended on that of the assumption of office by the higher magistrates.

The FERIAE SEMENTĪVAE or SEMENTĪNA DIES, were kept at Rome in the time of the sowing of the fields, for the purpose of praying to Tellus and Ceres for a good crop. It was fixed by the pontifices, and lasted for only one day (Varr. *L. L.* vi. 26).

The FERIAE VINDEMIĀLES (Aug. 22–Oct. 15) were the vintage festival.

The FERIAE AESTĪVAE or FERIAE MESSIS (June 24–Aug. 1) were the "summer vacation" when fashionable Romans went out of town (Gell. ix. 15).

FERIAE PRAECIDANEAE were probably only days of preparation for the regular feriae (Gell. iv. 6).

Feriae Latīnae. See FERIAE.

Feronia. An old Italian goddess, of Sabine origin, but also much worshipped in Etruria. She seems originally to have been regarded in the same light as Flora, Libera, and Venus. The Greeks called her a goddess of flowers; on coins she is represented as a girl in the bloom of youth, with flowers in her hair. She was also worshipped as the goddess of emancipation from slavery. She had a very celebrated shrine at the foot of Mount Soracté in Etruria, where the whole neighbourhood used to bring her rich votive offerings and the firstfruits of the field. The annual festivals served as fairs, such was the crowd of people who flocked to them. The mythical king Herulus or Erulus of Praenesté was regarded as her son. He had three lives, and had to be slain three times by Evander in consequence (Verg. *Aen.* viii. 564).

Ferrum. Iron. See METALLUM.

Fescennīna, sc. *carmina*. One of the earliest kinds of Italian poetry, which consisted of rude and jocose verses, or rather dialogues in extempore verses (Livy, vii. 2), in which the merry country folks assailed and ridiculed one another (Hor. *Epist.* ii. 1, 145). This amusement seems originally to have been peculiar to country people, but it was also introduced into the towns of Italy and at Rome, where it is found mentioned as one of those in which young people indulged at weddings (Serv. *ad Aen.* vii. 695; Seneca, *Controv.* 21, *Med.* 113; Plin. *H. N.* xv. 22). There are rather feeble specimens of these in the four poems by Claudian *De Nuptiis Honorii Augusti et Mariae*. The Fescennina were one of the popular amusements at various festivals, and on many other occasions, but especially after the harvest was over.

After their introduction into the towns they seem to have lost much of their original rustic character, and perhaps were modified by the influence of Greek refinement (see Verg. *Georg.* ii. 385, etc.; Tibull. ii. 1, 55; Catull. lxi. 127); they remained, however, in so far the same as to be at all times irregular and mostly extempore doggerel verses, usually in the Saturnian metre, though the specimens which are preserved are in trochaics, and the cretic is called *pes Fescenninus* by Diomedes, p. 479 (Keil). Sometimes, however, *versus Fescennini* were also written as satires upon persons (Macrob. *Sat.* ii. 4, 21). That these railleries had no malicious character, and were not intended to hurt or injure, may be inferred from the circumstance that one person often called upon another to answer and retort in a similar strain. The

Fescennina are asserted by Festus (s. h. v.) to have been introduced among the Romans from Etruria, and to have derived their name from Fescennia, a town of that country. But, in the first place, Fescennia was not an Etruscan, but a Faliscan town, and, in the second, this kind of amusement was at all times so popular in Italy that it can scarcely be considered as peculiar to any particular place. The derivation of a name of this kind from that of some particular place was formerly a favourite custom, as may be seen in the derivation of *caerimonia* from Caeré. Festus gives an alternative derivation from *fascinum*, either because they were thought to be a protection against sorcerers and witches, or because fascinum (*phallus*), the symbol of fertility, had in early times, or in rural districts, been connected with the amusements of the fescennina. This etymology is far more probable. Teuffel (*Rom. Lit.* § 5) attempts to combine the two, suggesting that fescennia may have derived its name from *fascinum*. Nettleship (*Journ. Phil.* xi. 190) plausibly assumes a substantive *fescennus*, "a charmer," from *fas*, "saying"; hence *fescennini* would be "the verses used by charmers." See Müller, *Die Etrusker*, ii. 296; Zell, *Ferienschriften*, ii. 121; Broman, *De Versibus Fescenninis* (Upsala, 1852); Corssen, *Origines Poësis*, etc., 124; Rossbach, *Die römische Ehe* (1853); Nettleship, *Lectures and Essays*, pp. 60 foll. (Oxford, 1885); and the articles MATRIMONIUM; SATURA.

Fescennium or **Fescennia**. A town of the Falisci in Etruria, and consequently, like Falerii, of Pelasgic origin. (See FALERII). From this town the Romans are said to have derived the Fescennina carmina (q. v.).

Festi Dies. See DIES; FERIAE.

Festivals. See DIES; FERIAE.

Festūca. Properly any stem, stalk, or straw of grain, or blade of grass (Varr. *L. L.* v. 31, § 38). In two passages it is generally explained as a synonym of the praetor's rod (*vindicta*) laid upon the slave's head in *manumissio* (Plaut. *Mil. Glor.* iv. 1, 15; Pers. v. 175). But Conington on the latter passage has pointed out that the ordinary use of *festuca* would suit these two places equally well; so that, after all, the traditional rendering may be a mistake. Plutarch says that one of the lictors threw stubble (*κάρφος*) on the manumitted slave (*De Ser. Num. Vind.* p. 550 B); and the words *lictor iactat* seem to imply something of this kind rather than touching with a staff. Possibly both ceremonies accompanied the act of manumission, the praetor applying the *vindicta* with his own hand, the lictor throwing the stubble. See MANUMISSIO.

Festus. (1) SEXTUS POMPĒIUS. A grammarian, supposed to have lived before the third century A.D. He made an abridgment, in alphabetical order, of the large work of Verrius Flaccus (q. v.), on the signification of words (*De Verborum Significatu*)—a rich storehouse of most important information on Roman antiquities and early Latin. This abridgment has been divided by editors into twenty books, each of which contains a letter. Festus has passed over in silence those words which Verrius had declared obsolete, and he intended, it would seem, to have treated of them in a separate work. Sometimes he does not coincide in the opinions of Verrius (e. g. on *monstrum*), and on these occasions he gives his own views of the subject matter. The abridgment of Festus is one of the most useful books that we possess; it has experienced, however, in some respects, an unhappy fate. It existed entire down to the eighth century, when one Paul Warnefrid (commonly quoted as Paulus Diaconus) conceived the idea of making a small and meagre extract from it. This compilation, dedicated to Charlemagne, henceforward supplanted the original work in the libraries of the day, and the latter was so far lost to modern times that but a single manuscript copy (Codex Farnesinus, now in Naples) of it was found, and this an imperfect one, commencing with the letter M. It was brought from Illyria, and was first copied as a whole by Politian in 1485. The first edition of the epitome of Paulus was printed by Zarotus (Milan, 1471). Paulus and Festus were printed together at Milan (1510), and at Venice by Aldus Manutius (1513). More valuable is the edition by Agostino (Venice, 1559–60), with its collation of the Farnese MS. The edition of Joseph Scaliger (1565) contains many acute emendations, as does that of Fulvius Ursinus (Rome, 1581). The best editions are those of Dacier (Paris, 1681); Egger (Paris, 1838); K. O. Müller (Leipzig, 1839; 2d ed. 1880); Thewrewk de Ponor (Pesth, 1891). See the excellent paper on Verrius Flaccus by Nettleship, *Lectures and Essays* (Oxford, 1885); also Hoffmann, *De Festi 'De Verborum Significatu' Quaestiones* (Königsberg, 1886); Bugge, *Altlatein bei Festus u. Paulus* in the *Neue Jahrb. für Philol. u. Pädagogik*, 105. 91; and the article LEXICON. (2) PORCIUS, governor of Judaea after Felix, whom the Jews solicited to condemn St. Paul or to order him up to Jerusalem. The apostle's appeal to Caesar (the emperor Nero) frustrated the intentions of both Festus and the Jews (*Acts*, xxv. 1 foll.). (3) RUFIUS, or RUFUS. The author of an abridgment of Roman history (*Breviarium Rerum Gestarum Populi Romani*) based upon Eutropius and Florus, and written about A.D. 369. It is dedicated to the emperor Valens. Editions are those by Forster (Vienna, 1874), and Wagener (Prague, 1886). See also Jacobi, *De Festi Breviarii Fontibus* (Bonn, 1874), and Mommsen, *C.I.L.* vi. 537.

Fetiāles. A collegium (Livy, xxxvi. 3) of Roman priests who acted as the guardians of the public faith. It was their province, when any dispute arose with a foreign State, to demand satisfaction, to determine the circumstances under which hostilities might be commenced, to perform the various rites attendant on the solemn declaration of war, and to preside at the formal ratification of peace. These functions are briefly but comprehensively defined by Varro (*L. L.* v. 86, ed. Müller), to which may be added the old law quoted by Cicero (*De Leg.* ii. 9, 21): FOEDERVM, PACIS, BELLI, INDVTIARVM ORATORES FETIALES IVDICESQVE SVNTO (IVS NOSCVNTO, *Madvig*); BELLA DISCEPTANTO. Dionysius (ii. 72) and Livy (i. 32) detail at considerable length the ceremonies observed by the Romans in the earlier ages, when they felt themselves aggrieved by a neighbouring people. It appears that when an injury had been sustained, four fetiales (Varr. *ap.* Non.) were deputed to seek redress, who again elected one of their number to act as their representative. This individual was styled the *pater patratus populi Romani*. They were dressed in the garb of priests, and a wreath of sacred herbs gathered within the enclosure of the

Capitoline Hill (*verbenae, sagmina*), was borne befor them by one of their number, who was hence called Verbenarius (Pliny, *H. N.* xxii. § 5). Thus equipped, at least two of their number proceeded to the confines of the offending tribe, where they halted and the Pater Patratus addressed a prayer to Iupiter, calling the god to witness, with heavy imprecations, that his complaints were well founded and his demands reasonable. He then crossed the border, and the same form was repeated in nearly the same words to the first native of the soil whom he might chance to meet; again a third time to the sentinel or any citizen whom he encountered at the gate of the chief town; and a fourth time to the magistrates in the Forum in presence of the people. If a satisfactory answer was not returned within thirty days, after publicly delivering a solemn renunciation—in which the gods celestial, terrestrial, and infernal were invoked—of what might be expected to follow, he returned to Rome, and, accompanied by the rest of the fetiales, made a report of his mission to the Senate. If the people (Livy, x. 45), as well as the Senate, decided for war, the Pater Patratus again set forth to the border of the hostile territory, and launched a spear tipped with iron, or charred at the extremity and smeared with blood (emblematic doubtless of fire and slaughter) across the boundary, pronouncing at the same time a solemn declaration of war. The demand for redress and the proclamation of hostilities were alike termed *clarigatio*, which word the Romans in later times explained by *clare repetere* (Pliny, l. c.; Serv. *ad* Verg. *Aen.* ix. 53, x. 14; cf. Livy, viii. 14, 5). When the Romans had to carry on wars beyond the sea, this proceeding was inconvenient. Hence a characteristic device was adopted. They transferred a piece of land in the Circus Flaminius to a prisoner taken from the enemy, and set up on this before the Temple of Bellona a column, which was accounted as standing on hostile territory (Serv. l. c.).


Fetialis. (Rich.)

Several of the formulae employed on these occasions have been preserved by Livy (i. 24, 32) and Aulus Gellius (xvi. 4), forming a portion of the Ius Fetiale by which the college was regulated. The services of the fetiales were considered absolutely essential in concluding a treaty (Livy, ix. 5); and we read that at the termination of the Second Punic War fetiales were sent over to Africa, who carried with them their own *verbenae* and their own flint stones for smiting the victim. Here also the chief was termed Pater Patratus (Livy, xxx. 43).

The institution of these priests was ascribed by tradition, in common with other matters connected with religion, to Numa (Dionys. ii. 71); and although Livy (i. 32) speaks as if he attributed their introduction to Ancus Martius, yet in an earlier chapter (i. 24) he supposes them to have existed in the reign of Hostilius. Little mention is made of the fetiales after the time of the Second Punic War, though the *collegium* is known to have existed as late as the second century A.D.

The number of the fetiales cannot be ascertained with certainty, but Varro quoted by Nonius (xii. 43) states that it amounted to twenty; of whom Niebuhr supposes ten were elected from the Ramnes and ten from the Titienses. They were originally selected from the most noble families; their office lasted for life (Dionys. ii. 72); and it seems probable that vacancies were filled up by the college (*coöptatione*) until the passing of the Lex Domitia, when in common with most other priests they would be nominated in the Comitia Tributa. This, however, is nowhere expressly stated.

The etymology of *fetialis* is uncertain. Varro (*L. L.* v. 86) would connect it with *fidus* and *foedus*; Festus with *ferio* or *facio*; but it is more probably connected with *fateri* and the Oscan *fatium*, so that *fetiales* would = *oratores*, "speakers." The spelling *feciales* is incorrect.

The explanation given by Livy (i. 24) of the origin of the title Pater Patratus is satisfactory: *Pater Patratus ad jusjurandum patrandum, id est, sanciendum fit foedus.*

Fever, Goddess of. See Febris.

Fibrēnus. A small stream of Latium, running into the Liris, and forming before its junction a small island. This island belonged to Cicero, and was his birthplace.

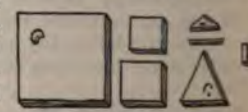
Fibŭla (περόνη). A clasp for fastening garments, resembling our brooches or safety-pins


Fibulae. (British Museum.)

(Livy, xxvii. 19). It consisted of a hoop and a needle, sometimes elastic, sometimes fixed by a joint. Some fibulae were in the shape of buckles.

Fibŭla Praenestīna. See Praenestine Brooch.

Fictĭlē (πλαστική, κέραμον). A word applied to anything made of earth or clay; pottery. In Greek the special word for moulding in soft materials, πλάσσω, with its derivatives πλάσμα, πλάστης, πλαστική, was gradually applied only to clay, in which sense the words *plastes* and *plastice* passed into Latin. Then, as clay played an important part in the preparation of works in bronze, the use of these words was extended to metal, and still further to statuary in stone and marble. The Latin equivalent of πλάσσω is *fingo*, which originally was applied only to the moulding of soft stuffs, but later was used for statuary of all kinds as opposed to *pingo*; in this extended sense we have also *fictor* and *figmentum*, but the usual application of *fictor* is confined to modelling in clay, just as *fictor, figlinus, figulus* refer only to work in clay. The original term for clay is κέραμος, whence the forms κεραμεύς, κεραμεύω, etc., applied not merely to the potter, but broadly to any worker in clay. From πηλός (applied to the clay of the bricklayer, and also to that of the potter) we have πηλουργός, πηλοπλάθος, corresponding to


Brick Forms. (Rich.)

the poetical use of *lutum;* whereas, however, *argilla* = modelling clay, ἄργιλος = clay without reference to its plastic uses, γῆ κεραμίς = *terra* or *creta figularis;* hence also *ars cretaria.*

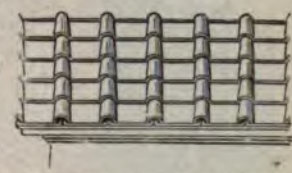
The simplest, and at the same time one of the oldest, branches of the primeval art of working in clay is the manufacture of bricks (*lateres*, πλίνθοι) and tiles (*tegulae*, κέραμοι), the invention of which (at Athens) was ascribed by the Greeks to the mythical personages Euryalus and Hyperbius (Plin. *H. N.* vii. 194), and to Talus, the nephew of Daedalus. So far as bricks were used at all, their use was generally confined to private buildings; and Greeks and Romans for ages employed only unbaked or sun-dried bricks. Bricks baked in the kiln came into use at a later date. The first to employ them extensively were the Romans, probably at the period when the population of the city rendered it necessary to build houses of several stories, which demanded a more solid material. In imperial times such bricks were the common material for private and public buildings. The walls were built of them, and then overlaid with stucco or marble. Building with baked bricks extended from Rome into Greece, and, generally speaking, wherever the Romans carried their arms they introduced their exceptional aptitude for making excellent bricks. Bricks which presented flat surfaces, to be used for walls or pavements, were made of the most varied dimensions, but were for the most part thinner than ours. Besides these, there were also rounded bricks for building dwarf columns, and for the construction of circular walls. For the Assyrian and Babylonian bricks, see the articles ASSYRIA; BABYLONIA; CUNEIFORM.

Tegulae of Baked Clay with maker's stamp. (Rich.)

All that we know of the Greek method of brick-making is that the earthy clay (πῆλος) was carved out with trowels (ἀμαί) and laid in mould; it was moistened with water and kneaded with the feet, but it is uncertain whether the bricks were modelled by hand or pressed into a mould. The Romans were careful in the selection of clay; they rejected sandy or stony clay, both on account of the weight and liability to damp; a whitish clay was preferred (*terra albida, cretosa*), or else a reddish clay (*rubrica*), or the softer kind of sandy loam (*sabulo masculus*). The special times for brick-making were spring or autumn; after baking it was usual to leave the bricks for some time to dry. Vitruvius recommends the use of those which are two years old and thoroughly dry; and quotes a law of Utica, ordaining that bricks for walls must be five years old. The clay was carefully purified, damped, and mixed with chopped straw; it was then either formed by the hand or pressed in a mould, and set to dry in the sun. In some parts of Spain and Asia Minor bricks are said to have been made so light that they would not sink in water.

The usual size of bricks in Greece was 5 palms square (πεντάδωρα) for public, and 4 palms square (τετράδωρα) for private buildings; in Rome the size usually adopted was the γένος Λύδιον, 1½ Roman foot long by 1 foot broad (*sesquipedales*). Palladius recommends bricks of 2 Roman feet long (*bipedales*) by 1 foot broad and 4 inches high. In later times there seems to have been no definite rule as to size.

For roofs, flat tiles were chiefly used, which were provided with a raised rim on both of their longer sides, and were so formed that the upper fitted into the lower. Concave tiles also were used (*imbrex*, καλυπτήρ) of the form of a half-cylinder, which covered the adjoining edges of the flat tiles. The lowest row was commonly finished off with ornamental moulding. From the same material as bricks were also made pipes for conveying water for sewers, and for warm air; the section in the first two cases was round, in the last square. See BALNEAE; HYPOCAUSTUM.



Tiled Roof. (Portico of Octavia, Rome.)

Pottery in its proper sense, the manufacture of utensils, is very old. The potter's wheel was known even before Homer's time (*Il.* xviii. 600), and was probably derived by the Greeks from Egypt. (See AEGYPTUS, p. 26.) Corinth and Athens, where the neighbouring promontory of Colias furnished an inexhaustible supply of fine potter's clay, were, in fact, the headquarters of the manufacture of Greek pottery. Next came Aegina, Samos, Lacedaemon, and other places in Greece itself, which always remained the principal seat of this manufacture, especially in the form of vases of painted clay. These were exported in large numbers to the countries on the Mediterranean and Black Seas. The high estimation in which Greek, and especially Attic, pottery was held is proved by the numerous vases which have been discovered in tombs, chiefly in Italy. Moreover, they represent almost every period. The excellence of the workmanship lies in the material, which is very fine, and prepared with the utmost care; also in the execution and in the baking. Its thinness as well as the hardness of its sides, even in vessels of large dimensions, astonishes experts in such matters. The shapes are mostly produced by the potter's wheel, but also by hand in the case of vessels too large to be conveniently placed on the wheel; for example, the largest wine-jars. The prehistoric pottery from Mycenae, the Troad, and other Hellenic sites, was also made by hand. Whereas small vessels were made of a single piece, in the case of large ones, the body, han-

Clay Quarry. (From a tablet at Berlin.)

Tile Stamp. (Birch.)

dles, feet, and neck were fashioned separately, and then united. They were first dried in the sun, then twice baked, before and after the painting. The colours are no less admirable than the workmanship. The clay shows a beautiful bright reddish yellow, which is produced by the addition of colouring matter, and is also further intensified by a thin coating of glaze. The black colour, which often verges upon green and is of a brilliant lustre, is then applied. Either (1) the design stands out black against the bright background, or (2) the figures appear in red on a black ground, the former being the earlier method. Other colours, especially white or dark-red, were applied after the black glaze had been burned into the clay by the second baking, and served as a less lasting adornment. In later times yellow, green, blue, brown, and gold were also used.

Archaic Vase with Owl Head and Characteristics of a Woman. (Schliemann, *Troja.*)

In the case of vases with black figures, the vase was first turned on the wheel, and, in order to give it a surface of deeper red, clay finely ground and mixed with water to the consistency of cream, technically known as "slip," was applied by a brush or otherwise while it was still revolving. The outline of the design was next roughly sketched, either with a point or in light-red ochre with a brush. The vase was then dried in the sun, and again put on the wheel, and the glaze, finely powdered and mixed with water, was applied to it with a brush as it revolved. The vase was then, in some cases, fired for the first time in the kiln in order to provide a smooth, almost non-absorbent surface for the use of the painter. The painter then put on the black-enamel figures and ornaments with a brush. After the firing of the enamel, the details were drawn in by incised lines, cutting through the enamel down to the clay body of the vase.

Archaic Greek Vases. (Birch.)

In vases with red figures, instead of the figures being painted in black, the ground was covered with black enamel and the figures left, showing the glazed red "slip" which covers the whole vase. This method produced a great artistic advance in the beauty of the figures, the details and inner lines of which could be executed with freedom and ease by brush-marked lines, instead of by the laborious process of cutting incised lines through the very hard black enamel.

Lastly, the form deserves great praise. The vases of the best period present the most tasteful elegance of form, that is at once fine and strong, and the most delicate proportion of the various parts to each other and to the whole, without interfering with their practical utility. It was not until the times when taste had begun to degenerate that the fashion was introduced of giving to

Corinthian Vase. (Height, 8½ inches; greatest diameter, 11½ inches. Vulci.)

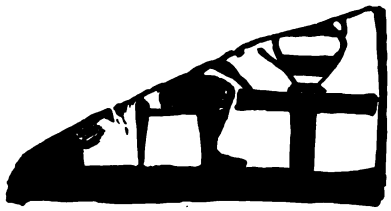
clay ware, by means of moulds, all kinds of grotesque forms of men and beasts, and of furnishing them with plastic, as well as painted, ornamentation.

The technique of ancient pottery is illustrated by the following figures. The first represents a potter seated in front of an oven, from which he takes with a stick a small vase which has been newly glazed, while two other vessels are standing to dry on an oven, the door of which is closed. The remaining figures, from a tablet at Berlin, explain themselves.

Greek Potter at Work. (Edwards.)

Among the votive tablets in the Louvre there are two from Corinth. The first of these represents an early Greek type of kiln, which is domed over, and has a space for the fuel on one side and a door in the side of the upper chamber, through which the pottery could be put in and withdrawn. The second shows a potter applying painted bands while the vessel revolves on the wheel.

The ovens (*κάμινοι*, *fornaces*) for baking vases seem to have differed very little from those of the present day. The remains of such ovens, dating from a late Roman period, have been found in Germany, France, England, and Italy. The most perfect, perhaps, was that found in 1881, at the little Roman colonia situated between the villages of



Potter at Work. (Berlin tablet.)

Heddernheim and Praunheim near Frankfort; it has now been destroyed by the owner of the property on which it was found, but an excellent set of plans were drawn up before its destruction, by Donner, and published in the *Annali dell' Inst.* 1882 (Tav. U 3–6).

The following illustrations are from paintings on a number of *πίνακες*, or small clay tablets, found at Penteskaphia near Corinth in 1879, and now in the Museum at Berlin. They date from the sixth century B.C.

In the preceding cut, the potter is seated beside his wheel, which he turns with one hand, while with the other he applies ornament either with

Exterior of Furnace. (Berlin tablet.)

a brush or stick; if the ornament was engraved alone, this would have to be done while the clay was still moist; if painted, the vase would be first dried in the air.

The Romans, with whom, as early as the time of the second king, Numa, a guild (*collegium*) of potters existed, neither had vessels of painted clay amongst their household goods, nor did they employ it for the ornamentation of their graves. In earlier times at least, they used only coarse and entirely unornamented ware. They imported artistically executed vases from their neighbours, the Etruscans. In the last hundred years of the Republic, as well as in the first hundred years after Christ, the chief place for the manufacture of the red crockery generally used in households was Arretium (Pliny, *H. N.* xxxv. 160; Mart. i. 54, 6, xiv. 98; Dennis, *Etruria*, ii. 335). The ware of this place was distinguished by a coral-red colour, and was generally furnished with glaze and delicate reliefs; in fact, ornamentation in relief was widely employed in later Roman pottery. Very much valued was the domestic ware, called *vasa Samia*, which was an imitation of the earlier pottery brought from the island of Samos. It was formed of fine, red-coloured clay, baked very hard, of thin make, and very delicate workmanship. It was glazed and generally adorned with reliefs, and served especially for the table use of respectable people who could not afford silver.

Interior of Furnace. (Berlin tablet.)

While this fine ware was made by hand, the manufacture of ordinary pottery, as well as of bricks and pipes, especially under the Empire, formed an important industry among capitalists.

Drinking-bowl and Dish of Clay. (Pompeii.)

who, on finding good clay on their estates, built potteries and tile-works, and either worked them on their own account through slaves, or had them carried on by lessees. The emperor himself, after the time of Tiberius, and the members of the imperial family, especially the women, pursued a similar trade, as is shown by the trade-mark which, according to Roman custom, was borne by clay manufactures.

The production of large statues of clay, apart from the purpose of modelling, belongs amongst the Greeks to the early times. It continued much longer amongst the Italians, especially amongst the Etruscans, who furnished the temples at Rome with clay images of the gods before the victorious campaigns in the East brought marble and bronze productions of Greek art to Rome. On the other hand, throughout the whole of antiquity, the manufacture of small clay figures of very various kinds, for the decoration of dwellings and graves, and for playthings for children, etc., was most extensively practised. They were generally made in moulds, and after baking were decorated with a coating of colour. The excellence which Greek art attained in this department, as in others, is shown by the "figurines" discovered at Tanagra in and after 1874. Very important, too, was the manufacture of clay reliefs, partly with figured repre-

Etruscan Sarcophagus of Terra-Cotta from Caeré. (Louvre.)

sentation and partly with arabesque patterns, for the embellishment of columns, windows, cornices, and also of tombstones and sarcophagi.

The reader is referred for further details and illustrations to the article VAS, and to the following works: Krause, *Angeiologie* (1854); Blümner, *Technologie und Terminologie*, etc., vol. ii.; Birch, *History of Ancient Pottery* (2d ed. 1873); Jacquemart, *History of the Ceramic Art* (Eng. trans. 1873); Kekulé, *Thonfiguren aus Tanagra* (1878); Jännicke, *Grundriss der Keramik* (1879); Henzen, *Catalogue des Figurines Antiques de Terre Cuite du Musée du Louvre* (1883); Kekulé, *Die Antiken Terracotten* (1880); id. *Die Terracotten von Sicilien* (1884); Dumont and Chaplain, *Céramiques* (1888); Pottier, *Les Statuettes de Terre Cuites dans l'Antiquité* (1890); and Robert, *La Céramique* (1892).

Fiction. See NOVELS AND ROMANCES.

Ficulea or **Ficulnea.** An ancient town of the Sabines, east of Fidenae (Livy, i. 38).

Fideiussor. A surety. See INTERCESSIO.

Fidēnae. Sometimes FIDĒNA (Castel Giubileo), an ancient town in the land of the Sabines, five miles northeast of Rome, situated on a steep hill between the Tiber and the Anio. It is said to have been conquered and colonized by Romulus; but it was probably colonized by the Etruscan Veii, with which city it is found in close alliance. It frequently revolted, and was as frequently taken by the Romans. Its last revolt was in B.C. 438, and in the following year it was destroyed by the Romans, but was afterwards rebuilt.

Fidentia. A town in Cisalpine Gaul, on the Via Aemilia, between Parma and Placentia. Here Sulla's generals defeated Carbo, B.C. 82.

Fidepromissor. See INTERCESSIO.

Fides. The string of a lyre or harp. See LYRA.

Fides. The Roman personification of honour in the keeping of word or oath. As Fides Publica, or Honour of the People, this goddess had a temple on the Capitol, founded by King Numa, to which the Flamines Dialis, Martialis, and Quirinalis rode in a covered chariot on the first of October. At the sacrifice they had their right hands wrapped up to the fingers with white bands. The meaning of the covered chariot was that honour could not be too carefully protected; of the covered right hand, that the right hand, the seat of honour, should be kept pure and holy. The goddess was represented with outstretched right hand and a white veil. Her attributes were ears of corn and fruits, joined hands, and a turtle-dove.

Fidicŭla, or plural **Fidicŭlae.** An instrument of torture, consisting of a number of strings (Suet. *Tib.* 62, *Calig.* 33). Like the *eculeus* and the modern rack, it stretched the limbs until the joints were dislocated (Marquardt, *Privatl.* 180). See CRUX; ECULEUS; TORMENTUM.

Fidius. See SANCUS.

Fiducia. If a person transferred his property to another on condition that it should be restored to him, this contract was called *fiducia*, and the person to whom the property was so transferred was said *fiduciam accipere*. A man might transfer his property to another for the sake of greater security in time of danger, or for other sufficient reason. The contract of fiducia or pactum fiduciae also existed in the case of pignus, and in the case of mancipation. (See EMANCIPATIO.) The *hereditas* itself might be an object of fiducia. The trustee was bound to discharge his trust by restoring the thing; if he did not, he was liable to an *actio fiduciae* or *fiduciaria*, which was an *actio bonae fidei*. If the trustee was condemned in the action, the consequence was *infamia*.

Fiduciaria Actio. See FIDUCIA.

Fife. See TIBIA.

Figlīna Ars. See FICTILE.

Figŭlus. See FICTILE.

Figŭlus, P. NIGIDIUS. A Pythagorean philosopher of high reputation, who flourished about sixty years B.C. He was so celebrated on account of his knowledge that Gellius does not hesitate to pronounce him, next to Varro, the most learned of the Romans. Mathematical and physical investigations appear to have occupied a large share of his attention; and such was his fame as an astrologer that it was generally believed, in later times at least, that he had predicted in the most unam-

biguous terms the future greatness of Octavianus on hearing the announcement of his birth. In the Eusebian Chronicle he is styled "Pythagoricus et Magus." He, moreover, possessed considerable influence in political affairs during the last struggles of the Republic; was one of the senators selected by Cicero to take down the depositions and examinations of the witnesses who gave evidence with regard to Catiline's conspiracy, B.C. 63; was praetor in B.C. 59; took an active part in the civil war on the side of Pompey; was compelled in consequence by Caesar to live abroad, and died in exile B.C. 44. A letter of consolation addressed to him by Cicero (*Ad Fam.* iv. 13) is extant.

Aulus Gellius, who entertained the strongest admiration for the talents and acquirements of Figulus, says that his works were little studied, and were of no practical value, in consequence of the subtlety and obscurity by which they were characterized; but the quotations adduced by him (xix. 14) as specimens scarcely bear out the charge, when we consider the nature of the subject. The names of the following pieces have been preserved: *De Sphaera Barbarica et Graecanica*, *De Animalibus*, *De Extis*, *De Auguriis*, *De Ventis*, and *Commentarii Grammatici* in at least twenty-four books. The fragments which have survived have been carefully collected and illustrated by Rutgersius in his *Variae Lectiones*, iii. 16 (Leyden, 1618). See Hertz, *De Nigidii Studiis atque Operibus* (Berlin, 1845); Klein, *De Vita Nigidii* (Bonn, 1861); Breysig, *De Nigidii Figuli Fragmentis* (Berlin, 1854); and Röhrig, *De Nigid. Figulo* (Coburg, 1887).

Figūris, CARMEN DE. See CARMEN.

Filelfo, FRANCESCO. See PHILELPHUS.

Filiusfamilias. See FAMILIA.

Fimbria, C. FLAVIUS. (1) A jurist and an orator, consul B.C. 104 (Cic. *pro Planc.* 5; 21; *Brut.* 34; 45). (2) Son of the preceding, and one of the most violent partisans of Marius and Cinna during the civil war with Sulla. In B.C. 86 he was sent into Asia as legate of Valerius Flaccus, whom he induced the soldiers to put to death. He then carried on war against Mithridates; but in 84 he was attacked by Sulla, and being deserted by his troops, put an end to his life (Livy, *Epit.* 32).

Fimbriae (θύσανοι; in grammarians also κροσσοί). Tassels; a fringe. When the weaver had finished any garment on the loom (see TELA), the thrums, i.e. the extremities of the threads of the warp, hung in a row at the bottom. In this state they were frequently left, being considered ornamental. Often also, to prevent them from ravelling, and to give a still more artificial and ornamental appearance, they were separated into bundles, each of which was twisted, and tied in one or more knots. The thrums were thus, by a very simple process, transformed into a row of tassels. The linen shirts found in Egyptian tombs sometimes show this ornament along their lower edge, and illustrate, in a very interesting manner, the description of these garments by Herodotus (ii. 81). Among the Greeks and Romans fringes were seldom worn except by women (Pollux, vii. 64). We find, however, a long-sleeved tunic with *fimbriae* at the wrists, worn by Iulius Caesar (Suet. *Iul.* 45; cf. CLAVUS LATUS). Of the manner of displaying them the best idea may be formed by an inspection of the annexed illustration, taken from a small bronze, representing a Roman lady who wears an inner and an outer tunic, the latter being fringed, and over these a large shawl or pallium.

Fimbriae. (From an ancient bronze.)

Among barbarous nations the upper garment was often worn with a fringe by men.

Finance. See AERARIUM; FISCUS; MONETA; PORTORIUM; PUBLICANI; TELONAE.

Finitōres. See AGRIMENSORES.

Fire, GOD OF. See HEPHAESTUS; VULCANUS.

Fire-Brigade. See VIGILES.

Fire-Engines. See SIPHO.

Firmiānus Symphosius, CAELIUS. The author of a collection of a hundred riddles, each consisting of three hexameters, intended for use during the Saturnalia. The diction and prosody are correct, though the work is probably as late as the fifth century A.D. The title of the book is *Aenigmata*. The text is to be found in Wernsdorf's *Poetae Latini Minores*, vol. vi., and there is a commentary in the edition by Heumann (Hanover, 1722). See Paul, *De Symposii Aenigmatis* (Berlin, 1854); and the translation into French by Corpet (Paris, 1868).

Firmĭcus Maternus. (1) IULIUS. A Sicilian, the author of an astrological work in eight books (*Matheseos Libri*), finished A.D. 354. It is a complete system and defence of astrology, conceived in the Neo-Platonic spirit, and hostile to Christianity. It contains the earliest known mention of alchemy (iii. 15). The work is monotonous in diction, and hazy in its reasoning. The *editio princeps* appeared at Venice in 1499. A critical edition by K. Sittl was in 1892 announced as in preparation. See M. Bonner in the *Revue de Philologie*, viii. 187; and Dombart in the *Jahrb. für Philol.* 125, 590. (2) A Christian writer of about the same period as the preceding, who wrote *De Errore Profanarum Religionum* in 346 or 347 A.D. Nothing is known of the personality of the author, whose diction is rhetorical but plebeian. Good editions are those of Bursian (Leipzig, 1856) and Halm (with Minucius) (Vienna, 1867).

Firmum. A town in Picenum, three miles from the coast, where there was a strongly fortified harbour (Castellum Firmanum). (Mela, ii. 4.)

Firmus or **Firmius.** One of those ephemeral Roman emperors known in history by the name of tyrants, because they were usurpers of power under legitimate sovereigns. He was born in Seleucia in Syria, and owned extensive possessions in Egypt. Urged on by the impetuosity and love of change peculiar to the Egyptian Greeks, he seized upon Alexandria, and assumed the title of Augustus, one of his objects being to aid the cause of Zenobia (q. v.) who had already been conquered by Aurelian, but whose power was still not completely overthrown. Aurelian marched against Firmus with his usual rapidity, defeated him, took him prisoner, and inflicted on him the punishment of the cross (A.D. 273). Firmus is described as having been of extraordinary stature and strength of body. His aspect was so forbidding that he obtained in derision the surname of Cyclops. His life was written by Vopiscus.

Fiscāles. See GLADIATORES.

Fiscellus. That part of the chain of the Apennines which separates the Sabines from Picenum (Plin. *H. N.* vi. 12). Mount Fiscellus was reported by Varro to be the only spot in Italy in which wild goats were to be found (Varro, *R. R.* ii. 1).

Fiscus. The emperor's private purse, as distinguished from the public treasury (*aerarium*). It was instituted by Augustus, and was under the exclusive control of the emperor. The chief sources from which it was replenished were the entire revenues of the imperial provinces, the produce of unclaimed estates, and of confiscations. The main items of fiscal expenditure were the army, the fleet, and war material, the salaries of officials, the provision of corn for Rome, postal communication, and the public buildings. For the officials who administered the fiscus, see PROCURATOR; see also AERARIUM.

Fissi Dies. See DIES, p. 512.

Fish. See DIAETETICA; VICTUS.

Fistūca. An instrument used for ramming down pavements and threshing-floors and the foundations of buildings (Cato, *R. R.* 18, 28), and also for driving piles (Caes. *B. G.* iv. 17).

Fistŭla. Properly a reed, a Pan's-pipe (σύριγξ); then a water-pipe (σωλήν), usually made of lead, but in the villa of Antoninus Pius of pure silver (cf. Stat. *Silv.* i. 5, 48).

Flabellum (ῥιπίς, ῥιπίδιον). A fan (Terent. *Eun.* iii. 5, 50). The fans of the Greek and Roman ladies were made with the leaves of the lotus plant, of peacock's feathers (Prop. ii. 24, 11), or some expensive material, painted in brilliant colours (Mart. iii. 82). They were not constructed to open and shut, like ours, but were stiff, and had a long handle, the most convenient form for the manner in which they were used—viz., for one person to fan another, a slave always being employed for the purpose, known as *flabelliger* (Plaut. *Trin.* ii. 129). The left-hand figure in the illustration represents a fan of lotus leaf, from a Pompeian painting; the right-hand one, of peacock's feathers, from a painting discovered at Stabia. See Uzanne, *Les Ornements de la Femme* (Paris, 1892).

Flabella.

Flaccus, A. PERSIUS. See PERSIUS.

Flaccus, FULVIUS. The name of two distinguished families in the Fulvia and Valeria gentes. Many of the members of both families held the highest offices in the State; but the best known are: (1) M. FULVIUS FLACCUS, the friend of the Gracchi, consul in B.C. 125, and one of the triumvirs for carrying into execution the agrarian law of Tib. Gracchus. He was slain, together with C. Gracchus, in B.C. 121. (See GRACCHUS.) (2) L. VALERIUS FLACCUS, consul in B.C. 100 with Marius, when he took an active part in putting down the insurrection of Saturninus. In B.C. 86 he was chosen consul in place of Marius, but was put to death by his soldiers at the instigation of Fimbria. (3) CALPURNIUS, a rhetorician of the time of the emperor Hadrian. He is the author of fifty-one *declamationes*, usually printed with those of Quintilian. (See QUINTILIANUS.) (4) C. VALERIUS FLACCUS, a native of Padua, who lived in the time of Vespasian, and wrote the *Argonautica*, an unfinished heroic poem, in eight books, on the Argonautic expedition, which is extant, and of which the best editions are those of Wagner (Göttingen, 1805), Thilo (Halle, 1863), Schenkl (Berlin, 1871), and Bährens (Leipzig, 1875). The poem is a free imitation of Apollonius Rhodius, and is in style animated, rhetorical, and rich. (5) GRANIUS. See PAPIRIUS.

Flaccus, M. VERRIUS. See VERRIUS FLACCUS.

Flaccus, Q. HORATIUS. See HORATIUS.

Flaccus, SICŬLUS. A professional *agrimensor* of the time of Nero, the author of a treatise *De Condicionibus Agrorum*, part of which has been preserved. See AGRIMENSORES.

Flagrum, dim. **Flagellum** (μάστιξ). A "cat" or scourge, made with a great number of knotted and twisted tails, like the numerous feelers of the polypus, which are consequently designated by the same name (Ovid, *Met.* iv. 367). It was chiefly employed for the punishment of slaves (Juv. vi. 478; Hor. *Sat.* i. 2, 41), but also as a driving whip, in threshing grain, for self-punishment by the priests of Cybelé, and in the contests of gladiators, as in the illustration below. It is characterized

Flagellum.

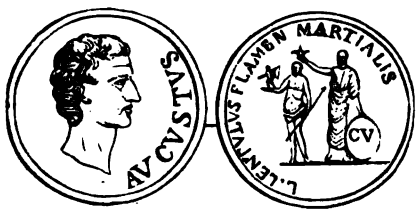
by the epithet *horribile*, in some cases even produced death, and the nature of the wound caused by it is always specified by words which are descriptive of cutting, such as *caedere*, *secare*, *scindere*, etc. The flagrum was frequently knotted with bones or heavy bits of bronze (ἀστραγαλωτή), or even furnished with hooks, in which case it was called *scorpio*. A whip with a single lash was known as *scutica*. A scourged slave was styled *flagrio*. During the Saturnalia (q. v.) the scourge

was put away under the seal of the master. See SERVUS.

Flags. See SIGNUM; VEXILLUM.

Flamen (from *flare*, one who blows or kindles the sacrificial fire; or from the root of *flagro*, to burn). The special priest of a special deity among the Romans (Cic. *De Leg.* ii. 8). There were fifteen flamines—three higher ones (*flamines maiores*) of patrician rank: these were the *flamen Dialis* (of Iupiter), *Martialis* (of Mars), and *Quirinalis* (of Quirinus). The remaining twelve were *flamines minores*, plebeians, and attached to less important deities, as Vulcanus, Flora, Pomona, and Carmenta. Their office was for life, and they could be deprived of it only in certain cases. The emblem of their dignity was a white conical hat (*apex*) made out of the hide of a sacrificed animal, and having an olive branch and woollen thread at the top. This the flamines were obliged to wear always out of doors—indeed, the *flamen Dialis* had originally to wear it indoors as well. They were exempted from all the duties of civic life, and excluded at the same time from all participation in politics. In course of time they were allowed to hold urban offices, but even then they were forbidden to go out of Italy.

The flamen Dialis was originally not allowed to spend a night away from home; in later times,



Coin of a Flamen Martialis. (Spanheim.)

under the Empire, the pontifex could allow him to sleep out for two nights in the year. Indeed, the flamen Dialis, whose superior position among the flamens conferred upon him certain privileges, as the *toga praetexta*, the *sella curulis*, a seat in the Senate, and the services of a lictor, was in proportion obliged to submit to more restrictions than the rest. He, his wife, their children, and his house on the Palatine were dedicated to this god. He must be born of a marriage celebrated by *confarreatio*, and live himself in indissoluble marriage. If his wife died, he resigned his office. In the performance of his sacred functions he was assisted by his children as *camilli*. (See CAMILLUS.) Every day was for him a holy day, so that he never appeared without the insignia of his office, the conical hat, the thick woollen *toga praetexta* woven by his wife, the sacrificial knife, and a rod to keep the people away from him. He was preceded by his lictor, and by heralds who called on the people to stop their work, as the flamen was not permitted to look upon any labour. He was not allowed to set eyes on an armed host; to mount, or even to touch, a horse; to touch a corpse, or grave, or a goat, or a dog, or raw meat, or anything unclean. He must not have near him or behold anything in the shape of a chain; consequently there must be no knots, but only clasps, on his raiment; the ring on his finger was broken, and any one who came into his house with chains must instantly be loosened. If he were guilty of any carelessness in the sacrifices, or if his hat fell from his head, he had to resign. His wife, the *flaminica*, was priestess of Iuno. She had, in like manner, to appear always in her insignia of office—a long woollen robe, with her hair woven with a purple fillet (*tutulum*) and arranged in pyramidal form, her head covered with a veil and a kerchief, and carrying a sacrificial knife. On certain days she was forbidden to comb her hair. The chief business of the flamines consisted in daily sacrifices; on certain special occasions they acted with the pontifices and the Vestal Virgins. The three superior flamines offered a sacrifice to Fides Publica at the Capitol on the Kalends of October, driving there in a two-horse chariot. During the imperial period flamines of the deified emperors were added to the others. See the illustration under APEX.

Flaminia Via. See VIAE.

Flaminĭca. See FLAMEN.

Flamininus. (1) TITUS QUINCTIUS. A distinguished Roman general, made consul B.C. 198, before he was thirty years of age, and had the province of Macedonia assigned to him, with the charge of continuing the war against Philip, which had then lasted for two years, without any definite success on the part of the Romans. In his first campaign he drove Philip from the banks of the Aoüs, and, among other important movements, succeeded in detaching the Achaeans from the Macedonian alliance. In the following year Flamininus, being confirmed by the Senate in his command as proconsul, before commencing hostilities afresh, held a conference with Philip on the coast of the Maliac Gulf, and allowed him to send ambassadors to Rome to negotiate a peace. These negotiations, however, proving fruitless, Flamininus marched into Thessaly, where Philip had taken up a position, and totally defeated him in the battle of Cynoscephalae, in a spot broken by small hills, between Pherae and Larissa. The Macedonians lost 8000 killed and 5000 prisoners. After granting peace to the Macedonian monarch on severe and humiliating terms, Flamininus was continued in his command for another year, B.C. 196, to see these conditions executed. In that year, at the meeting of the Isthmian Games, where multitudes had assembled from every part of Greece, Flamininus caused a crier to proclaim, "that the Senate and people of Rome, and their commander Titus Quinctius, having subdued Philip and the Macedonians, now restored the Corinthians, Phocians, Locrians, Euboeans, Thessalians, Achaeans, etc., to their freedom and independence, and to the enjoyment of their own laws." Bursts of applause followed this announcement, and the crowd pressed forward to express their gratitude to Flamininus, whose conduct throughout these memorable transactions was marked by a wisdom, moderation, and liberality seldom found united in a victorious Roman general. He was thus the means of prolonging the independence of the Greek States for half a century more. In the following year, B.C. 195, Flamininus was intrusted with the war against Nabis, tyrant of Lacedaemon, who had treacherously seized upon the city of Argos. The Roman commander marched into Laconia, and laid siege to Sparta, but met with a brave resistance, and at last agreed to grant peace to Nabis on condition that he should give up Argos and all the other

places which he had usurped, and restore their lands to the descendants of the Messenians. His motives for granting peace to Nabis were, he said, partly to prevent the destruction of one of the most illustrious of the Greek cities, and partly the great preparations which Antiochus, king of Syria, was then making on the coast of Asia. Livy suggests, as another probable reason, that Flamininus wished to terminate the war himself, and not to give time to a new consul to supersede him and reap the honours of the victory. The Senate confirmed the peace with Nabis, and in the following year, B.C. 194, Flamininus, having settled the affairs of Greece, prepared to return to Italy. Having repaired to Corinth, where deputations from all the Grecian cities had assembled, he took a friendly leave of them, withdrew his garrisons from all their cities, and left them to the enjoyment of their own freedom. On returning to Italy, both he and his soldiers were received with great demonstrations of joy, and the Senate decreed him a triumph for three days. Before the chariot of Flamininus, in the celebration of this triumph, appeared, among the hostages, Demetrius, son of Philip, and Armenes, son of Nabis; and in the rear followed the Roman prisoners, who had been sold as slaves to the Greeks by Hannibal during the Second Punic War, and whose liberation Flamininus had obtained from the gratitude of the Grecian States. The Achaeans alone are said to have liberated 1200, for whom they paid 100 talents (about $110,000) as compensation-money to their masters. In the year B.C. 183, Flamininus was sent to Prusias, king of Bithynia, upon the ungracious mission of demanding the person of Hannibal, then in his old age, and a refugee at the court of Prusias. The monarch was prevailed upon to violate the claims of hospitality, but the Carthaginian prevented this treachery by destroying himself with poison. In the year B.C. 168, Flamininus was made augur, in the room of C. Claudius deceased (Livy, xlv. 44), after which he is no longer mentioned in history (Plut. *Flamin.*).

(2) LUCIUS, brother of the preceding, commanded the Roman fleet during the first campaign of Quinctius, and scoured the coasts of Euboea, Corinth, and other districts at that time allied or subject to the king of Macedonia. He was afterwards expelled from the Senate by Cato, when censor, for having put to death a Gallic prisoner to gratify a favourite of his (Plut. *Flamin.*).

Flaminius. (1) GAIUS, consul for the first time in B.C. 223, when he gained a victory over the Insubrian Gauls; and censor in 220, when he executed two great works which bore his name—viz., the Circus Flaminius and the Via Flaminia. In his second consulship (217) he was defeated and slain by Hannibal, at the battle of the Lake Trasimenus (Livy, xxi. 57; 63; id. xxii., etc.; Polyb. ii. 32, etc.). (2) GAIUS, a son of the preceding, was curule aedile in B.C. 196, when he distributed great quantities of grain among the people at a nominal price, this grain having been given him by the Sicilians as a memorial of gratitude to his father, who had governed them with much integrity. He was praetor in 193 and consul in 185, when he defeated the Ligurians.

Flammearii. Makers of *flammea*. See FLAMMEUM.

Flammeŏlum. See FLAMMEUM.

Flammeum, dim. **Flammeŏlum.** The marriage veil, worn by a Roman bride on her wedding-day. It was of a brilliant yellow colour (Plin. *H. N.* xxi. 22), like a flame, from which circumstance the name arose; and of large dimensions, sufficient to cover the whole person from head to foot. During the ceremony it was worn over the head, to shield the downcast looks of virgin modesty (Lucan. ii. 361), as exhibited in the annexed figure, from a Roman marble, representing a bride (*nupta*) at her wedding; and was so retained until she arrived at her new home, when she was unveiled by her husband; as is exemplified by the following figure, also from a Roman marble, in which the bride is seen sitting unveiled upon a couch, but with the flammeum still on her shoulders, and exhibiting a very natural gesture of feminine modesty, or regret for the loss of her old friends and companions. See MATRIMONIUM.


Flammeum. (Rich.)


Flammeum. (Rich.)

Flanatĭcus Sinus. A gulf lying between Istria and Liburnia, in the Adriatic. It was also called Polaticus Sinus, from the town of Pola in its vicinity. The name Flanaticus was derived from the adjacent town of Flanona. The modern name is the Gulf of Quarnaro (Plin. *H. N.* iii. 19).

Flavia Domitilla. See DOMITILLA.

Flavia Gens. Celebrated as the house to which the emperor Vespasian belonged. During the later period of the Roman Empire the name Flavius descended from one emperor to another, Constantius, the father of Constantine the Great, being the first in the series.

Flavian Emperors. A name applied specifically to three Roman emperors—Vespasian, Titus, and Domitian—as belonging to the *gens Flavia* (Suet. *Vesp.* 1).

Flaviānum Ius. See IURISPRUDENTIA.

Flavius, GNAEUS. The secretary to the censor Appius Claudius Caecus, and memorable for having made public certain technicalities of legal procedure that had previously been known to the patricians alone. These were the *actiones legis*, the rules of the Calendar, the *formulae*, etc. He was made a senator by Claudius, and was curule aedile in B.C. 303, a choice which so disgusted the patricians that the greater part of the nobles laid aside their insignia—the gold rings and *phalerae*. Flavius met their contemptuous treatment with great coolness and hauteur, and a number of anecdotes are preserved of this rivalry. See Pliny, *H. N.* xxxiii. 1; Cic. *Pro Mur.* 11; Livy, ix. 46; Gell. vii. 9.

Flavius. A brother of the German patriot Arminius (q. v.) and a distinguished officer in the Roman army (Tac. *Ann.* ii. 9).

Flavius Fimbria. See FIMBRIA.

Flavius Iosēphus. See IOSEPHUS.

Flavius Vopiscus. See VOPISCUS.

Flavus. (1) L. CAESETIUS, a tribune of the people, deposed from his office in B.C. 44 by Julius Caesar for having removed the crowns from Caesar's statues and for imprisoning a person who had saluted Caesar by the title of *rex*. At the next election for consul, Flavus received many votes, and for his defiant bearing towards the dictator enjoyed a considerable popularity (Suet. *Caes.* 79, 80; Plut. *Caes.* 61; *Ant.* 12). (2) SUBRIUS, an officer in the Praetorian Guards who took an active part in Piso's conspiracy against Nero in A.D. 66 (Dio Cass. lxii. 24).

Flax. See LINUM.

Fleet. See CLASSIS; NAVIS.

Flesh. See DIAETETICA; VICTUS.

Flevum, Flevo. See RHENUS.

Flora. The goddess of flowers, and a very ancient Italian deity, being one of those said to have been worshipped by Tatius. Her festival was termed Floralia, and was celebrated at the end of April and beginning of May. It greatly degenerated, however, in the course of time, and became so offensive to purity as not to bear the presence of virtuous characters. The story of Cato the Censor in relation to this festival is well known (Val. Max. ii. 10). The Romans, who in general displayed great crudity in the legends which they invented for their deities, said that Flora had been a courtesan, who, having acquired immense wealth at Rome in the early days of the Republic, left it to the Roman people, on condition of their always celebrating her birthday with feasts (Plut. *Quaest. Rom.* 35; Lactant. 1, 24). Flora being an ancient Latin deity, was addressed by the title of *Mater* (Cic. *in Verr.* v. 14; Lucret. v. 738). In later times, Flora was identified with the Greek Chloris. See HORAE.

Flora. (From an ancient statue.)

Floralia or Florāles Ludi. A festival which was celebrated at Rome in honour of Flora or Chloris. It was said to have been instituted in B.C. 238, on the occasion of the dedication of a temple to Flora by the aediles L. and M. Publicius in the Circus Maximus (*C. I. L.* i. 392), at the command of an oracle in the Sibylline Books, for the purpose of obtaining from the goddess her protection of the blossoms (Plin. *H. N.* xviii. § 286). In the consulship of L. Postumius Albinus and M. Popilius Laenas (B.C. 173), it was made an annual festival, at the command of the Senate, by the aedile C. Servilius (Mommsen, *Röm. Münzw.* p. 645), as the blossoms in that year had severely suffered from winds, hail, and rain. By degrees it was extended to six days (April 28–May 3).

The celebration was, as usual, conducted by the aediles, and was carried on with excessive merriment, drinking, and lascivious games (Mart. i. 3; Sen. *Epist.* 96). From Valerius Maximus we learn that theatrical and mimic representations formed a principal part of the various amusements, and that it was customary for the assembled people on this occasion to require the actresses to appear naked on the stage, and to amuse the multitude with indecent gestures and dances. The last day was devoted to a beast-hunt in the Circus, but there were no races. Similar festivals, chiefly in spring and autumn, are in Southern countries seasons for rejoicing, and, as it were, called forth by the season of the year itself, without any distinct connection with any particular divinity; they are to this day very popular in Italy, and in ancient times we find them celebrated from the southern to the northern extremity of Italy. (See ANTHESPHORIA, and Justin, xliii. 4.) The Floralia were originally festivals of the country people (Preller, *Röm. Myth.* 379), which were afterwards, in Italy as in Greece, introduced into the towns, where they naturally assumed a more dissolute and licentious character, while the country people continued to celebrate them in their old and merry but innocent manner; and it is highly probable that such festivals did not become connected with the worship of any particular deity until a comparatively late period. This would account for the late introduction of the Floralia at Rome, as well as for the manner in which we find them celebrated there.

Florentia. The modern Firenze, or Florence; a town in Etruria, sprung from the ancient Fiesolé, and subsequently a Roman colony, situated on the Arnus (Arno). The Florentini are mentioned by Tacitus (*Ann.* i. 79) as sending a deputation to Rome in A.D. 16. Its greatness as a city dates from the Middle Ages. See Perrens, *Histoire de Florence* (1877–80); Yriarte, *Florence* (1882).

Flōrus. (1) L. ANNAEUS (in one MS. called IULIUS), a Latin historian, who was born, according to the common opinion, in Spain, but, as others maintain, in Gaul, and who wrote in the reign of Trajan. He was still living in the time of Hadrian, and is perhaps the same individual to whom, according to Spartianus, this emperor addressed some sportive verses. Florus has left an abridgment of Roman History, entitled *Epitome de Gestis Romanorum*, divided into two (in some MSS. four) books. It commences with the origin of Rome, and extends to A.U.C. 725, when Augustus closed the Temple of Janus, a ceremony which had not taken place for 206 years previous. This work is based not merely upon Livy, but upon many earlier historians, no part of whose works any longer remains. It is less a history than a eulogy of the Roman people, written with elegance, but at the same time, in an oratorical style, and not without affectation. Oftentimes facts are merely hinted at, and events are passed over with a flourish of rhetoric; while the declamatory tone which everywhere prevails, and the concise and sententious phrases in which Florus is fond of indulging, impart an air of formality to his writings, and render them monotonous, and sometimes obscure. Florus likewise commits many errors of a geographical nature, and on many occasions is defective in point of chronology. His text has reached us in a very corrupt state, and abounds with interpolations. The epitome was very popular in the Middle Ages. The best edition of Florus is that of Jahn (1852), revised by Halm (Leipzig, 1854). See Heyn, *De Floro Historico* (Bonn, 1866); Bizos, *Flori Hist.*

etc. *de Vero Nomine, Aetate, Scriptis* (Paris, 1876); and on the style, Egen, *De Floro Hist. Elocutionis Tacit. Imitatore* (Münster, 1882), and Thomé, *De Flori Elocutione* (Frankenstein, 1881). Florus is possibly identical with the author of a school theme on Vergil, of which the introduction has been preserved, and is printed in Halm's edition of the epitome, and with the poet on whom Hadrian cracked the joke preserved by Spartianus (*Hadr.* 16). This Florus, however, is called PUBLIUS in one MS. See E. Müller, *De P. Annio Floro Poeta* (Berlin, 1855), and Eyssenhardt, *Hadrian und Florus* (Berlin, 1882). (2) IULIUS, a poet of the time of Horace (*Epist.* i. 3; ii. 2). (3) GESSIUS or CESTIUS, a procurator of Iudaea, A.D. 64–65, whose oppression was the chief cause of the Jewish revolt in 66 (Tacit. *Hist.* v. 10).

Flowers. See HORTUS.

Flowers, GODDESS OF. See CHLORIS; FLORA.

Flute. See TIBIA.

Focālé. A covering for the throat (*fauces*), sometimes drawn also over the ears (Mart. iv. 41). It was made of wool and worn by infirm and delicate persons. Its use by others was regarded as effeminate (Hor. *Sat.* ii. 3, 255).

Focus, dim. **Focŭlus** (*ἑστία*: *ἐσχάρα, ἐσχάρις,* dim. *ἐσχάριον*). A fireplace; a hearth; a brazier. The fireplace, while serving all the requirements of ordinary life, possessed a sacred character both among the Greeks and Romans. In the primitive Greek house the *ἐσχάρα* stood against, or near, the back wall of the *μέγαρον*, the kitchen and living-room of the family; in the more spacious dwellings of a later age it was transferred, with other objects of domestic worship, to a small private chapel, vaulted so as to resemble the Tholos, the dome-shaped *ἑστία* of the State. The well-known use of the hearth as a sanctuary for suppliants occurs as early as Homer (*Od.* vii. 153–169). See DOMUS.

Among the Romans the fireplace was dedicated to the Lares of each family (Plaut. *Aul.* ii. 8, 16); a consecration which did not interfere with its homely uses. On festivals the housewife decorated the hearth with garlands (Ovid, *Trist.* v. 5, 10); a woollen fillet was sometimes added, nor were animal sacrifices unknown (Propert. v. 6, 1–6). The phrase *pro aris et focis* expressed attachment to all that was most dear and venerable (Cic. *N. D.* iii. 40, § 94). At Rome, too, the progress of wealth and refinement led to the removal of the focus and Penates to an inner apartment (Marquardt, *Privatl.* 234). In the Pompeian houses we see the *atrium*, now become a reception-room, adorned with a fountain and a marble table (*cartibulum*), but no longer with a hearth. See LARARIUM.

The focus was usually a fixture, constructed of

Focus from Caeré. (British Museum.)

stone or brick, and elevated a few inches above the ground. It was also frequently made of bronze, variously ornamented, and could then be carried from room to room.

The small portable brazier or chafing-dish, called *foculus* or *ἐσχάριον*, was especially used in sacrifices; and the same name was applied to the hollow or fire-pan at the top of an altar (Livy, ii. 12; Cic. *Pro Domo*, 47, § 123; see ARA). The movable focus or foculus was also employed in the kitchen (Plaut. *Capt.* iv. 2, 68; Juv. iii. 262), and for

Bronze Foci from Pompeii. (Overbeck.)

keeping things hot was brought into the dining-room (Sen. *Ep.* 78, § 23). See CALDARIUM, and the illustration under AUTHEPSA.

Fodīna. See METALLUM.

Foederātae Civitātes, Foederāti, Socii. In extending her influence and dominions beyond the seven hills, Rome followed two alternative courses. One was to conclude a treaty of alliance with a community between which and herself there had previously been no relation; the other was to reduce such community to complete subjection by conquest or enforced surrender (Livy, xxxiv. 17; iv. 30; viii. 2). Where there was a treaty of alliance (*foedus*), the allied community was described by the terms prefixed to this article. At first, of course, such allies were exclusively Italian; in particular the Socii and Latini, who forced on the Social War, B.C. 90, though no town which had obtained the Roman civitas, or which was a Roman or Latin colony (see COLONIA), was said to be foederata. But even long before that war Rome had attached allies to herself by treaty outside Italy, both states governed on the republican principle and foreign princes (e. g. Ptolemaeus Philadelphus, B.C. 273, Dio Cass. 147; and Hiero of Syracuse, a year later, Polyb. i. 16). After the extension of the Roman imperium into the provinces, two kinds of foederati populi or civitates have to be distinguished: those whose territory lay within the bounds of a Roman province, and those which were genuinely foreign. The latter, however, after the subjection of the kings of Macedon and Syria, were constantly becoming mere tribute-payers to Rome (Livy, xlii. 6; xlv. 13, 44), and as a general rule had to be content with concealing their practical vassalage (Sall. *Iug.* 14) under the thin disguise of "friends and allies of the Roman people" (Caes. *B. G.* i. 2, 35, 43; iv. 12; vii. 31; Cic. *Pro Lege Manilia*, 5, 12).

The foedera were of three kinds, stipulating merely for friendship between the contracting parties, or for reciprocal hospitality, or for military subvention. Those of the first kind (Polyb. iii. 22; Livy, xxxviii. 38) provided that the two States should not engage in war with one another without first making every attempt at an amicable settlement (e. g. the treaty with Alba, Dionys. iii. 3), and contained regulations as to the sojourn of the citizens of each on the territory of the other, and the measure of legal protection they should enjoy (e. g. Carthage, Polyb. iii. 22–24). Other terms in

such treaties, especially when concluded after a war, are exemplified by those with Carthage after the Sicilian and Second Punic Wars, with Philip of Macedon, and with Antiochus. Treaties of the second kind, which bargained for greater intimacy between the two States, are exemplified by that with the Aedui (Caes. *B. G.* i. 31). Those providing for military assistance varied with the power and eminence of the allied State; sometimes they placed the parties on an absolute equality (Livy, xxxiv. 57)—e. g. those with Camerinum and Heraclea, with the Aetolians, the Jews (Iosephus, *Ant. Iud.* xii. 10, 6), and Rhodians; in other cases the *socius* was subordinated to Rome, being required to "respect her majesty" (Cic. *Pro Balb.* 16, 35; *Dig.* xlix. 15, 7, 1); it remained free, but practically was at Rome's orders, as a client at those of his patron, though the Romans admitted their obligation to afford full protection (Livy, xxx. 42), and included the *socius* in their own treaties with neighbouring peoples (Polyb. iii. 22 foll., xv. 18; Livy, xxx. 37, xxxviii. 11, 38).

The condition of the socii and foederati was originally one of tolerable independence, subject to the obligation of furnishing a contingent to the Roman army; but it was continuously depressed by the increasing power of Rome, and the resulting discontent culminated in the Social War, at the termination of which the Leges Iulia and Plautia Papiria brought the Roman civitas within the reach of all who were domiciled in Italy (see CIVITAS), from whose territories this class of community now disappeared. Civitates foederatae seem, however, to have acquired the benefits of these statutes only on condition of becoming *fundus* (see below).

There were also foederatae civitates in most of the provinces, their treaty of course being anterior to the formation of the province itself; thus there were three in both Sicily and Baetica, and others in Asia Minor; Athens, Rhodes, and Tyre were also federate towns, and Cicero (*Pro Scauro*, 44) regards it as a dishonour to Sardinia that in all that island there was no town which "was free and united by friendship with the Roman people." These federate towns in the provinces enjoyed certain privileges not shared by the ordinary provincial town. Their citizens were exempted from payment of the land impost (*vectigal*), and perhaps from some of the other ordinary taxes of the State; and they possessed *αὐτονομία*, the independent control of their own affairs, with some measure of legislative and judicial power, excluding the authority of the provincial governor; but this perhaps was more theoretical than practical, especially when a Roman army came their way (Plut. *Pomp.* 10). It is hardly necessary to say that the foederatae civitates were forbidden to embark on any independent foreign policy. They were free to adopt the civil law of Rome in whole or part. Thus even before the Social War it was not unusual for the Socii and Latini to adopt Roman laws into their own system. In such cases the State which adopted a Roman statute was said *in eam legem fundus fieri;* but of course it did not thereby obtain for its citizens any privileges with respect to the Roman State.

Foedus. See FOEDERATAE CIVITATES.

Foenus. See FENUS.

Follis, dim. **Follicŭlus.** (1) An inflated ball of leather, no doubt originally the skin of a quadruped filled with air. The Roman games of ball, of which Marquardt reckons five, are described under PILA. The follis was the largest as well as the lightest and softest ball in use, as the *pila* was the hardest, the *paganica* being intermediate between the two (Mart. xiv. 45; cf. vii. 32). According to Marquardt, the follis might be either filled with air (*κενή*), or lightly stuffed with feathers; but this is perhaps a wrong inference, as the *plumea pondera follis* (Mart. iv. 19) may simply mean "light as a feather"; and it is only the *paganica* and *pila* which are expressly stated to have been so stuffed. It was not the same, however, as the tightly-blown modern football; it was much more like a child's ball, so soft that it could hurt no one, and hence is recommended as a gentle exercise, fit for small boys and old men, but to which *iuvenes* would not condescend (Mart. xiv. 47). The *folliculus* (*τὸ φούλλικλον καλούμενον*) is said to have been invented by one Atticus of Naples, a teacher of gymnastics (*παιδοτρίβης*), for the benefit of Pompeius Magnus (Athen. i. p. 14 foll.). Augustus, who was rather delicate in health, took to it comparatively early in life, soon after the Civil Wars (Suet. *Aug.* 83). For the *follis pugilatorius* of Plautus (*Rud.* iii. 4, 16), see CORYCUS. (Becker-Göll, *Gallus*, iii. 171 foll.).

Follis. (From a Coin of Gordianus III.)

(2) An air-cushion or mattress (Lamprid. *Elagab.* 25).

(3) A pair of bellows (*φῦσα*), consisting of two boards, with an air-valve (*parma*), united by a skin of ox or cow hide, so as to form a machine similar to what we now use, as shown in the annexed figure, from a terra-cotta lamp (Cic. *N. D.* i. 20; Pers. v. 11). Bellows, also made of goat's skin (*folles hircini*), are mentioned by Horace (*Sat.* i. 4, 19).

Follis. (Rich.)

(4) Under the later Empire, follis was the name of a small debased coin. In the absence of a better currency, large sums had to be paid in this coinage, which for the purpose was done up in bags, also called *folles*, analogous to the "purses of piastres" still used in reckoning in the East. The number of coins that went to a bag was probably 500, and its worth $\frac{1}{12}$ of a *solidus*, or about $0.25. From this the follis became, under Constantine and his successors, a "money of account," which was used in reckoning gold and silver as well as copper (Euseb. *H. E.* x. 6, § 1; Cod. Theod. vi. 2, 8).

Fons. (1) A spring. (2) A fountain. Ornamental edifices were erected by both the Greeks and Romans over natural springs, such as the temple of Erechtheus at Athens and of Poseidon at Mantinea (both over salt springs), that of Salmacis at Halicarnassus (Vitruv. ii. 8, § 12), and that of the so-called Grotto of Egeria near Rome. (Cf. Vitruv. viii. 3, § 7; Plin. *H. N.* xxxvi. § 154.)

At Rome, also, a good proportion of the water brought into the city by the aqueducts was devoted to the public fountains. Of these there were

two classes, the *lacus* (ponds or reservoirs) and the *salientes* or *jets d'eau*. Agrippa alone is said to have constructed 700 *lacus* and 500 *salientes*. Fountains

Street Fountain. (Pompeii.)

were also used in the *atria* of houses (see DOMUS), and the basins exhibited a great variety of ornament, sculptural and otherwise. On the Monte Cavallo at Rome is a fountain representing the colossal figure of a river-god, perhaps the Rhine, which pours a stream into a basin of granite

Statues at a Fountain. (Pompeii.)

twenty-seven feet in diameter. There are other excellent examples in the Capitoline Museum, and the celebrated group of the Farnese Bull (q. v.) probably once adorned a fountain. Some of the fountain-statuettes are of the finest artistic workmanship. See Stieglitz, *Archäol. d. Baukunst*, ii. pt. 2, pp. 76, 79; Middleton, *Remains of Ancient Rome*, ii. pp. 329, 349, 350, 351 (London, 1892).

Fontēius, Capĭto. See CAPITO.

Fonteius, Marcus. Propraetor in Narbonese Gaul, between B.C. 76 and 73, accused in 69 of extortion in his province, and defended by Cicero in an oration, part of which is extant.

Fontus. The Roman god of springs, son of Ianus and Iuturna. He had an altar in Rome on the Ianiculum. A special festival, the Fontinalia, was held in his honour on the 13th October, at which garlands were thrown into the springs, and laid round the wells (Varr. *L. L.* vi. 22).

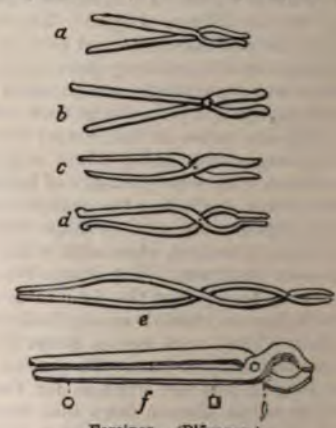
Food and Drink. See CENA; DIAETETICA.

Fools. See MORIO.

Fools, Feast of. See FORNACALIA.

Forcellini, Egidio. A distinguished Italian lexicographer, born near Padua, August 26th, 1688. Being of humble parentage, he had few opportunities for early training, so that he was of mature age when he began a course of advanced study in the philological seminary of Padua under Facciolati (q. v.). His great ability, zeal, and industry, however, soon gave him an honourable rank, so that he was appointed an assistant to his teacher, with whom his name is inseparably associated in their joint work, the great Latin lexicon (*Totius Latinitatis Lexicon*) whose completion was in great part due to the untiring labour of Forcellini. Notebook in hand, he read through not only the entire body of Latin literature, but also the whole collection of inscriptions, including those on coins and medals, and thus compiled the most comprehensive and valuable vocabulary of the language that had ever been made, with both the Greek and the Italian equivalent of every word. The lexicon appeared in 1771 in 4 vols., three years after Forcellini's death, which occurred April 4th, 1768. Besides this *magnum opus*, Forcellini had assisted his master in the preparation of the so-called Calepine Vocabulary, and from 1724 to 1731 was Professor of Rhetoric in the seminary at Ceneda. See LEXICON.

Forceps. Tongs, pincers, nippers, or pliers, used in antiquity for various purposes. (1) A pair of tongs (πυράγρα, θερμαστρίς) for taking heated metal out of the fire, or holding it upon the anvil; used by smiths, and therefore attributed to Vulcan and the Cyclopes. (See INCUS.) (2) As a surgical



Forcipes. (Blümner.)

a, *b*, and *e*, from vase-paintings; *c*, from the altar of Vulcan at Veii; *d*, from a bas-relief; *f*, from an original now in the Zürich Museum.

instrument, a forceps (λαβίς, Hippocr.). Several specimens found at Pompeii are figured under CHIRURGIA. (3) In military language, a tenaille; in which sense, however, *forfex* is more used (Amm. Marc. xvi. 11, § 3). See FORFEX.

Fordicidia or **Hordicidia.** A festival celebrated in Rome in honour of Tellus, goddess of the earth, on 15th April. See TELLUS.

Forentum or **Ferentum.** A town in Apulia, surrounded by fertile fields and in a low situation, according to Horace (*Carm.* iii. 4, 16).

Fores. See IANUA.

Forfex, dim. **Forficŭla** (ψαλίς, dim. ψαλίδιον). Shears (Serv. *in* Verg. *Aen.* viii. 453), used (1) in shearing sheep, as represented in the annexed illustration, which is taken from a carnelian in the Stosch collection of antique gems at Berlin; (2) in cutting hair (Schol. *in* Eurip. *Orest.* 954); (3) in clipping hedges, myrtles, and other shrubs (ψαλιστοὶ μυρρινῶνες, Hierocles, *ap.* Stob. *Serm.* 65, p. 415).

Forfex, shears. (From a gem.)

In military manœuvres the forfex was a body of troops arranged in the form of a V, so as to receive and overcome the opposite body, called a *cuneus* (Gell. x. 9).

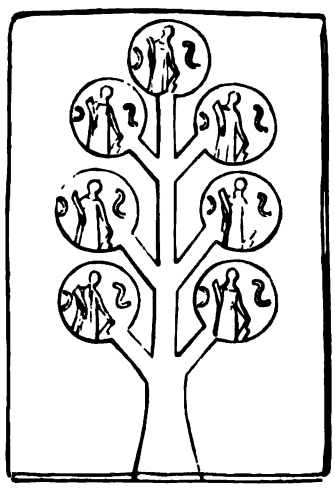
In architecture the term ψαλίς denoted a construction which was probably the origin of the arch, consisting of two stones leaning against each other so as to form an acute angle overhead, as is seen in the ruins of Tiryns. See p. 117.

Fori. Gangways. See CIRCUS; NAVIS.

Forĭca (θάκος), generally in the plural **Forĭcae.** A set of public water-closets, like the *cabinets d'aisance* of French cities, and put at the disposal of the passers-by for a small fee. They were farmed out by contractors, as we learn from Juvenal (iii. 38). See the anecdote in Theophrast. *Char.* 14. The *foricae* are not to be confounded with the public urinals (*dolia*) set at the street corners, and whose contents were sold to the laundries for bleaching clothes. See FULLO.

Fork. See FURCA.

Forma, dim. **Formŭla, Formella** (τύπος). A pattern, a mould; any contrivance adapted to convey its own shape to some plastic or flexible material, including moulds for making pottery, pastry, cheese, bricks, and coins. Several moulds for use in cookery are among the kitchen utensils found at Pompeii. The moulds for coins were made of a kind of stone which was indestructible by heat (Pliny, *H. N.* xxxvi. § 168). The mode of pouring into them the molten metal for casting the coins will be best understood from the preceding illustration, which represents one side of a mould, engraved by Seroux d'Agincourt. For the moulds used in casting terra-cottas, see ECTYPUS. The shoemaker's last was also called *forma, formula,* and *tentipellium,* and in Greek καλόπους (Plat. *Symp.* 191 A). The spouts and channels of aqueducts were likewise styled *formae.*



Forma, Mould for Coins.

Formello Alphabet. See EPIGRAPHY, p. 607.

Formiae (Mola di Gaëta). A very ancient town in Latium, on the Via Appia, in the innermost corner of the beautiful Sinus Caietanus (Gulf of Gaeta). It was founded by the Pelasgic Tyrrhenians, and was the fabled abode of Lamus and the Laestrygones (Hom. *Od.* x. 81). Near this place were numerous villas of the Roman nobles; of these the best known is the Formianum of Cicero, in the neighbourhood of which he was killed, and whose remains are still visible at the Villa Marsana. The hills of Formiae produced good wine (Hor. *Carm.* i. 20, 11).

Formiānum. A villa of Cicero near Formiae, and in whose vicinity he was murdered by order of Antony.

Formŭla. See ACTIO in the Appendix.

Fornacalia. A Roman festival held in February in honour of Fornax, the goddess of ovens. It was said to have been founded by Numa, and may be described as a thanksgiving for the earliest enjoyment of the newly-gathered corn. It was held in the Forum by the Curiae, or ancient unions of kinsmen, under the superintendence of the Curio Maximus, or president of the masters of the curiae. Corn was baked in ovens in the ancient fashion. All who missed the festival were called fools (*stulti*), as being supposed not to know which was their curia, and had to make an offering at the so-called Feast of Fools (*stultorum feriae*) on the 17th February, the day of the Quirinalia. See Pliny, *H. N.* xviii. 8; Ovid, *Fasti,* ii. 513–532; Varro, *L. L.* vi. 13; Festus, s. v. *Stultorum Feriae.*

Fornax (κάμινος), dim. **Fornacŭla.** (1) An oven or kiln for baking pottery. (See FICTILE.) (2) A smelting-furnace (*fornax aeraria*). (3) A lime-kiln (*fornax calcaria*). (4) The furnace of a bath (*fornax balinei*). See BALNEAE.

Fornax. A Roman goddess, who presided over baking the corn in the oven (*fornax*), and who was worshipped at the festival of the Fornacalia (Ovid, *Fasti,* ii. 525).

Fornix. A vaulted arch or vaulted chamber, such as were common at Rome below the level of the sidewalks, and were so frequently used by prostitutes that the name *fornicaria* = *meretrix* (Tertull. *De Anima,* 35). See MERETRIX.

Forpex. A pair of curling irons; the word is sometimes treated as a mere corruption of *forceps.* But the derivation from *pecto* is obviously appropriate; and it seems to have been an old word (Cat. *R. R.* x. 3) revived, like many others, by late authors (Sidon. Apoll. *Epith.* xv. 184). See CALAMISTRUM.

Fortūna (Τύχη). The goddess of good luck, worshipped from remote antiquity in Italy. Her cul-

tus was supposed to have been introduced into Rome by King Servius Tullius, popularly believed to be her favourite and confidant. He was said to have founded her oldest sanctuaries, as, for instance, that of Fors Fortuna, or lucky chance, on the right bank of the Tiber below Rome. To this a pilgrimage was made down the river by land and water on the anniversary of its foundation (June 26). As time went on, the worship of Fortuna became one of the most popular in Italy. She was worshipped at a great number of shrines under various titles given according to the various circumstances of life in which her influence was supposed to have effect. These titles were *Fortuna Primigenia*, who determines the destiny of the child at its birth; *Fortuna Publica* or *Populi Romani*, the tutelary goddess of the State; *Fortuna Caesaris* or *Augusta*, the protectress of the emperor; *Fortuna Privata*, or of family life; *Fortuna Patricia*, *Plebeia*, *Equestris*, of the different orders, classes, and families of the population; *Fortuna Liberûm*, of children; *Virginalis*, of maidens; *Muliebris*, of women. *Fortuna Virilis* was the goddess of woman's happiness in married life, of boys and of youths, who dedicated to her the first cuttings of their beards, calling her from this *Fortuna Barbata*. Other epithets of Fortuna were *Victrix*, or giver of victory; *Conservatrix*, or preserver; *Dux* or *Comes*, the leader or attendant; *Redux*, who brings safe home; *Tranquilla*, the giver of prosperous voyages. This Fortuna was worshipped with Portunus in the harbour of Rome. There were also *Fortuna Bona* and *Mala*, good and evil Fortune; *Blanda* or flattering, *Obsequens* or yielding, *Dubia* or doubtful, *Viscata* or enticing, *Brevis* or fickle, and *Manens* or constant. Trajan at last founded a special temple in her honour as the all-pervading power of the world. Here an annual sacrifice was offered to her on New Year's Day. In works of art she was represented with the same attributes as the Greek Τύχη (see TYCHÉ). Fortuna, in her general character as a goddess of Nature and of Fate, had an ancient and celebrated temple, in which oracles were delivered, at Praenesté and Antium. See PRAENESTÉ.

Goddesses of Fortune. (*Fortunae Antiates*, coin of the *gens Rustia*, from Gerhard, *Ant. Bildw.* taf. iv. 3, 4.)

Fortunātae Insŭlae or **Fortunatōrum Insŭlae** (αἱ τῶν μακάρων νῆσοι). "The Islands of the Blessed." The early Greeks, as we learn from Homer, placed the Elysian Fields, into which favoured heroes passed without dying, at the extremity of the earth, near the river Oceanus. (See GEOGRAPHIA). In poems later than Homer, an island is spoken of as their abode; and though its position was of course indefinite, the poets, and the geographers who followed them, placed it beyond the pillars of Hercules. Hence, when the Canary and Madeira Islands were discovered in the ocean, off the west coast of Africa, the name of Fortunatae Insulae was applied to them. See ELYSII CAMPI.

Fortunatiānus. (1) ATILIUS, the author of a manual on metres (*Ars Atilii Fortunatiani*) dedicated to a young Roman who had asked for a work on the metres of Horace, which this manual specifically treats near the end. It is drawn from Caesius Bassus, Iuba, and probably from some Greek source. It has been edited by Keil in his *Grammatici Latini*, vi. 278, and separately (Halle, 1885). (2) C. CHIRIUS, author of a text-book on rhetoric in the form of a catechism. The chief sources are Quintilian and Cicero. The text of this work, which is in three books, can be found in Halm's *Rhetorici Latini Minores*, pp. 79 foll.

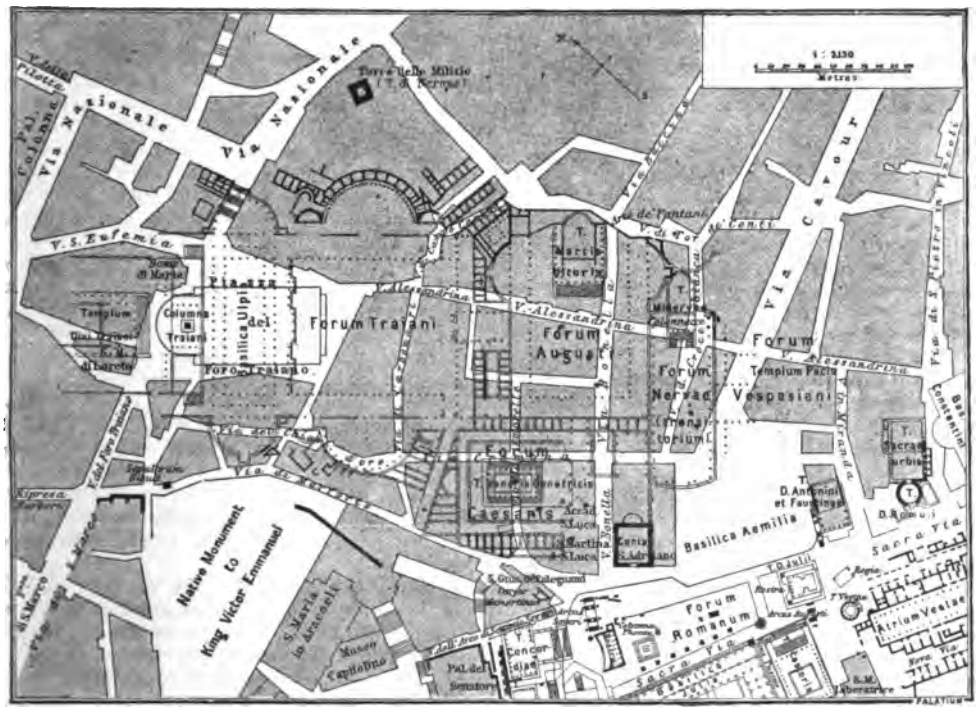
Forŭli. A small town of the Sabines, near the junction of the Himella with the Tiber.

Forŭlus. A small book-case, differing from the *armarium* (q. v.) in not being stationary, but easily portable (Suet. *Aug.* 31).

Forum. A word which first signified an open space (*area*) before any building, especially before a sepulchre (Fest. s. v.). It is no doubt connected with *foris*, and so means any place "out of doors." The characteristic features of a Roman forum were, that it was a levelled space of ground of an oblong form, and surrounded by buildings, houses, temples, basilicas or porticoes (Vitruv. v. 1, 2). The forum at Pompeii, now completely excavated and showing very handsome architectural surroundings, affords a good general notion of the usual appearance of these places and the way they were laid out. A forum was originally used as a place where justice was administered, and where goods were exhibited for sale (Varro, *L. L.* v. 145). One must accordingly distinguish between two kinds of fora, of which some were real market-places, while others were places of meeting for the popular assembly and for the courts of justice. Mercantile business, however, was not altogether excluded from the latter, and it was especially the bankers and usurers who kept their shops in the buildings and porticoes by which they were surrounded. The latter kinds of fora were sometimes called *fora iudicialia*, to distinguish them from the mere market-places.

Among the *fora iudicialia* the most important was the FORUM ROMĀNUM, which was simply called *Forum*, as long as it was the only one of its kind which existed at Rome. At a late period of the Republic, and during the Empire when other *fora iudicialia* were built, the Forum Romanum was distinguished from them by the epithets *vetus* or *magnum*. It was situated between the Palatine, the Capitoline, and the Quirinal Hills, and its extent was seven *iugera* (Varro, *R. R.* i. 2). It was originally a swamp or marsh, but was said to have been filled up by Romulus and Tatius, and to have been set apart as a place for the administration of justice, for the assemblies of the people, and for other kinds of public business. It was drained by the construction of the Cloaca Maxima in the time of the last kings. (See CLOACA; EMISSARIUM.) In the larger sense, as applied to the whole valley surrounded by the three hills just named, the Forum included the Comitium, or the open place of assembly for the curiae (Varro, *L. L.* v. 155) in the centre of the Forum proper. Ancient rostra were an elevated platform (*suggestum*), from which the orators addressed the people, and which derived their name from the circumstance that, after the subjugation of Latium, the sides of the platform were adorned with the beaks (*rostra*) of the ships of

the Antiates (Livy, viii. 14). In subsequent times, when the curiae had lost their importance, the accurate distinction between Comitium and Forum likewise ceased, and the Comitia Tributa were sometimes held in the Circus Flaminius; but towards the end of the Republic the Forum seems to have been chiefly used for judicial proceedings, and as a sort of Exchange. The orators, when addressing the people from the rostra, and even the tribunes of the people in the early times of the Republic, used to front the Comitium and the Curia; but C. Gracchus, or perhaps C. Licinius, introduced the custom of facing the Forum, thereby acknowledging the sovereignty of the people. In B.C. 308 the Romans adorned the Forum, or rather the bankers' shops (*argentariae*) around, with the gilded shields which they had taken from the Samnites: and this custom of adorning the Forum with these shields and other ornaments was subsequently al-



Plan of the Imperial Fora (1893).

ways observed during the time of the Ludi Romani, when the aediles rode in their chariots (*tensae*) in solemn procession around the Forum (Livy, ix. 40). After the victory of C. Duilius over the Carthaginians the Forum was adorned with the celebrated Columna Rostrata (q. v.). In the upper part of the Forum, or the Comitium, the laws of the Twelve Tables were exhibited for public inspection, and it was probably in the same part that in B.C. 304 Cn. Flavius exhibited the Fasti, written on white tables (*in albo*), that every citizen might be able to know the days on which the law allowed the administration of justice. (See DIES.) Besides the ordinary business which was carried on in the Forum, we read that gladiatorial games were held in it (Vitruv. v. 1, 2), and that prisoners of war and faithless colonists or legionaries were put to death there (Livy, vii. 19; ix. 24; xxviii. 28). Down to the latest times of the Republic, the Forum was the usual place where funeral games were given; on these occasions it was temporarily enclosed with wooden railings (Cic. *Pro Sest.* 58, 124). See CANCELLI.

The ancient structures in the Forum were restored by Theodoric in the sixth century A.D., and down to the eighth century the original level was unchanged; but during the Middle Ages the magnificent edifices of ancient Rome were used as a quarry from which churches and secular buildings drew their building-stones, marbles, columns, and even their lime, which was derived from burning the ancient marble in kilns. Still more eagerly were the bronzes appropriated, so that it is not surprising that so few works of art, comparatively, have survived. In the eleventh century, the Forum was covered with the towers and fortress-walls of the mediaeval nobles, and the ultimate demolition of these covered the ground with a layer of rubbish to which fresh deposits were continuously made, especially when new buildings were reared and new streets constructed. The result is that the original level is now in some places fully forty feet below the surface. From the Middle Ages down to the present century, the site of the Forum was called Campo Vaccino. Its desolate area was given up to the buffaloes and oxen of the peasantry, to the scattered workshops of the meaner artisans, and to the few ruined columns that protruded from the rubbish as a melancholy reminiscence of its former glories. Such investigations and excavations as were first made under Raphael (especially in 1546–47) were undertaken solely in the search for works of art, and the trenches were soon refilled; but in the present century, more scientific research began. In 1803 the Arch of

Septimius Severus (see page 118), in 1813 the Column of Phocas, and in 1816–19 the Capitoline Hill with its temples were disinterred by Carlo Fea. Subsequently to 1835, the Basilica Iulia was in part recovered by Canina, and since 1871, when the Italian government occupied Rome as the capital of Italy, the work of excavation has been pushed with vigour. The Temples of Castor, Caesar, Faustina, Vespasian, etc., the Atrium Vestae, and the rest of the Basilica have been exhumed, besides a good part of the adjacent streets.

In the period between Iulius Caesar and Trajan the five imperial fora were erected.

(1) The first of these, and the second *forum iudiciarium*, was built by the dictator Caesar out of the spoils of the Gallic War, and was called FORUM CAESĂRIS or IULII. The site chosen was exceptionally crowded and valuable, immediately to the northeast of the Forum Romanum, and a hundred million sesterces ($4,000,000) were paid for it. The levelling of the ground cost large additional sums; in the centre stood the magnificent temple of Venus Genetrix, the tutelary goddess of Caesar's family, which he had vowed at the battle of Pharsalia (Suet. *Iul.* 26). Nothing now remains of this Forum but five half-buried arches.

(2) The FORUM AUGUSTI, the next in date, stood back from the Forum Iulii in the same direction. The central area was occupied by the temple of Mars Ultor, commemorating the battle of Philippi, though it was not finished until forty years later, and dedicated in B.C. 2 (Vell. Pat. ii. 109, § 2). Augustus further adorned his Forum with statues of the most distinguished men of the Republic, and issued a decree that only the *iudicia publica* and the *sortitiones iudicum* should take place in it (Suet. *Aug.* 29 and 31). After the Forum Augusti had severely suffered by fire, it was restored by Hadrian (Spart. *Hadr.* 19).

(3) The FORUM PACIS was built to enclose the Temple of Peace, dedicated by Vespasian A.D. 75. It commemorated the close of the civil wars which had filled the short reigns of Galba, Otho, and Vitellius, the undisputed authority of the emperor, and the taking of Jerusalem (Suet. *Vesp.* 9; Dio Cass. lxvi. 15). According to Pliny (*H. N.* xxxvi. § 102) the three most magnificent buildings in Rome were the Basilica of Paullus, the Forum of Augustus, and Vespasian's Temple of Peace. The site was to the southeast of the Forum of Augustus, but did not quite join it, a wide street from the Subura to the Forum Romanum being left between. This narrow strip afterwards became the Forum Transitorium of Nerva. There are no remains of the Temple of Peace.

(4) The situation of the FORUM OF NERVA has been already indicated. It was called TRANSITORĬUM, on account of the highway which ran through it; or PALLADIUM, from containing a Temple of Minerva. The two Corinthian columns, buried to about half their height, and now called Colonnacce, belonged to this temple; part of the outer wall of the Forum is also extant.

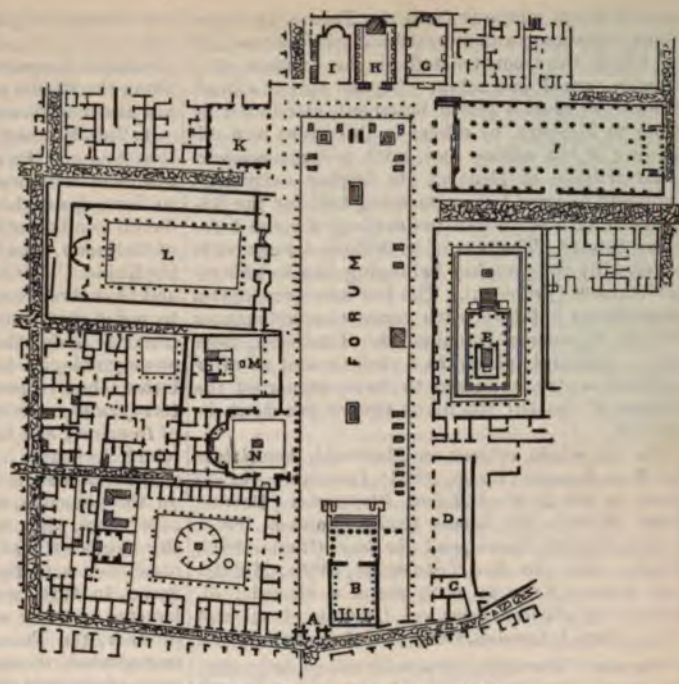
(5) The FORUM TRAIĀNI was probably the most magnificent of all. It occupied a large space between the Capitoline and Quirinal Hills, the latter of which was cut back to a height of 100 Roman feet, as shown by the inscription on the Column of Trajan. The entrance was at the lower or southern end, where a triumphal arch, surmounted by a statue of Trajan in a six-horse chariot, divided it from the Forum of Augustus. The open space was surrounded by a double row of porticos, and enlarged by four enormous apses or semicircular extensions, one of which can still be traced in the slope of the Quirinal. In the centre stood the Basilica Ulpia, which fills the greater part of the modern Foro Traiano; beyond it was a cloistered court (*atrium*) surrounding the celebrated column which bears Trajan's name, and flanked by two libraries—one for Greek, the other for Latin MSS. At the upper end it was closed by the Temple of Trajan, dedicated by his successor. The splendour of the Forum Traiani greatly impressed the later Romans. Ammianus Marcellinus, in an account of a visit made to Rome by the emperor Constantius, describes a guest of that prince, a Persian, as amazed by this great work, "so exquisite," says the historian, "that the gods themselves would find it hard to refuse their admiration" (xvi. 14).

Different from these fora were the numerous markets at Rome, some of them reaching back to a very high antiquity. The most important was the FORUM BOARIUM, or cattle market, occupying a large space between the Velabrum and the Tiber; the notion that it derived its name from the statue of an ox, whencesoever imported (Ovid, *Fast.* vi. 477), can hardly be right, as it was almost certainly so named long before statues were introduced at Rome. Others which took their names from the goods sold in them were the FORUM OLITORIUM and PISCATORIUM, for vegetables and fish, SUARIUM for pigs, CUPEDĪNIS or CUPEDINARIUM for dainties.

Of the Forum Romanum the bearings and dimensions form one of the most disputed points of Roman topography. The excavations at Pompeii, however, have opened the Forum of that city, the remains of which are sufficiently preserved to enable us to trace the ground-plans of the various edifices surrounding it, and to assign some probable use to each of them; and will thus

Roman Forum Restored.

a general notion of the ppearance of these places, the manner in which they aid out. The central area ed with large square flags, ich the bases for many s still remain, and surd by a Doric colonnade stories, backed by a range cious and lofty buildings und. The principal en- is through an archway c) (A), on the lower end of nexed plan, and by the f a temple of the Corin- order (B), supposed to een dedicated to Iupiter. e opposite flank of this is another entrance into orum, and by its side ublic prison (*carcer*) (C), ich the bones of two men etters on their legs were Adjacent to this is a hallow building (D), with l entrances from the col- e, surmised by the Ital- rchaeologists to have public granary (*horreum*). ext building is another of the Corinthian order dicated to Venus, as conjectured from an in- ion found on the spot. It stands in an area ed by a blank wall and peristyle, to which the pal entrance is in a side street, abutting on orum, and flanking the basilica (F), beyond there are three private houses out of the cts of the Forum. The farther or southern f the square is occupied by three pub- ifices (G, H, I), nearly similar to one anoth- their plans and dimensions. All these decorated with columns and statues, frag- of which were found upon the floor; but there are no sufficient grounds for deciding the uses for which they were destined. The first is merely conjectured to have been a council chamber (*curia*); the second, the treasury (*aerarium*); and the last, another curia. Beyond these is another street, opening on the Forum; and, turning the angle, are the remains of a square building (K), for which no satisfactory use can be suggested. The space behind is occupied by the sites of three private houses. The next object is a large plot of ground (L), surrounded by a colonnade (*porticus*) and a cloister (*crypta*), and decor-



Plan of the Forum at Pompeii. (Rich.)

Restoration of the North Side of the Forum at Pompeii. (Overbeck.)

man *collegium* or company of priests, twelve in number, and so called, according to Varro (*L. L.* v. 85), from offering public sacrifices for the fertility of the fields (*arva*). Their extreme antiquity is proved by the legend which refers their institution to Romulus, of whom it is said that when his nurse Acca Larentia lost one of her twelve sons, he allowed himself to be adopted by her in his place, and called himself and the remaining eleven "Fratres Arvales" (Gell. vi. 7).

The office of the Fratres Arvales was for life, and was not taken away even from an exile or captive. They wore, as a badge of office, a chaplet of ears of corn (*spicea corona*) fastened on their heads with a white band (*infula*) (Plin. *H. N.* xviii. § 6). These passages, with a single reference in Minucius Felix (*Oct.* 25), comprise all the extant notices of the Fratres Arvales in the ancient writers. But the discovery of a large number of inscriptions has placed the locality of their sanctuary beyond a doubt, and has thrown a flood of light on their constitution and ceremonial as well as on that of other Roman priesthoods. In the Vigna Ceccarelli, at a place called Affoga l'Asino, on the Via Portuensis, inscriptions upon stone tablets have been found at intervals from 1570 to the present time, which sufficiently identify that spot as the grove of the Dea Dia where the chief festival of the Arvales was held. By the end of the last century, sixty-seven documents had been recovered, and these were published with a valuable commentary by Marini (Rome, 1795). In 1867 more systematic excavations were undertaken with the aid of funds supplied by the King and Queen of Prussia, and the results were given to the world by Henzen in the works mentioned at the end of this article. We have now the *acta* of ninety-six annual meetings of the college, ranging in date from A.D. 14, the last year of Augustus, to 241, in the reign of Gordian; besides a number of fragments found at various times in Rome itself. From these we are able to form a clear idea of the officers of the college, the ceremonies they performed, and the mode of filling up vacancies in their body. Some of these minutes of proceedings, as they may be called, are much fuller than others, the most important being that of 218, the first year of Elagabalus, which includes the celebrated Hymn. The passage in Varro being the only mention of the Arvales that dates from republican times, it is a highly probable conjecture that this may have been one of the obsolete or half-forgotten cults, several of which, we know, were revived by Augustus. The *sacrificium Deae Diae in luco* is named in the law of Constantius and Constans, about 346, which, in the interest of the public amusement, provided for the maintenance of such temples as had games connected with them. In 382, by a decree of Gratian, the disestablishment of all pagan worships was completed, and their remaining endowments confiscated.

The regular number of brethren was twelve; the attendance at the annual meetings, as shown by the inscriptions, varied between three and nine. An exception occurs early in the reign of Nero; in the year 57 twelve Fratres met, exclusive of the emperor, who was also a member according to the invariable practice, and in this instance, it would appear, a supernumerary. From the time of Augustus it had become usual to appoint princes of the imperial family as extra members of the most dignified priestly colleges (Dio Cass. li. 20). Vacancies as they occurred were filled up by co-optation, originally free, but under the empire usually controlled by an imperial rescript indicating the person to be elected, like the *congé d'elire* of modern times. For the purpose of an election the brethren met on the summons of the *magister* in the Regia, the temple of Iupiter Stator, that of Divus Iulius, or latterly in the temple of Concord; and the votes were given in writing (*per tabellas*). The newly elected member was solemnly admitted by the *magister*, for which the phrase used is *ad sacra vocat.*

Like most Roman *collegia*, the Arvales had their presiding officer, called *magister*, elected annually in the grove of the Dea Dia on the second or great day of the May festival, but not coming into office until the 17th of December following: *a Saturnalibus primis ad Saturnalia secunda* is the oft-recurring formula. The *promagister*, who acted in the absence of the *magister*, appears to have been nominated by him for an indefinite period, and was not a regularly elected officer of the college. Next in importance to the *magister* was the *flamen*, elected annually upon the same occasion to assist in the sacrifices; he could also be represented by a *proflamen*, or by a member without that title *qui vice flaminis fungebatur.* Either of these dignities was often conferred by way of compliment on the emperor, who usually discharged its duties by deputy, and either might be re-elected in consecutive years or after an interval. There were, besides, four *pueri ingenui patrimi et matrimi, senatorum filii* (called also *Camilli*), who waited on the brethren during the sacrificial feast, and shared it themselves sitting on *cathedrae*, while their elders reclined. The college had also its staff of servants; some *servi publici*, assigned to its use by the emperor and reckoned as belonging to his *familia*, an *aedituus* in charge of the sacred precinct, and lastly the *calatores.*

The principal duty of the Arvales was to celebrate a three days' festival in honour of the Dea Dia, supposed by Marini to be Ceres, but now identified with Ops. This festival was sometimes held on the XVI., XIV., and XIII., sometimes on the VI., IV., and III. Kal. Iun.—i. e. on the 17th, 19th, and 20th, or the 27th, 29th, and 30th of May; in either instance, it will be seen, with a bye-day between the first and second feast days, while the third immediately followed the second. The precise time was fixed in the January of each year, and solemnly proclaimed by the *magister* or his deputy from the temple of Concord on the Clivus Capitolinus. The festival undoubtedly belonged to the order of *feriae conceptivae*, or those fixed by proclamation. On the first and last of the three days the college met in Rome, usually at the house of the *magister*, but sometimes also *in Palatio in templo Divorum;* offered fruits, incense, and wine at sunrise to the Dea Dia; anointed her statue; bathed, and changed the *praetexta* in which they had sacrificed for a white dinner-dress (*album cenatorium;* cf. SYNTHESIS). Between dinner and dessert (*mensa prima* and *mensa secunda bellariorum*) they rose from table, reclined on more magnificent couches than those of the *triclinium* (*toralibus segmentatis*), repeated the offerings of wine, incense, and first-fruits (*fruges libatae*); then divided the *bellaria*, and received each man a *sportula* or perquisite for attendance. This, in the period from Trajan to

the Antonines amounted to 100 denarii, the boys receiving 25; in the impoverished times of the third century it was reduced to 25 denarii for members of the college.

On the second day of the feast, which was the most important of the three, the Arvales assembled in the grove of Dea Dia already described. The grove included a circus for games and several temples, among which the Caesareum or *aedicula* of deified emperors and the Tetrastylum are mentioned. The sacrifices were begun early in the day by the *magister* or his deputy, acting alone; he first offered two young pigs in order to expiate the unavoidable desecration of the sacred grove by the use of the axe in pruning and felling it, then a white heifer (*vacca honoraria*) as a victim to the Dea Dia herself. In the forenoon he was joined by his colleagues, who breakfasted on the offerings already made, and then proceeded to fresh ceremonies. They sacrificed a fat lamb; made an offering, not further described, with earthenware pots placed on a table; sent out two of their number to collect grains of corn, probably from the crowd collected at the temple doors, passed them on to one another, receiving them in the left hand and giving with the right, and finally handing them to the attendants; placed the *ollae* on the altar, and then threw them away that they might not be used again (this is the probable explanation of the obscure phrase *ollas precati sunt et ostiis apertis per clivum iactaverunt*); and shared *panes laureati*, followed by turnips and another vegetable mysteriously described (*lumemulia cum rapinis*). The images were now anointed (the plural *deas* is used here only, and seems to refer to Acca Larentia and the Dea Dia as separate divinities); the temple was cleared of all but the priests, and the doors shut. Then with their tunics girded up for the dance, taking written copies of the formula from their attendants, and dividing right and left into two bodies, they proceeded to recite the hymn which had made the name of Fratres Arvales so interesting (*ibi sacerdotes clusi succincti, libellis acceptis, carmen descindentes tripodaverunt in verba haec*).

The text here given is that of Mommsen (*Hist.* i. 231, Eng. trans.), with which those of Preller (*Röm. Myth.* p. 428) and Marquardt, after Bücheler (*Index Schol. Bonnens. Aest.* 1876), agree in the main. A rude Saturnian metre is discernible in the hymn:

> Enos, Lases, iuvate,
> Neve lue rue, Marmar, sins incurrere in pleores.
> Satur fu, fere Mars! limen sali! sta! berber!
> Semunis alternei advocapit conctos.
> Enos Marmar iuvato.
> Triumpe.

In Mommsen's rendering:

> [illegible] the gods—
> Now, Lares, [illegible]
> [illegible] ye *Lares*),
> Neve [illegible] ruem (= ruinam) sinas incurrere in plures.
> [illegible] *suffer pestilence and destruction to come upon the people*).
> [illegible], fere Mars.
> [illegible] *fierce Mars*).
> [illegible] brethren—
> [illegible] sta! verbera!
> [illegible] *threshold! Halt! Beat* [the ground]).
> [illegible] brethren—
> [illegible] advocate cunctos.
> [illegible] *heroes all*).
> [illegible]

Each of the first five lines was repeated thrice, *triumpe* five times in the inscription, but probably six were intended. There are other indications of mistakes on the part of the stonecutter. Comments on the text, etc., will be found in Marini, *Atti e Monumenti dei Fratelli Arvali* (Rome, 1795); Henzen, *Scavi vel Bosco Sacro dei Fratelli Arvali* (Rome, 1868); id. *Acta Fratrum Arvalium* (Berlin, 1874); the *Corp. Inscript. Lat.* vi. 2021–2119; Wordsworth, *Fragments and Specimens of Early Latin* (London, 1874); Mommsen, *Hist. of Rome*, i. pp. 175 foll.; Marquardt, vi. 428–443; Allen, *Remnants of Early Latin* (Boston, 1880).

After the recitation the doors were thrown open and the service-books handed back to the attendants; and the brethren now proceeded to the election of a Magister and a Flamen for the ensuing year, followed by the distribution of the *sportula* and of roses. Next came races in the circus of the grove, in which *bigae, quadrigae*, and *desultores* are mentioned: the Magister or his deputy presided at the games, habited in the *ricinium* (see RICINIUM), and gave away the prizes. The brethren then returned to Rome and dined together, usually in the house of the Magister.

Of the other functions of the Fratres Arvales a short account will be sufficient. Whenever iron was brought into the grove, as for cutting the inscriptions for the *acta*, or the lopping and felling of the trees (already mentioned), there were sacrifices *ob ferrum illatum*, and, when the work was done, *ob ferrum elatum*. When the trees fell from decay or, worse still, were struck by lightning, and when replanting was undertaken, still more solemn sacrifices (*suovetaurilia maiora*) were offered on the spot. The Arvales also met for the *nuncupatio* or solemn pronouncing of vows for important events in the imperial family—the birthday, marriage, illness or recovery of the emperor, his setting out for or returning from serious undertakings, the confinement of an empress, etc. The Ambarvalia (q. v.), according to the most probable opinion, were entirely separate from the functions of the Fratres Arvales.

Freedmen. See LIBERTI.

Fregellae. The modern Ceprano; a town of the Volsci on the Liris in Latium, conquered by the Romans, and colonized in B.C. 328.

Fregēnae, sometimes called FREGELLAE. A town of Etruria, on the coast between Alsium and the Tiber, colonized by the Romans, B.C. 245.

Frentāni. A Samnite people dwelling on the coast of the Adriatic, from the river Sagrus on the north (and subsequently almost as far north as from the Aternus) to the river Frento on the south, from which they derived their name. They submitted to the Romans in B.C. 304.

Frento. The modern Fortore; a river in Italy, forming the boundary between the Frentani and Apulia, and falling into the Adriatic Sea.

Frenum (χαλινός). A horse's bridle, comprising, as with us, the bit (στόμιον) and reins as well as the head-stall. Xenophon, in his treatise *De Re Eq.* (vi. § 7), describes the curb-bit as having sharp prickles. See illustration on opposite page.

Frieze. See ZOPHORUS.

Frigidarium. See BALNEAE.

Frisii. A people in Germany inhabiting the

Ancient Bronze Bridle. (British Museum.)

coast from the east mouth of the Rhine to the Amisia (Ems), and coterminous on the south with the Bructeri. They were allies of the Romans before A.D. 28, when the oppression of the governor Olennius led to their revolt, and they were never again subject to Rome (Dio Cass. liv. 32; Tac. *Ann.* xiii. 54). In the fifth century they joined the Saxons and Angli (q. v.) in their invasion of Britain.

Fritillus (φιμός). A dice-box. See TESSERA.

Frogs OF ARISTOPHANES. See BATRACHAE in the Appendix.

Frontālé. See AMPYX.

Frontīnus, SEXTUS IULIUS. A Roman writer and soldier, born about A.D. 40, and governor of Britain A.D. 75–78, where he distinguished himself by the conquest of the Silures. He was the author of two treatises that are still extant —one on the art of war and another on the Roman aqueducts. He was nominated Curator Aquarum, or Superintendent of the Aqueducts, in 97, and died in 106. His military treatise is in three books (*Strategematon Libri Tres*), and was published as a supplement to another work now lost, which related to the theory of war. To these three books a fourth book has been added by some unknown writer, on which see the dissertation by Fritze (Halle, 1889). The treatise on aqueducts (*De Aquis Urbis Romae*) is in two books, and contains many valuable historical notices. Fragments of a treatise on gromatics (see GROMATICI) have also descended to us. The first complete edition of Frontinus was that of Keuchen (Amsterdam, 1661). A good text is that of Dederich (Leipzig, 1855). The principal edition of the *Strategemata* (with notes) is still that of Oudendorp (2d ed. Leipzig, 1779), lately re-edited by Gundermann (Leipzig, 1888); of the *De Aquis*, that by Dederich (with notes and a German version). See Lanciani, *Topografia di Roma Antica*, etc. (Rome, 1881).

Fronto, M. CORNELIUS. (1) A Latin writer, born at Cirta, in Africa, of an Italian family, about A.D. 100. After studying in his own country, he came to Rome in the reign of Hadrian, and acquired great reputation as a rhetorician and grammarian. Antoninus Pius appointed him preceptor to his two adopted sons, Marcus Aurelius and Lucius Verus, whose confidence and affection he gained, as is proved by their letters. After being consul (A.D. 143), Fronto was appointed to a government in Asia, which his bad health prevented him from filling. His learning and conversation are mentioned with praise by Aulus Gellius, the historian Appian, and others of his contemporaries. He died in the reign of Marcus Aurelius, at an advanced age. Until this century we had nothing of Fronto's works, except fragments of his treatise *De Differentia Verborum*, being a vocabulary of the so-called synonyms; but in 1815, Angelo Mai, having discovered in the Ambrosian Library at Milan a palimpsest MS., on which had been originally written some letters of Fronto to his two pupils, deciphered the text wherever the writing was not entirely obliterated, and published it with notes. It happened, by singular good fortune, that Mai, being some years after appointed librarian of the Vatican, discovered in another palimpsest volume another part of Fronto's letters, with the answers of Marcus Aurelius and Verus. Both the volumes came originally from the monastery of St. Columbanus, at Bobbio, the monks having written them over with the Acts of the First Council of Chalcedon, and it had happened that one of the volumes was transferred to Milan and the other to Rome. Mai published the whole in a new edition (Rome, 1823 and 1846). The MSS. have been subsequently collated by Du Rieu (revision by Naber, Leipzig, 1867). These letters are very valuable, as throwing additional light on the age of the Antonines, confirming what we know of the excellent character of Marcus Aurelius, and also showing his colleague Verus in a more favourable light than he had been viewed before. Two or three short epistles of Antoninus Pius are also interesting. There are, besides, many letters of Fronto to various friends, some of which are in Greek. Fronto's style is excessively mannered, monotonous, and pedantic; he mixes Latin and Greek in a macaronic fashion; and shows himself to be a conceited prig. He was, however, an admirer of the early Roman literature and a man of upright and independent character. See Droz, *De M. Corn. Frontonis Institutione Oratoria* (Besançon, 1885); and on the diction, the treatise of Priebe (Stettin, 1885). (2) A native of Emesa, a rhetorician, who lived at Rome in the time of Alexander Severus. He taught eloquence also at Athens, and was the rival of the first Philostratus. The critic Longinus was his nephew. He has left two epigrams on points of grammar (Jacobs, *Anth. Graec.* iii. 56; xiii. 398).

Fructus. See USUSFRUCTUS.

Fruit, GODS OF. See HORAE; POMONA; VERTUMNUS.

Frumentariae Leges. From the earliest times the supply of corn at Rome was considered one of the duties of the government. Not only was it expected that the government should take care that the corn-market (*annona*) was properly supplied, but likewise that in all seasons of scarcity it should purchase corn in the surrounding countries and sell it to the people at a moderate price (Livy, ii. 9, 34; iv. 12, 52; x. 11, etc.; xxvi. 40). This price, which is spoken of as *annona vetus*, could not rise much without exciting formidable discontent; and the administration was in all such cases considered to have neglected one

of its most important duties. The superintendence of the corn-market belonged in ordinary times to the aediles; but when great scarcity prevailed, an extraordinary officer was appointed for the purpose, under the title of Praefectus Annonae (Livy, ii. 27, 5; iv. 12, 8).

With the decay of agriculture in Italy, the government had to pay still further attention to the supply of corn for the city. In addition to this, an indigent population gradually increased in Rome, which could not purchase corn even at the moderate price at which it was usually sold, and who demanded to be fed at the expense of the State. Even in early times it had been usual for the State on certain occasions, and for wealthy individuals who wished to obtain popularity and influence, to make occasional donations of corn to the people (Mommsen, *Rom. Hist.* ii. 372). But such donations were only casual; and it was not till the year B.C. 123 that the first legal provision was made for supplying the poor at Rome with corn at a price much below its market value. In that year, C. Sempronius Gracchus brought forward the first *lex frumentaria*, by which each citizen was entitled to receive every month a certain quantity of wheat (*triticum*) at the price of 6½ asses (about $0.06) for the modius, which was equal to nearly 1 peck English (cf. Mommsen, *Die römischen Tribus*, p. 179, n. 4, and p. 182, n. 18; Livy, *Epit.* 60; Appian, *B. C.* i. 21)—only a trifle more than half the market price. It must not be supposed that each person was allowed to receive as much as he pleased every month; the quantity must of course have been fixed, and was probably five modii monthly, as in later times. This quantity was given only to fathers of families; but it was not confined to the poor, for every citizen had a right to it, whether he were rich or poor (*viritim*, Cic. *Tusc. Disp.* iii. 20, 48); and even Piso, who had been consul, applied for his share at the distribution (Cic. l. c.). It appears, however, from the anecdote which Cicero relates about Piso, that each citizen had to apply in person, a regulation which would of itself deter most of the rich. The example that had been set by Gracchus was too tempting not to be followed, although it emptied the treasury and at the same time taught the poor to become State-paupers instead of depending upon their own exertions for obtaining a living. It thus crowded the city with an idle population.

The demagogue Apuleius Saturninus went still further. In B.C. 100 he brought forward his Lex Apuleia, by which the State was to sell corn at $\frac{5}{6}$ of an *as* for the modius. The city quaestor Q. Caepio pointed out that the treasury could not bear such an expense (cf. Mommsen, *Gesch. d. röm. Münzwesen*, p. 560), and the most violent opposition was offered to the measure. It is doubtful whether it ever passed into a law; and it is at all events certain that it was never carried into execution. The Lex Livia, which was proposed by the tribune M. Livius Drusus in B.C. 91, was likewise never carried into effect, as it was annulled by the Senate, together with all his other laws, as passed in opposition to the auspices. Of the provisions of this Lex Frumentaria we have no account (Livy, *Epit.* lxxi.). About the same time, either shortly before or shortly after the Lex Livia, the tribune M. Octavius, supported by the aristocracy, brought forward the Lex Octavia, which modified the law of Gracchus to some extent, so that the public treasury did not suffer so much. He probably either raised the price of the corn, or diminished the number of modii which each citizen was entitled to receive (Cic. *Brut.* 62, 222). Sulla went still further, and by his Lex Cornelia, B.C. 82, did away altogether with these distributions of corn (Sall. *Hist. Fragm.* i. 45, 11, Kritz). But the Senate soon found it inexpedient to deprive the people of their customary largesses, as the popular party began to increase in power; and it was accordingly at the desire of the Senate that the consuls in B.C. 73 brought forward the Lex Terentia Cassia, which was probably only a renewal of the Lex Sempronia, with one or two additions respecting the manner in which the State was to obtain the corn. The law enacted that each Roman citizen should receive 5 modii a month at the price of 6½ asses for each modius. Occasionally extraordinary distributions of corn were made in virtue of decrees of the Senate.

All the *leges frumentariae* that have been hitherto mentioned had sold corn to the people, although at a price much below what the State had paid for it; but as the great party-leaders towards the close of the Republic were ready to purchase the support of the people at any sacrifice to the State, the distribution of corn became at length quite gratuitous. Caesar, in his consulship, B.C. 59, had threatened to make it so (Cic. *Ad Att.* ii. 19); and this threat was carried into execution in the following year, B.C. 58, by the Lex Clodia of the tribune Clodius. The corn was thus in future distributed without any payment; and the abolition of the payment cost the State a fifth part of its revenues (Cic. *Pro Sest.* 25, 55, with Schol. Bob. p. 301, ed. Orelli). In B.C. 57, Pompey received by the Lex Cornelia Caecilia the superintendence of the corn-market (*cura annonae*) for a period of five years; but no alteration was made in the distribution of corn by virtue of this measure. At this time the distribution of corn must have cost the State nearly $3,500,000 a year.

The consequences of such a system did not escape the penetration of Caesar; and accordingly, when master of the Roman world, he resolved to remedy the evils attending it, as far as he was able. He did not venture to abolish altogether these distributions of corn, but he did the next best thing in his power, which was the reduction of the number of recipients. During the Civil Wars numbers of persons who had no claim to the Roman franchise had settled at Rome, in order to obtain a share in the distributions of corn. The first thing, therefore, that Caesar did was to have an accurate list made out of all the corn-receivers, and to exclude from this privilege every person who could not prove that he was a Roman citizen. By this measure the 320,000 persons who had previously received the corn were at once reduced to 150,000. Having thus lessened the number of corn-receivers, he enacted that this number should not be exceeded for the future, and that vacancies which occurred by death should be filled up every year by lot by the praetor urbanus (Suet. *Caes.* 55; Dio Cass. xliii. 21). It is further exceedingly probable that, as a general rule, the corn was not *given* even to these 150,000, but sold at a low price, as had been the case at an earlier period; and that it was only to the utterly destitute that the corn was supplied gratuitously; the lat-

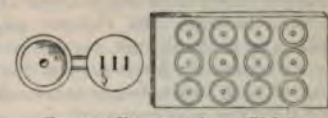
ter class of persons were furnished with tickets, called *tesserae nummariae* or *frumentariae* (Suet. *Octav.* 41).

The useful regulations of Caesar fell into neglect after his death, and the number of corn-receivers was soon increased beyond the limits of 150,000, which had been fixed by the dictator. This we learn from the Monumentum Ancyranum, in which Augustus (§ 15) enumerates the number of persons to whom he had given congiaria at different times; and there can be no doubt that the receivers of the congiaria and of the public corn were the same. Thus, in B.C. 44, and on the three following occasions, he distributed the congiaria to 250,000 persons; and in B.C. 5 the number of recipients had amounted to 320,000. At length, in B.C. 2, Augustus reduced the number of recipients to 200,000, and renewed many of Caesar's regulations (Suet. *Octav.* 40; Dio Cass. lv. 10). The chief regulations of Augustus seem to have been: (1) That every citizen should receive monthly a certain quantity of corn (probably 5 modii) on the payment of a certain small sum. As the number of recipients was fixed by Augustus at 200,000, there were consequently 12,000,000 modii distributed every year. Occasionally, in seasons of scarcity, or in order to confer a particular favour, Augustus made these distributions wholly gratuitous; they then became congiaria. (2) That those who were completely indigent should receive the corn gratuitously, as Iulius Caesar had determined, and should be furnished for the purpose with *tesserae nummariae* or *frumentariae*, which entitled them to the corn without payment (Suet. *Octav.* 41).

The system which had been established by Augustus was followed by his successors; but as it was always one of the first maxims of the State policy of the Roman emperors to prevent any disturbance in the capital, they frequently lowered the price of the public corn, and frequently distributed it gratuitously as a congiarium. Hence the cry of the populace, *panem et circenses*. No emperor ventured to abolish the public distributions of corn; the most that he dared do was to raise the price at which it was sold. When, therefore, we find it stated in Dio Cassius (lxii. 18) that Nero did away with the distributions of corn after the burning of Rome, we cannot understand this literally, but must suppose that he either raised the price of the commodity, or, what is more probable, obliged those poor to pay for it who had previously received it gratuitously. The care which the emperors took to keep Rome well supplied with corn is frequently referred to in their coins by the legends, *Annona, Ubertas, Abundantia, Liberalitas*, etc. We find in a coin of Nerva the legend *plebei urbanae frumento constituto* (Eckhel, vol. vi. p. 406).

In course of time, the sale of the corn by the State seems to have ceased altogether, and the distribution became altogether gratuitous. Every corn-receiver was therefore now provided with a *tessera*, or ticket, and this tessera, when once granted to him, became his property. Hence it came to pass that he was not only allowed to keep the tessera for life, but even to dispose of it by sale, and bequeath it by will (*Dig.* v. 1, 52; xxxix. 1, 49; xxxix. 1, 87). Every citizen living in Rome, even freedmen and criminals (Sen. *De Benef.* iv. 28, 2), was competent to hold a tessera, with the exception of senators.

Another change was also introduced at a later period, which rendered the bounty still more acceptable to the people. Instead of distributing the corn every month, wheaten bread, called *annona civica*, was given to the people. It is uncertain at what time this change was introduced, but it seems to have been the custom before the reign of Aurelian (A.D. 270–275), as it is related of this emperor that on his return from his eastern expedition he distributed among the people a larger quantity of bread, and of a different form from that which had been usually given (Vopisc. *Aurel.* 35; Zosim. i. 61). The bread was baked by the *pistores*, who delivered it to the various depots in the city, from which it was carried away on certain days by the holders of the tesserae (Orelli, *Inscript.* no. 3358). These depots had steps (*gradus*) leading to them, whence the bread was called *panis gradilis;* and there were the strictest regulations that the bread should only be distributed from these steps, and should never be obtained at the baker's (Cod. Theod. xiv. 17, 3, 4). When Constantine transferred the seat of government to Constantinople, the system of gratuitous distribution of bread was also transferred to that city; and in order to encourage the building of houses, all householders were entitled to a share of the imperial bounty (Zosim. iii. 32). The distribution of bread at Rome was, however, still continued.



Tesserae Frumentariae. (Rich.)

Frumentarii, sc. *negotiatores*. Corn-dealers or corn-merchants (Cic. *De Off.* iii. 13, § 57; Livy, iv. 12). The latter passage shows their unpopularity in times of scarcity; they were liable to the same charges of "forestalling and regrating" as the Athenian σιτοπῶλαι, and as the corn-dealers of modern times until the present century. On the frumentarii of the legions, see LEGIO.

Frumentatio. See FRUMENTARIAE LEGES.

Frusĭno. Now Frosinone; a town of the Hernici in Latium, and subsequently a Roman colony. It was celebrated for its prodigies and portents.

Fucentis, Fucentia. See ALBA (1).

Fucĭnus Lacus. Now the Lago di Celano or Capistrano. A large lake in the centre of Italy and in the country of the Marsi, about thirty miles in circumference, into which all the mountain streams of the Apennines flow. As the waters of this lake frequently inundated the surrounding country, the emperor Claudius constructed an *emissarium* or artificial channel for carrying off the waters of the lake into the river Liris. This emissarium, which is nearly perfect, is almost three miles in length. See EMISSARIUM.

Fucus (φῦκος). A general term to signify the cosmetic which the Greek and Roman ladies employed in painting their cheeks, eyebrows, and other parts of their faces. The practice of painting the face was very general among the Greek ladies, and probably came into fashion in consequence of their sedentary mode of life, which robbed their complexions of their natural freshness, and induced them to have recourse to artificial means for restoring the red and white of nature (Xen. *Oecon.* 10, § 10). The practice was of great antiq-

uity, and was probably first introduced among the Asiatic Ionians from the East, where the custom has prevailed from the earliest times. The resemblance between the Hebrew *pūch*, "paint," and φῦκος, is probably not accidental; the connection is accepted by Muss-Arnolt, the original meaning of both words being sea-weed, from which an alkaline dye was prepared.

The ladies at Athens did not always paint their faces when at home, but only when they went abroad, or wished to appear beautiful or captivating. Of this we have an example in the speech of Lysias on the murder of Eratosthenes, in which it is related (§ 17) that the wife, on leaving her husband to visit her paramour, painted herself (cf. Aristoph. *Lys.* 149, *Eccl.* 878, *Plut.* 1064; Plut. *Alcib.* 39). In order to produce a fair complexion, white lead (ψιμύθιον, *cerussa*) was employed (Alexis, fr. 96, 17 M). In order to give a blooming tinge to the cheeks, "rouge" was prepared from vegetable reds (Aristoph. *Lys.* 48). Ancient cosmetics were not always free from noxious drugs; and besides ψιμύθιον, already mentioned, red lead (μιλτός, *minium*) and mineral alkali (νίτρον, Att. λίτρον) were employed. The usual word for applying paint is ἐντρίβεσθαι, "to rub in," whence the dyes themselves are called ἐντρίμματα (Plut. *Crass.* 24). The eye-brows and eyelids were stained black with στίμμα or στίμμις, *stibium*, a sulphuret of antimony, which is still employed by the Turkish ladies for the same purpose. The eye-brows were likewise stained with ἄσβολος, a preparation of soot (cf. Juv. ii. 93 foll.). Ladies who used paint were occasionally betrayed by perspiration, tears, etc., of which a humorous picture is given by Xenophon (*Oecon.* 10, § 8; cf. Plaut. *Most.* i. 3, 119).

Woman Painting her Face (Tischbein).

Among the Romans the art of painting the complexion was carried to a still greater extent than among the Greeks; and even Ovid did not disdain to write a poem on the subject (*A. A.* iii. 206), though the genuineness of the fragment of the *Medicamina Faciei*, ascribed to this poet, is doubtful. The Roman ladies even went so far as to paint with blue the veins on the temple, as has been inferred from Propertius (iii. 11, 9, L. Müller). The favourite rouge was from a kind of moss; another was *purpurissum*, a mixed composition (Plaut. *Most.* i. 3, 104). The ridiculous use of patches (*splenia*), which was common among the English ladies in the reign of Queen Anne and the early Georges, was not unknown to the Roman ladies (Mart. ii. 29, 9; viii. 33, 22; x. 22). The more effeminate of the male sex at Rome also employed paint. Cicero speaks (*In Pison.* 11, § 25) of the *cerussatae buccae* of his enemy, the consul Piso.

On a Greek vase (Tischbein, *Engravings*, ii. 58) we see the figure of a woman engaged in putting the paint upon her face with a small brush (cf. Böttiger, *Sabina*, i. 24 foll., 51 foll.; Becker-Göll, *Charikles*, i. 261 foll.; *Gallus*, iii. 164 foll.).

Fufia Caninia Lex. See LEX.

Fugitivarius. See SERVUS.

Fugitīvus. See SERVUS.

Fulcra. The ends of the framework on which the pillows of a couch or the cushions of a chair were placed, resembling the head of a modern sofa. They are invariably ornamented with inlaid bronze, sometimes of the richest kind, and are surmounted by bronze ornaments often representing the head and shoulders of a mule or ass, turning sideways and backwards, with ears put down and a vicious expression. For the head of the ass is sometimes substituted that of a boy, or the head and neck of a goose. The lower part is decorated with a round boss from which springs a bust of a *genius* in full relief, or of some youthful divinity, such as Bacchus or Hercules. The framework to which these ornaments are attached is described in Juvenal (xi. 93–98). The *genius fulcri* is mentioned ib. vi. 22 and elsewhere. See W. C. F. Anderson in the *Classical Review* for 1889, p. 322; and the article LECTUS.

Fulgentius, FABIUS PLANCIĂDES. A Latin grammarian, a native of Carthage, who wrote towards the end of the fifth century A.D. His works include, among other things, an allegorical interpretation of the ancient mythology in three books (*Mythologiae*), the form of which reminds one of Martianus Capella (q. v.); an allegorical exposition of the *Aeneid* (*Vergiliana Continentia*); an explanation of strange and antiquated words illustrated by forged citations (*Expositio Sermonis Antiqui*); and a sort of universal history (*De Aetatibus Mundi*), of which fourteen books are extant. The plan of this last work is the absurd one called λειπογράμματος — that is, in the respective books, one letter of the alphabet in succession remains unemployed, a fact which is duly announced at the beginning and close of each book. Of the first three works, the text is printed in the edition of the *Mythographi Latini* by Staveren (Leyden, 1742). The *De Aetatibus* has been edited by Reifferscheid (Breslau, 1883–84). See Zink, *Der Mytholog Fulgentius* (Würzburg, 1867).

Fullo (γναφεύς or κναφεύς). A fuller or laundryman. The fuller's trade was one of the most important and most widely extended in Greek and Roman antiquity. It embraced all the processes, now distributed among different trades,

Mural Painting from the Fullonica, Pompeii. (Overbeck.)

necessary for converting the rough web into smooth cloth, the chief material used by the ancients for clothing. It was also usual to send clothes to the fuller for cleaning and working up. Clothes when sent to be cleaned were stamped with the feet

in pits or troughs filled with warm water and substances which separated the fat from them, as urine, nitre, and fuller's earth. Soap was not known before the time of Pliny, who speaks of *sapo* (q. v.) as a Gallic invention (*H. N.* xxviii. § 191). If the object was to felt the web and make it thicker and stronger, the same process was gone through, and the cloth was then beaten with rods, washed out in clean water, dried, carded with a kind of thistle or with the skin of a hedgehog, fumigated with sulphur, rubbed in with fuller's earth to make it whiter and stronger, and finally dressed by brushing, shearing, and pressing. The fuller's earth, when well rubbed in, prevented the clothes from becoming soiled too soon, and freshened up the colours which the sulphur had destroyed. Some frescoes preserved on the walls of an ancient fuller's shop at Pompeii give a clear notion of the different processes. The *fullones* at Rome formed one of the oldest guilds. Like all mechanics, they worshipped Minerva as their tutelary goddess, and took a prominent part in her chief festival, the Quinquatrus. See Schöttgen, *Antiquitates Triturae et Fulloniae;* Beckmann, *Hist. of Inventions*, vol. ii. pp. 92 foll. (ed. Bohn); Blümner, *Technol. und Terminol.* i. pp. 157 foll.

Fullo. (From a Pompeian Painting.)

Fullonĭca. A fuller's shop. See FULLO.

Fulmenta (κάσσυμα). An extra thick sole for the shoe or sandal frequently used to increase the height of the wearer. They were made of cork (Pliny, *H. N.* xvi. 13).

Fulvia Gens. An illustrious family at Rome, the branches of which were those of Curvus, Nobilior, Flaccus, Paetinus, Maximus, Centumalus, etc.

Fulvia. (1) A woman of good family, but loose character. She disclosed to Cicero the details of the conspiracy of Catiline, which she had learned from Quintus Curius, whose mistress she was (Sall. *Cat.* 23). (2) A bold, ambitious woman, at first the wife of Clodius Pulcher (q. v.), the demagogue, and, after his death, of Marcus Antonius the triumvir. She first came into notice on the assassination of Clodius, when, having caused the corpse to be brought into the vestibule of her dwelling and having assembled the populace, she caused, by her tears and language, a violent outbreak. Some years after this, on having become the wife of Antony, she took an active part in the proscriptions of her husband, and is said to have even sacrificed to her own vengeance several individuals who had given her offence. After the head of Cicero was brought to Antony, she took it on her knees, broke forth into insults to the character of the dead orator, and then, with fiendish malice, pierced the tongue with a golden needle. Having been left at Rome by Antony during the war against Brutus and Cassius, she became all-powerful in that city, named the praetors at her own pleasure, sold the government of the provinces, and even decreed a triumph to Lucius, the brother of Antony, who had no claim whatever to one. When, after the battle of Philippi, Antony visited the East to regulate affairs in that quarter, Fulvia, irritated by his intercourse with Cleopatra, tried to induce Octavianus to take up arms against him. Not succeeding in this, she took them up against Octavianus himself, in conjunction with her brother-in-law Lucius, who now professed open opposition to the illegal power of the Triumvirate. After very bold and spirited efforts, however, on her part, she was besieged with her brother-in-law at Perusia and compelled to surrender to the power of Octavianus. Fulvia, after this, retired to Greece, and rejoined her husband, but was coldly received by him. She died at Sicyon, in B.C. 40, through chagrin and wounded pride, as was believed, at her husband's attachment to Cleopatra (Vell. Paterc. ii. 74; Plut. *Ant.;* id. *Cic.*).

Fulvius. (1) L. CURVUS. Consul in the year B.C. 322, and, six years after, master of the horse to the dictator L. Aemilius (Livy, viii. 38; ix. 21). (2) M. CURVUS PAETĪNUS. Consul in place of T. Minucius, B.C. 305. He took the city of Bovianum, in the country of the Samnites (Livy, ix. 44). (3) CN. PAETĪNUS. Consul B.C. 300. He gained a memorable victory over the Samnites near Bovianum, and enjoyed a triumph. Three years after he carried on successful operations in Etruria as propraetor (Livy, ix. 44; xv. 91). (4) SER. PAETĪNUS NOBILIOR. Consul in B.C. 255, along with Aemilius Paulus Lepidus. These two commanders sailed for Africa after the overthrow of Regulus by the Carthaginians, gained a naval victory, compelled the foe to raise the siege of Clypea, and carried off an immense booty from the Carthaginian territories. They were shipwrecked, however, on their return to Italy, and of 200 vessels only eighty were saved. (5) Q. FLACCUS. Consul in B.C. 237, 224, 212, and 209. He defeated Hanno near Bovianum, and laid siege to Capua, which surrendered to him after the lapse of a year. The conquered were treated with great cruelty. (See CAPUA.) Some time subsequent to this, he marched against the Hirpini, Lucanians, and other nations of Italy, who, alarmed at the severities inflicted on Capua, surrendered to him the garrisons which had been placed in their cities by Hannibal (Livy, xxiii. 21; xxiv. 29; xxv. 2). (6) M. NOBILIOR. Praetor in Spain B.C. 193. He carried the Roman arms to the Tagus, making himself master also of Toletum (Toledo), up to that period deemed impregnable. Having obtained the consulship, in B.C. 189, he was intrusted with the war in Greece, during which he took Ambracia, traversed Epirus as conqueror, and reduced to submission the island of Cephallenia. Two years after this he was accused before the Senate of having maltreated the allies of the Roman people, but was acquitted of the charge, and received the honour of a triumph. In the year 179 he was elected censor along with Aemilius Lepidus, his bitter foe. Apprehending injury to the State from their known enmity, the leaders of the Senate adjured both individuals to lay aside their differences for the good of their country. A reconciliation accordingly took place, and nothing occurred to disturb these friendly feelings during the rest of their joint magistracy. Fulvius raised many public structures, a basilica, a forum, etc. He also constructed a port at the mouth of the Tiber (Livy, xxxiii. 42; xxxv. 7; xx. 22, etc.). His friendship with the poet Ennius and other literary men is well known, and caused Cato the Censor to criticise him severely. (7) Q. FLACCUS. Praetor B.C. 182. He took, in this capacity, the city of Urbicua in farther Spain, and defeated the

Celtiberi in the battle of Ebura, killing in this and in another encounter 35,000 men. On his return to Rome he received a triumph, and in the same year (179) the consulship. In B.C. 174 he was elected censor along with Posthumius Albinus. These two censors were the first that paved the streets of Rome, B.C. 174. The next year he built a temple to Fortune, and, to adorn it, carried off a large portion of the marble tiles from the Temple of the Lacinian Juno in Lower Italy. The Senate compelled him to restore these. The popular account made him to have been deprived of reason for this act of sacrilege, as he committed suicide soon after (Livy, xxxix. 56, 40; xl. 16; Vell. Paterc. i. 10). (8) M. FLACCUS. Consul B.C. 125. He seconded the projects of Tiberius Gracchus to obtain for the States of Italy the rights of citizenship. Being afterwards sent against the Gauls, he defeated them, and obtained a triumph. Four years subsequently he became involved in the extreme measures of the Gracchi relative to the agrarian law, and perished in an affray which arose. See GRACCHUS.

Fumarium. See VINUM.

Funālis. A taper, used in the same manner as a torch (see FAX), but made of papyrus and other fibrous plants, twisted like a rope and smeared with pitch and wax. It was, indeed, as Antipater describes it, "a light coated with wax" (*Anth. Pal.* vi. 249). At the Saturnalia, funales were presented by clients to their patrons, and were lighted in honour of Saturn, sometimes on other occasions (Cic. *De Off.* iii. 20). The neuter, *funale*, denotes a sort of chandelier for holding torches (Ovid, *Met.* xii. 247).

Funālis Equus (παράσειρος, σειράφορος). An outrigger to a chariot drawn by horses abreast of each other (Stat. *Theb.* vi. 462). When the chariot

Funalis Equus. (Ginzrot.)

had four horses attached, two outriggers were added, one on each side of the yoke-horses (*iugales*), and called respectively *dexter* and *sinister* (Suet. *Tib.* 6). The name *funarius* is also used. See Isidor. *Orig.* xviii. 35.

Funambŭlus (σχοινοβάτης). A rope-dancer. The art of dancing on the tight rope was carried to as great perfection among the Romans as it is with us (Terence, *Hecyr. prol.* 4; Hor. *Epist.* ii. 1, 210; Juv. iii. 77; xiv. 265, 272, with Mayor's note). If we may judge from a series of paintings discovered in the excavations at Herculaneum the performers placed themselves in an endless variety of graceful and sportive attitudes. The emperor M. Aurelius, in consequence of the fall of a boy, caused feather-beds (*culcitrae*) to be laid under the rope to obviate the danger of such accidents (Capitol. *M. Ant. Phil.* 12). One of the most difficult exploits was running down the rope (Suet. *Nero*, 11) at the conclusion of the performance. Germanicus and the emperor Galba attempted to exhibit elephants walking on the rope (Plin. *H. N.* viii. § 5; Suet. *Galba*, 6). See SALTATIO.

Rope-dancers. (From a painting at Herculaneum.)

Funarius Equus. See FUNALIS EQUUS.

Funda (σφενδόνη). (1) A sling for discharging stones, or leaden plummets (*glandes*) — a weapon commonly used in warfare by the Spaniards, Persians, Egyptians, and other foreign nations; and also occasionally by the Romans, as is shown by the annexed illustration, representing a Roman soldier in the army of Trajan, from the column erected in honour of that emperor (Plin. *H. N.* vii. 37; Verg. *Georg.* i. 309). (2) (ἀμφίβληστρον). A casting-net; employed, like our own, for taking fish in rivers (Verg. *Georg.* i. 141; Serv. ad l.; Isidor. *Orig.* xix. 5, 2); but apparently cast from behind, and over the right shoulder, instead of being discharged from the left shoulder and in front of the person throwing it, as is now the practice. (3) A bag or pack slung over the shoulders, for the convenience of carrying money, or any other small articles (Macrob. *Sat.* ii. 4); probably so called because, with the straps which fastened it, it had the appearance of a sling, as shown by the annexed illustration, from the device on a bronze lamp. (4) (σφενδόνη, πυελίς). The bezel of a ring—that is, the rim in which the gem is set and which holds it as a sling does its stone; more especially so called when the setting is transparent (Plin. *H. N.* xxxvii. 37, 42).

Funditor.

Funda (bag).

Funda. (Rich.)

Fundānus. A lake near Fundi in Italy, which discharges itself into the Mediterranean. According to Pliny (*H. N.* xiv. 6), the Lacus Fundanus was

originally called Amyclanus, from the city of Amyclae in its vicinity.

Fundi. The modern Fondi; an ancient town in Latium on the Appia Via, at the head of a narrow bay of the sea running a considerable way into the land, called the Lacus Fundanus. The surrounding country produced good wine (Mart. xiii. 113).

Funditōres (*funda*, "a sling"). The light-armed slingers in the Roman army. They were usually raised by recruiting, or contributed by the allies. See EXERCITUS; FUNDA.

Fundŭla. A *cul-de-sac*, or blind-alley (Varro, *L. L.* v. 145).

Funus. A funeral, so termed because, in ancient times, the Romans were buried by torch light, twisted ropes (*funalia*) smeared with pitch being carried by the mourners for the purpose (Isidor. *Orig.* xi. 2, 34; Donat. *ad* Terent. *Andr.* i. 1, 81). Under this title, it is here intended to give an account of the burial rites of the Greeks and Romans. The tombs will be explained in the article SEPULCRUM.

(1) GREEK. The Greeks attached great importance to the burial of the dead. They believed that souls could not enter the Elysian Fields till their bodies had been buried; and accordingly we find the shade of Elpenor in the *Odyssey* (xi. 66, etc.) earnestly imploring Odysseus to bury his body. So strong was this feeling among the Greeks that it was considered a religious duty to throw earth upon a dead body which a person might happen to find unburied (Hor. *Carm.* i. 28, 36); and among the Athenians, those children who were released from all other obligations to unworthy parents were nevertheless bound to bury them (Aesch. *c. Timarch.* § 14). The neglect of burying one's relatives is frequently mentioned by the orators as a grave charge against the moral character of a man, since the burial of the body by the relations of the dead was considered a religious duty by the universal law of the Greeks. The common expressions for the funeral rites, *τὰ δίκαια, νόμιμα* or *νομιζόμενα, προσήκοντα*, show that the dead had, as it were, a legal and moral claim to burial.

At the moment of death the eyes and mouth were closed by one of those present (Plat. *Phaed.* 118). According to Lucian, the obolus to serve as Charon's fare was at once placed in the mouth of the corpse. This coin was also called *δανάκη* (Hesych. s. v.). The custom is first mentioned by Aristophanes (*Frogs*, 139), and does not appear to have been in use at a very early date. Confirmation of the practice is given by actual discoveries, for coins are frequently found in Greek tombs, and in some between the teeth of the skeleton. The body was then washed (Eurip. *Phoen.* 1319, 1667), anointed with perfumes, and clothed in rich garments, generally white in colour. These were buried or burned with the body, but the number of them was limited by a law of Solon (Plut. *Sol.* 21). A wreath of flowers was placed upon the head (Eurip. *Phoen.* 1632). Golden wreaths, in imitation of laurel or other foliage, were sometimes used, and have been found in graves.

The corpse, thus prepared, was laid out (*πρόθεσις, προτίθεσθαι*) on a bed (*κλίνη*), which appears to have been of the ordinary kind, with a pillow (*προσκεφάλαιον*) for supporting the head and back (Lys. *c. Eratosth.* § 18). By a law of Solon it was ordered that the *πρόθεσις* should take place inside the house (Lex *ap.* Demosth. *c. Macart.* p. 1071, § 62). As among the Romans, the feet were turned towards the door (Hom. *Il.* xix. 212). Vases of a special kind (*λήκυθοι*), probably containing perfumes, were placed beside the body (Ar. *Eccl.* 1032, 538). These vases were also buried with the coffin, and a large number of them have been found in graves in Attica. A few of them are in the ordinary black and red figured styles, but the greater number are of a special ware of great beauty, manufactured for funeral purposes. In this ware the ground is white, and scenes are painted upon it in bright colours, in a freer and less rigid style than in the vases with red or black figures. See E. Pottier, *Étude sur les Lécythes Blancs Attiques, à Représentations Funéraires* (Paris, 1883); Benndorf, *Griechische und sicilische Vasenbilder* (Berlin, 1869); and the article VAS. A honey-cake (*μελιτοῦττα*), intended as a sop for Cerberus, was also placed by the side of the corpse (Aristoph. *Lys.* 601). Before the door, a vessel of water was placed (*ἀρδάνιον*), in order that persons who had been in the house might purify themselves from the pollution of death by sprinkling water on their persons (Eurip. *Alc.* 98).

The near relatives of the deceased assembled round the bed on which he was laid, and uttered loud lamentations. Although more violent signs of grief were forbidden by Solon (Plut. *Sol.* 21), we find that Lucian (*De Luctu*, 12) mentions as accompaniments of the *πρόθεσις*, not only groaning and wailing, but also beating of breasts, tearing of hair, laceration of cheeks, rending of garments, and sprinkling of ashes upon the head. It was perhaps with the object of limiting the time for these excesses of grief that Solon ordained that the burial should take place on the day after the *πρόθεσις*, before sunrise, and that Plato (*Leges*, xii. 959 A) declared that the *πρόθεσις* should not last longer than was necessary to show that death had really taken place. It appears that singers were hired to lead the mourning chant at the *πρόθεσις* (Lucian, *De Luctu*, 20).

The accompanying illustration, representing the *πρόθεσις*, is taken from Pottier. The corpse lies

The *πρόθεσις*. (From a Greek vase.)

upon a couch, and is covered with a rich garment. The head alone is unveiled, and is surrounded with a fillet (*ταινία*). Two female figures stand beside the couch, with gestures of grief. One of them carries a tray or basket, across which two fillets are laid. Other fillets are placed across the couch. In the background is a mirror, or fan, perhaps intended for the keeping away of flies (cf. Dio Cass. lxxiv. 4, 2).

The ἐκφορά. (From a stamped terra-cotta plaque found at the Piraeus.)

The funeral (ἐκφορά, ἐκφέρειν) took place legally, as has been already remarked, on the day following the πρόθεσις. It might, however, be put off several days to allow of the arrival of distant friends (Plut. *Timol.* 39). The early morning was the usual time (Plat. *Leges*, xii. 960 A). The bier was borne either by hired bearers (νεκροφόροι, Poll. vii. 195), or, in cases where it was decided to honour the dead, by specially selected citizens (Plut. *Timol.* 39). The men walked before the corpse and the women behind, and it appears that musicians were hired to play mournful tunes on the flute and sing dirges (θρῆνοι) at the ἐκφορά as well as at the πρόθεσις. Those who accompanied the funeral wore mourning garments of a black or dark colour (Eurip. *Alc.* 427). The head was also shaved or the hair cut as a sign of grief (Hom. *Od.* iv. 197; *Il.* xxiii. 46, 135, 141, 146; Bion. *Idyll.* i. 81).

Representations of the ἐκφορά are rare. The foregoing illustration represents a stamped terra-cotta plaque found at the Piraeus (in the collection of M. Rayet, *Convoi Funèbre*, No. 75). The corpse lies upon a couch. The head is bare; the rest of the body covered. The couch is placed upon a car drawn by two horses, though mules were oftener used. Mourners accompany it with gestures of grief. A female attendant carries upon her head a vessel, probably to serve for libations. Another attendant plays upon the double flute.

It was the custom, at Athens at any rate, to hold public funerals for those who had fallen in war. Thucydides (ii. 34) describes with some minuteness the proceedings usual on such occasions. The πρόθεσις of the bones took place on a platform (or perhaps in a booth or tent) erected for the purpose in some public place. On the day of the funerals, coffins of cypress wood, one for each tribe, were carried upon wagons. Each coffin contained the bones of the members of the tribe to which it was assigned. An empty couch, adorned as for a funeral, was borne in the procession to represent those whose bodies had not been found. The procession was accompanied by any citizens and aliens who wished to attend, and by women who were related to those who had fallen. In Greece, funeral orations were pronounced only at public funerals of the kind described, not, as at Rome, over individuals, even though they were specially distinguished (Dion. Hal. v. 17). This custom seems to have arisen about the time of the Persian Wars. In other respects the procedure at a public funeral does not seem to have differed from that in use at private burials.

In spite of the statement of Lucian (*De Luctu*, 21) that the Greeks burned their dead and the Persians buried them, it is certain, both from literary evidence and also from the excavation of tombs, that burning and burying were both practised by the Greeks. The word θάπτειν is used of the burial of the ashes after cremation, but κατορύττειν refers only to the burial of an unburned body. We hear of burial also among the Spartans (Plut. *Lyc.* 27; Thuc. i. 134). In Homer there is no mention of any burial without burning; but in graves at Mycenae, skeletons have been found which showed no traces of fire. Evidence both of burning and burying has been found in graves of a later date in many parts of the Greek world. See Hermann-Blümner, *Privatalterth.* p. 375.

Funeral Pyre.

The pile of wood (πυρά) upon which the body was burned was sometimes erected over the grave in which the ashes were to be buried. There is a full description of cremation in the Homeric period in *Iliad* (xxiii. 161 foll.), where Achilles celebrates the funeral of Patroclus. The pyre was made a hundred feet in length and breadth, and the bodies of sheep, oxen, horses, dogs, and twelve Trojan captives were placed upon it. Honey and perfumes were also poured upon it before it was lighted. When the pyre had burned down, the remains of the fire were quenched with wine, and the relatives and friends collected the bones or ashes (*Il.* xxiv. 791). The remains thus collected were placed in a receptacle sometimes of gold, but generally of a less precious material, and buried. A description of these receptacles of the other articles placed in the tomb, and of the tomb itself will be found in the article SEPULCRUM.

When bodies were buried without previous cremation, they were generally placed in coffins, which were called by various names, as σοροί, πύελοι, ληνοί, λάρνακες, δροῖται, though some of these names were also applied to the urns in which the bones were collected. For further information upon this point, see the article SEPULCRUM.

Immediately after the funeral was over, the relatives partook of a feast which was called περίδειπνον or νεκρόδειπνον (Lucian, *De Luctu*, 24). It was the custom that this feast should be given at the house of the nearest relative (Demosth. *De Cor.* p. 321, § 355).

Funeral Banquet. (From a bas-relief; *Marmora Oxon.*)

Other ceremonies were performed on the third, the ninth, and the thirtieth days after the funeral, and were called respectively τρίτα, ἔνατα, and τριακάς or τριακάδες (Poll. viii. 146). The rites on the thirtieth day (Poll. i. 66, iii. 102) included a repetition of the funeral feast.

It was also the custom to bring offerings to the tomb on certain days in each year (Plato, *De Leg.* iv. 717 E). Herodotus mentions that these annual sacrifices to the dead were called γενέσια (iv. 26), from which it is inferred that they were offered on the birthday of the deceased (cf. Diog. Laërt. x. 18). The name νεκύσια was also used in the same sense. The ceremonies which were performed at these stated intervals might be used at any other time, if for some reason it was necessary to appease the departed spirit. The word ἐναγίζειν was used for the act of offering, ἐναγίσματα for the things offered on these occasions. These consisted of libations (χοαί) of wine, oil, milk, honey mixed with water or milk (Aesch. *Pers.* 609 foll.), which were poured upon the ground (γάποτοι, Aesch. *Pers.* 621). Elaborate banquets were sometimes prepared, burned in honour of the dead, and buried in a trench (Lucian, *Char.* 22). Wreaths were also placed upon the grave-stones, and they were anointed with perfumes.

The period of mourning varied in length at different places. At Athens the τριακάς seems to have ended it on the thirtieth day after the funeral (Lysias, *De Caede Erat.* § 14). At Sparta it lasted only eleven days (Plut. *Lyc.* 27).

Certain special rites were used in particular cases. A spear was carried in front of the body of any person who had died a violent death, as a symbol of the revenge which was to follow the murderer (Eurip. *Troad.* 1148). In the case of those who had committed suicide, the hand which had done the deed was cut off and buried separately (Aeschin. *in Ctes.* § 244). Certain criminals, who were put to death by the State, were also deprived of burial, which was considered to be an additional punishment (Plut. *Them.* 22; Thuc. i. 134). The bodies of those persons who had been struck by lightning were regarded as sacred (ἱεροὶ νεκροί); they were not buried with others (Eurip. *Suppl.* 935), but usually on the spot where they had been struck (Artemid. *Oneirocr.* ii. 9, p. 146).

It has been already mentioned that in the public funerals of those killed in war, an empty couch was carried in the procession to represent those whose bodies had not been found. In other cases, where a person was supposed to be dead, though his body was not found, funeral rites were performed for him (Eurip. *Hel.* 1241 foll.). If such a person was afterwards found to be alive, he was considered impure, and was not allowed to enter temples till certain rites had been performed. These rites consisted in a symbolism of birth and the ceremonies connected with it. The δευτερόποτμος or ὑστερόποτμος was washed, wrapped in swaddling clothes, and fed with milk. Having been thus born again into life, he was freed from his impurity (Plut. *Q. R.* 5).

(2) ROMAN.—Among the Romans also the burial of the dead was a most solemn duty. It was incumbent upon any one who found an unburied body at least to cast earth upon it three times (Hor. *Od.* i. 28). If no funeral rites had been performed, the soul of the dead man could not be received among the shades, but wandered homeless upon the earth (Tertull. *De Anim.* 56).

A near relative of the dying person caught the last breath in his mouth (Verg. *Aen.* iv. 684). As soon as he was dead his eyes were closed by one of those present (Lucan. *Phars.* iii. 740). Then followed the *conclamatio*, variously explained as (1) a cry *in articulo mortis*, which seems probable from Propertius (v. 7, 23; cf. Ovid. *Trist.* iii. 3, 43);

The *Conclamatio*, or lamentation for the dead. (From a Roman relief.)

(2) the recall of the dead by uttering his or her name three times, in order to ascertain the fact of death if there was no answer—a custom still in use at the death-bed of a Pope; (3) as commonly understood, the lamentation for the dead when there was no longer any possibility of doubt. The mourners called repeatedly the name of the deceased, with loud cries, and exclamations such as *vale* (Lucan, *Phars.* ii. 22; Catullus, ci.; Ovid, *Met.* x. 62, *Fasti*, iv, 852).

The body was then washed with warm water and anointed with perfumes and spices (Pers. iii. 103). That this took place after the *conclamatio* is learned from Ammianus Marcellinus (xxx. 10). The corpse was then clothed either in the toga (Juv. iii. 173 with Mayor's note), or in the state robes of any office which had been held by the deceased (Livy, xxxiv. 7; Polyb. vi. 53). The garments in which the corpse was clothed were sometimes splendid and costly (*vestes purpureae*, Verg. *Aen.* vi. 221; *pretiosae*, Val. Max. v. 5, 4). Precious ornaments were often added. Rings, for example, are often found in graves, and we learn from Propertius (iv. 7, 9) that they were sometimes burned with the body. Flowers were also used for the adornment of the couch on which the corpse was laid; and a censer (*acerra*) was placed beside it (Fest. *Epit.* p. 18). The following illustration from a Roman relief in the Lateran Museum (Baumeister, p. 239) represents the *lectus funebris*, on which the corpse of a woman lies dressed. Two women mourners (*praeficae*) stand behind, and by their side a man in the act of putting a garland on the head of the corpse. On each side of the *lectus funebris* is a torch. On the left side is a woman blowing the flute, and above another with folded hands; on the right side sit three women, wearing the *pilleus* (probably manumitted slaves); below is the family of the deceased. Among the Romans, as among the Greeks, it was customary to place a small coin in the mouth of the deceased, for the purpose of paying Charon's passage-money.

The Lectus Funebris. (Lateran Museum, Rome.)

This is alluded to by Juvenal (iii. 267) and Propertius (iv. 11, 7), but not by earlier writers. Coins, however, have been found in graves of an earlier date than the Second Punic War (*C. I. L.* i. p. 27); and in graves at Praenesté, dating from the third century B.C., coins were actually found in the mouths of the skeletons (*C. I. L.* i. 28). In imperial times the practice was common.

The preparations necessary for the due laying out of the body were performed by the *pollinctores* (Plaut. *Asin.* v. 2, 60), who probably took the cast of the dead man's face, from which the wax *imago* was made, to be kept in the *atrium* of the house by his descendants, and used in funeral processions in a way shortly to be described. The *pollinctor* was furnished by the *libitinarius* or undertaker, who entered into a contract for conducting the whole funeral. The latter got his name from the fact that he exercised his business at the temple or grove of Libitina, the goddess of corpses and funerals (Plut. *Num.* 12, § 1; *Quaest. Rom.* 23). Deaths were also registered at this temple (Suet. *Ner.* 39), and the offering called *lucar Libitinae* was made. See LUCAR.

When the body had been thus prepared and adorned, it was laid upon a couch of state, generally in the *atrium* of the house, with the feet towards the door (Pers. iii. 105). Outside the door of the house were placed branches of cypress or pine (Serv. *ad Aen.* iii. 64), for the purpose of warning those who might be polluted by entering a house in which was a corpse. The cypress was apparently only used by those of good position. We are told by Servius (*ad Aen.* v. 64) that the corpse lay in state for seven days before burial. This can only have been the case in exceptional circumstances, when some form of embalming was used.

Funerals were conducted by the family of the deceased (*funus privatum*), except in cases where a public funeral (*funus publicum*) was voted, either by the Senate (Cic. *Phil.* ix. 7) or in provincial towns by the *decuriones*, as a mark of honour or respect to the deceased. This honour was paid in the case of foreign kings who died in Italy (Val. Max. v. 1, 1); and men who had fallen in the service of their country (Val. Max. v. 2, 10).

A public invitation was given to all important funerals by a herald (*praeco*). Hence the phrases *funus indicere*, *funus indictivum* (Suet. *Iul.* 84; Cic. *De Leg.* ii. 24, 61). The formula of invitation has been preserved: "OLLUS QUIRIS LETO DATUS. EXSEQUIAS, QUIBUS EST COMMODUM, IRE IAM TEMPUS EST. OLLUS EX AEDIBUS EFFERTUR." (Fest. p. 254 d, 34.) *Translaticium funus* is used for an unceremonious burial (Suet. *Ner.* 33).

In ancient times all funerals took place by night (Serv. *ad Aen.* xi. 143); in later times only those of children (Serv. l. c.), and poor people whose means did not admit of sufficient display for the day-time (Mart. viii. 75). The torches with which funerals were always accompanied were probably a relic of burial by night, though no doubt they also served for lighting the pyre.

An opportunity for the display of splendour was given by the funeral procession, and was so largely used by families of wealth and position that sumptuary laws to regulate such expenses are found among the Tables of the Decemviri (Cic. *De Leg.* ii. 23, 59) and the enactments of Sulla (Plut. *Sull.* 35). The order of the funeral procession was regulated by the *designator* or *dissignator*, whose attendants were dressed in black. The order in which the various parts of the procession came is uncertain, but it is generally supposed that at the head of it were the musicians (*siticines*), who made

use of *tubae, tibiae,* and *cornua*. The number of *tibicines* was by the Twelve Tables limited to ten (Cic. *De Leg.* ii. 23, 59). Then followed (at any rate in earlier times) the mourning women, called *praeficae,* who sang the *nenia* or *lessus,* a mournful song in praise of the dead man (Cic. *De Leg.* ii. 24, 62). Then followed in some cases dancers and *mimi* (Suet. *Iul.* 84), who were allowed, as at a triumph, free license of jesting. We learn from Suetonius (*Vesp.* 19) that it was the custom for the *archimimus* to wear a mask in the likeness of the deceased, to imitate his speech and manners, and even to make jests at his expense.

The most striking part of the procession was probably formed by the *imagines.* It is said by Polybius (vi. 53) that the *imagines,* or wax masks representing distinguished ancestors of the deceased, were brought out from their resting-place in the *atrium,* and each was worn by a man chosen to resemble as nearly as possible the person whom he was supposed to represent and clothed in the dress of the office which the prototype of the mask had held. Each rode upon a chariot, and was accompanied with due pomp of lictors and other insignia of his office. Thus all the distinguished ancestors of the dead man were present in effigy at his funeral. If he was of good birth, many families to which he was related were represented by their *imagines* (Tac. *Ann.* iii. 76), and the actual number was sometimes very great. At the funeral of Marcellus there are said to have been 600 (Serv. *ad Aen.* vi. 802). Sometimes, as a special honour, spoils, crowns, and other records of victories and triumphs were carried before the bier. The procession was also swelled by the slaves who were liberated by the will of the deceased, all with shorn heads, wearing the *pilleus* (Livy, xxxviii. 55). The bier itself was sometimes carried by these liberated slaves (Pers. iii. 106); or in the case of emperors, by magistrates and senators (Suet. *Aug.* 100). The body was placed uncovered on a bier or couch (*feretrum, torus*), which in great funerals was elaborately decorated (Suet. *Iul.* 84). In some cases, probably when decay had begun to disfigure the features, the body was placed in a coffin (*capulus*), and a waxen representation (*effigies*) was exposed to view instead (Tac. *Ann.* iii. 5).

In the burial of the poor and of slaves of course this pomp was absent. Hired bearers (*vespillones*), six (Mart. vi. 77, 10) or four (id. viii. 75, 9) in number, carried the body in a simple wooden coffin or bier, which was not buried with the body (*sandapila,* Mart. ii. 81).

The relatives of the deceased followed behind the bier, dressed in mourning. The sons of the deceased had their heads veiled, while the daughters went uncovered and with dishevelled hair (Plut. *Quaest. Rom.* 11). Mourning was shown by very much the same signs as in modern times—viz., by the absence of adornment and the wearing of black garments (Juv. x. 245; Prop. v. 7, 28; Tac. *Ann.* iii. 2; *pullus,* Juv. iii. 213). Under the emperors white seems to have been substituted for black as the mourning colour for women (Plut. *Quaest. Rom.* 26; Stat. *Silv.* iii. 3, 3). The women were also in the habit of crying aloud, tearing their hair and lacerating their cheeks in the funeral procession itself (Prop. iii. 13, 27).

In this order the funeral train proceeded to the Forum. There it halted before the Rostra, the wearers of the *imagines* took their seats upon curule chairs, and the *laudatio funebris* was pronounced, generally by a near relative of the deceased (Polyb. vi. 53), though in the case of a *funus publicum* this function might be assigned by a *senatusconsultum* to one of the magistrates (Quint. *Instit.* iii. 7, 2).

From the Forum the procession moved on to the place of burning or burial, which, according to a law of the Twelve Tables, was obliged to be outside the city, though special exceptions were sometimes made (Cic. *De Leg.* ii. 23, 58). Both burning and burial were in use among the Romans. Cicero (*De Leg.* ii. 22, 56) and Pliny (*H. N.* vii. § 187) both hold the view that burial was the more ancient custom. Pliny further says that burning was introduced because it was found that the bodies of those killed in distant countries and buried there were dug up and scattered by the enemy. It is conjectured, however, that the change was partly brought about by motives of health and convenience. In certain families the practice of burial was kept up, after burning had become general. Sulla was the first of the Cornelii to be burned. The reason, according to Cicero and Pliny, of the departure from the custom of his family was, that he feared lest his own bones should receive the same treatment as he had given to those of Marius. In later times burning became far more common than burial, though the latter was always used in the case of children who died before they had cut their teeth (Plin. *H. N.* vii. 72; Juv. xv. 140), and in the case of those who had been struck by lightning. It seems also that persons of the poorest classes were always buried. After the introduction of Christianity burial again came into use instead of burning. The view that burial was older than cremation is confirmed by some Roman customs. According to pontifical law, the essential part of the funeral ceremony was the casting of earth upon the face of the corpse (Cic. *De Leg.* ii. 22, 57). Again, when a body was to be burned, it was the custom to cut off some portion of it, called *os resectum,* which was subsequently buried (Fest. *Epit.* p. 148). By this means the newer and more convenient method was adopted, while the ancient regulation which prescribed burial was still carried out.

The remaining rites varied, according as the body was to be buried or burned. In the case of burial the body was placed in the grave either on the bier on which it had been carried, or in a sarcophagus. Numerous objects were also placed in the grave. (See SEPULCRUM.) The ceremonies which followed had the double object of making the grave a *locus religiosus,* and of purifying the family and house which had been defiled by the presence of a corpse. Earth was thrown upon the face of the dead (Cic. *De Leg.* ii. 22, 57), a pig was sacrificed, and an offering was made to the Lares. The day on which these sacrifices took place was called *feriae denicales* (Fest. *Epit.* p. 70). A funeral feast called *silicernium* was also held, apparently on the day of the funeral, and by the grave (Varr. *ap.* Non. p. 48, 8). The period of mourning lasted nine days (*novendiale*), though it is uncertain whether this period was reckoned from the day of death or the day of burial (Serv. *ad Aen.* v. 64). At the end of this period a *sacrificium novendiale* was offered to the dead, and a *cena novendialis* was held (Tac. *Ann.* vi. 5).

The burning of a body sometimes took place at the spot where the ashes were to be interred. In this case the funeral pile (*rogus, pyra*) was erected over the trench which was subsequently to be the grave (*bustum*). The body, however, was often burned at a place near the monument, specially destined for this purpose, *ustrinum, ustrina* (Fest. *Epit.* p. 32). The pyre was built of wood, in the form of an altar (Verg. *Aen.* vi. 177). A law of the Twelve Tables ordered that it should not be smoothed with an axe (Cic. *De Leg.* ii. 23, 59). Pyres were sometimes painted (Plin. *H. N.* xxxv. § 49), and cypress-trees were placed in front (Ovid, *Trist.* iii. 13, 21). On the top of the pile the corpse was placed, with the couch on which it had been carried. Many things were placed on the pyre by the relations and mourners, such as clothes, arms, ornaments, hunting nets and apparatus, horses, dogs, birds (Plin. *Epist.* iv. 2). It was also sprinkled with perfumes, gums, and spices.

The pyre was lighted by one of the relatives, with face turned away (Verg. *Aen.* vi. 224). When it was burned down, the glowing ashes were extinguished with water or wine (Verg. *Aen.* vi. 226). Those who had taken part in the funeral uttered a last farewell (Verg. *Aen.* ii. 644) and departed, while the nearest relatives remained to collect the bones and ashes when they were dry. This was probably done as a rule on the day of the funeral. The bones were sprinkled with wine (though it is not certain that this sprinkling is to be separated from that mentioned above), dried with a linen cloth, and placed in an urn or box with perfumes and spices. The urn was then placed in the sepulchre.

It has already been mentioned that if the body was burned, the *os resectum* was buried separately. The ceremonies of the *feriae denicales* were used, as in the case of the burial, including the throwing of earth upon the remains of the dead (Cic. *De Leg.* ii. 22, 57). It does not appear at what moment this was done; but the object of it was to consecrate the place of burial, to make it a *locus religiosus*. After the bones and ashes of the deceased had been placed in the urn, the persons present were thrice sprinkled by a priest with pure water from a branch of olive or laurel, for the purpose of purification (Verg. *Aen.* vi. 229); after which they were dismissed by the *praefica* or some other person, by the solemn word *Ilicet*, that is, *ire licet*. In the case of burning, the practices connected with the *silicernium* and the *novendiale* seem to have been the same as in the case of burial (see above). When those who had accompanied the funeral returned home, they underwent a purification called *suffitio*, which consisted in being sprinkled with water and stepping over a fire (Fest. p. 3). It was then also, perhaps, that the house was swept with a special kind of broom (Fest. p. 58, s. v. *Everriator*).

In the case of important funerals, scenic or gladiatorial exhibitions were often given. (See GLADIATORES.) Scenic exhibitions were less common; but the Didascalia to the *Adelphoe* of Terence states that that play was performed at the *ludi funebres* of Aemilius Paullus (B.C. 160), and we are informed by Livy that *ludi scenici* as well as gladiatorial combats were exhibited at the death of T. Flamininus (B.C. 174). There were also distributions of food (*viscerationes*) and public banquets (Suet. *Iul.* 26).

It remains to give some account of the annual rites performed at the tombs in honour of the Manes. Certain days in February (13th–21st) were set apart as *dies parentales*, or *parentalia*. The last of these days was specially known as *feralia* (Ovid, *Fasti*, ii. 569). The ceremonies performed at this time are described by Ovid (*Fasti*, ii. 533 foll.). Offerings to the Manes (*inferiae*) were brought to the tomb. These consisted of wine and milk, honey and oil, the blood of victims, especially of black sheep, pigs, and cattle (Arnob. vii. 20), various fruits, bread, salt, and eggs (Juv. v. 84). The tomb was adorned with wreaths and flowers, especially roses and violets (Ovid, l. c.). A meal was also eaten at the grave. A *triclinium funebre*, intended apparently for this purpose, was found at Pompeii and is represented in the accompanying illustration. During the *dies parentales* temples were

Funereal Triclinium. (Pompeii.)

shut and marriages forbidden (Ovid, *Fasti*, ii. 557 foll.), and the magistrates laid aside the insignia of their office (Lydus, *De Mens.* iv. 24). The terms *parentare, parentatio*, were also applied to similar rites performed on other days of the year, such as the day of birth, death, or burial of the person to be honoured. Special days were also appropriated to roses and violets (*rosatio, rosaria, rosalia, violatio*; Plin. *H. N.* xxi. § 11).

BIBLIOGRAPHY. — References may be made to Feydeau, *Histoire des Usages Funèbres*, etc. (Paris, 1856). For the Greek usages, see Becker-Göll, *Charikles*, iii. 114–167; Hermann-Blümner, *Privatalterth.* pp. 361 foll.; and Graves, *Burial Customs of the Ancient Greeks* (Brooklyn, 1891). For the Roman usages, see Becker-Göll, *Gallus*, iii. 481–547; and Marquardt, *Privatleben*, pp. 340–385.

Fur (φώρ). A thief; humorously called "a man of three letters" (*homo trium litterarum*, Plaut. *Aul.* ii. 4, 46). See FURTUM.

Furca (δίκρανον). (1) A two-pronged fork, a hay-fork, pitchfork, etc. (Verg. *Georg.* i. 264). The name is also given to a flesh-fork (Petron. 95), and to any forked prop or stay—e. g. for vines (Verg. *Georg.* ii. 259); for planks (Livy, i. 35); for fishing-nets (Pliny, *H. N.* lx. § 9). Table-forks were not used by the ancients, who took their food from the plate with their fingers, except in the case of shellfish and eggs, for which they had a sort of combination fork and spoon. (See CENA, p. 313, and COCLEAR.) The diminutive FURCILLA denotes a smaller fork, but still a large one according to our notions. (2) As an instrument of punishment, *furca* means a contrivance something like a yoke passing around the back of the neck and down each arm. This the criminal or slave wore while being whipped through the streets—whence FURCĬFER is an expression equivalent to our "gallows-bird" (Plaut. *Amphit.* i. 1, 132, and often). (3) The word is also used of the gibbet or gallows (Paul. *Dig.* 33). (4) (στῆριγξ, στήριγμα). The part of a carriage-pole which fastens into the axle.

Furcŭlae Caudīnae. See CAUDIUM.

Furiae. See EUMENIDES.

Furii. A family which migrated from Medullia in Latium, and came to settle at Rome under Romulus, and was admitted among the patricians. Camillus (q. v.) was of this family, and it was he who first raised it to distinction.

Furīna. An early Latin goddess, whose name, in the time of Varro, was known to very few (Varr. *L. L.* v. 3). There was a sacred grove of this goddess beyond the Tiber (in which Gaius Gracchus was slain), and this, with the similitude of the name, led Cicero and others to identify Furian with the Furies (Cic. *N. D.* iii. 18). The Furinalia were celebrated on the 25th of July.

Furius Bibacŭlus. See BIBACULUS.

Furnus (ἰπνός). (1) An oven, usually a baker's oven (Plaut. *Cas.* ii. 5, 1). (See PISTOR.) (2) A baker's shop (Hor. *Sat.* i. 4, 37). (See PISTOR.) (3) A hot-air, or vapour-bath, as distinguished from *balneum*, which is a warm water bath. See BALNEAE.

Furtum. Theft; the robbery of movable things, though furtum could be committed without actually carrying off the object, as in the case of a thing deposited (*depositum*), the unlawful use of which was furtum. Furtum was either *manifestum* or not, the former when the thief was caught in the act. It was called *furtum conceptum* when a stolen object was found in a person's possession; and if a person gave to a third person stolen goods, the third person could bring an *actio furti oblati* against the giver. The punishment for *furtum manifestus* was *capitalis*—i. e. affecting one's *caput* (q. v.). A thief killed while committing robbery at night was held by the Twelve Tables to be lawfully killed; but in the daytime he could be killed only when he resisted with a deadly weapon (*telum*). See KLOPES DIKÉ.

Fuscīna (τρίαινα). A trident, i. e. a large fork with several branches (usually three) employed by fishermen in spearing fish. It was the symbol of Neptune as the god of the ocean. By the class of gladiators known as *retiarii* it was used as a weapon. See GLADIATORES.

Fustibălus. A kind of sling. See FUNDA.

Fustuarium (ξυλοκοπία). A punishment inflicted upon soldiers for desertion or other serious offences, in which the offender was beaten to death with heavy sticks (*fustes*) laid on by his comrades (Livy, v. 6).

Fusus (ἄτρακτος). A spindle; usually made of a stick about twelve inches in length, and used with the distaff (*colus*), for twisting or spinning the fibres of wool or flax into thread (Pliny, *H. N.* xi. 27; Ovid, *Met.* vi. 22). Golden spindles were sent to ladies of rank (Herod. iv. 162). In the rural districts of Italy, women were forbidden to spin when they were travelling on foot, the act being considered of evil omen (Pliny, *H. N.* xxviii. 5). The distaff and spindle, with the wool and thread upon them, were carried in bridal processions; and without the wool and thread, they were often suspended by women as offerings of religious gratitude, especially in old age, or on relinquishing the constant use of them. They were most frequently dedicated to Minerva, the patroness of spinning, and of the arts connected with it. The spindle was kept in the *calathus* (q. v.).

Woman with Distaff and Spindle. (Frieze of the Forum Palladium, Rome.)

G

G, as a symbol.

IN GREEK.—Γ = Γαῖος, γερουσίας (Ψ·Γ).

⌐ = 5 ⌐̄ = 50 ⌐̄̄ = 5000 ⌐̄̄̄ = 50,000 (decimal system).

γ′ = 3 ,γ = 3000. See ABACUS.

IN LATIN.—G = Galeria, Galli, Gallica, gener, Genius, gens (in Africa), centuria (*C. I. L.* xiv. 2278).

G = Gaius (instead of the usual C — rare), cf. Orelli, *Inscript.* 467, 1660, 4680. See GAIUS; GAIA.

G·D·N = Genius domini nostri.

G·F = garum factum, Gemina felix (legio).

G·H·L = genius huius loci.

G·M = genius municipii.

G·P·R·F = genio populi Romani feliciter.

G·R = Germani Raeti.

G·S = Germania superior.

Gabae (Γάβαι). (1) A city of Persia, in the province of Persis, placed by Ptolemy southeast of Pasargada, on the confines of Carmania. (2) A city of Sogdiana, southwest of Cyreschata. Gabae was one of the first places to which the exploits of Alexander gave celebrity in that country. It is the same with the Gabaza of Curtius (Quint. Curt. viii. 4, 1).

Gabăli (Γαβάλεις). A people in Gallia Aquitanica, whose chief town was Anderitum (Antérieux or Javoux) (Caes. *B. G.* vii. 75).

Gabălus. A word said to be formed from the Hebrew language, and equivalent to the Latin *crux* (q. v.): a cross or stake upon which criminals were impaled (Varr. *ap.* Non. s. v. p. 117); whence the same word is also used to designate a worthless fellow, or one who deserved impalement (Capitol. *Macrin.* 11).

Gabăta. A particular kind of dish for table service, in fashion at Rome during the time of Martial; but respecting its characteristics nothing is known (Mart. vii. 48; xi. 31).

Gabiāna (Γαβιανή) or **Gabiēné** (Γαβιηνή). A district of the Persian province of Susiana (q. v.), west of Mount Zagros.

Gabii (Γάβιοι). A town in Latium, on the Lacus Gabinus between Rome and Praeneste, a colony from Alba Longa; and the place, according

to tradition, where Romulus and Remus were brought up. It was taken by Tarquinius Superbus by stratagem (Livy, i. 53, 54), and was in ruins in the time of Augustus. In its neighbourhood are the stone quarries from which a part of Rome was built. The modern name is Castiglione.

Gabīna. The name of Iuno, worshipped at Gabii (Verg. *Aen.* vii. 682).

Gabinia Lex. See LEX.

Gabinius, AULUS. A tribune of the plebs in B.C. 66, when he carried a law conferring upon Pompey the command of the war against the pirates; and consul in 58, when he took part in the banishment of Cicero. In the year 57 he went to Syria as proconsul, and restored Ptolemy Auletes to the throne of Egypt, in opposition to a decree of the Senate. On his return to Rome in 54 he was accused both of *maiestas* and the *crimen repetundarum*, for the illegal receipt of 10,000 talents from Ptolemy, and was defended by Cicero. He was condemned on the latter charge, and went into exile. In the civil war he fought on the side of Caesar. He died about B.C. 47.

Gabīnus Cinctus. See TOGA.

Gadăra (*τὰ Γάδαρα*). A large fortified city of Palestine, situated on an eastern tributary of the Jordan. Vespasian, in his first campaign in Galilee, took it, slaughtered the inhabitants, and burned the city (Ioseph. *B. I.* iii. 7 § 1).

Gades (Semitic *gadir*, "a hedge," "stockade"; *τὰ Γάδειρα*). The modern Cadiz; a very ancient town in Hispania Baetica, founded by the Phœnicians, and one of the chief seats of their commerce in the west of Europe, situated on a small island of the same name (Isla de Leon), separated from the mainland by a narrow channel. Herodotus says (iv. 8) that the island of Erythia was close to Gadeira; whence most later writers supposed the island of Gades to be the same as the mythical island of Erythia, from which Hercules carried off the oxen of Geryon. Its inhabitants received the Roman franchise from Iulius Caesar, and Strabo mentions as a striking proof of its wealth and importance that, in the census taken under Augustus, Gades was the residence of some 500 equites—a number greater than in any town of Italy except Patavium (Padua). Gades was allied with Rome in the Second Punic War (Livy, xxxii. 2). The city was rich, luxurious, and immoral. Its dancing girls with their lascivious dances are often spoken of in Roman literature. See SALTATIO.

Gadfly. See OESTRUS.

Gaditānum Fretum. Now the Strait of Gibraltar. See ABYLA; CALPÉ.

Gaditānus Sinus. Now the Bay of Cadiz.

Gaea (*Γαῖα*). The Greek goddess of the earth. According to Hesiod she came into being after Chaos, and brought forth of herself the Sky (*Οὐρανός*), the mountains, and the Sea (*Πόντος*). By Uranus she was mother of the Titans, Cyclopes, and Hecatoncheires. From the blood of her mutilated husband sprang the Erinyes, Giants, and Melian nymphs; to Pontus she bore Nereus, Thaumas, Phorcys, Ceto, and Eurybia. Other terrible beings, such as the giants Typhon, Antaeus, and Tityus, were her offspring, as also the *autochthones* or aborigines, such as Erechtheus and Cecrops. In Homer she is invoked with Zeus, the Sun, Heaven, and Hell as a witness to oaths, and was worshipped with the sacrifice of a black lamb; but she was especially honoured as the mother of all, who nourishes her creatures and pours rich blessings upon them. In Athens, in particular, she was worshipped as *κουροτρόφος*, or the nourisher of children, and at the same time as the goddess of death, who summons all her creatures back to her and hides them in her bosom. She was honoured also as the primeval prophetess, especially in Delphi, the oracle of which was at first in her possession as the power who sent forth the vapours which inspired the seer. The corresponding Roman goddess was Tellus (q. v.).

Gaesum (*γαῖσον*). A very strong and weighty javelin, which appears to have been made, both head and stock, of solid iron (Poll. vii. 156), and to have been employed as a missile rather than as a spear, each warrior carrying two as his complement (Varr. *ap.* Non. s. v. p. 555). The weapon was of Gallic origin (Verg. *Aen.* viii. 662); though it was sometimes used by the Romans, the Iberians, the Carthaginians (Livy, xxvi. 6), and the Greeks. See HASTA.

Gaetulia (*Γαιτουλία*). The interior of Northern Africa, south of Mauretania, Numidia, and the region bordering on the Syrtes, reaching to the Atlantic Ocean on the west, and of very indefinite extent towards the east and south. The pure Gaetuli were not an Aethiopic (i. e. Negro), but a Libyan race, and were most probably the ancestors of the Berbers (Ritter, *Erdkunde*, i. pp. 1034 foll.). Cossus Lentulus brought the Gaetulians under Roman rule, receiving for this a triumph and the surname Gaetulicus.

Gagae (*Γάγαι*). A town on the coast of Lycia, whence came quantities of jet (*γαγάτης λίθος*, *Gagates lapis*) still called in German *gagat* (Plin. *H. N.* xxxvi. 19 § 34).

Gagātes lapis. See GAGAE.

Gainas. A Goth, the minister of the emperor Arcadius from 399 to 401. He succeeded the eunuch Eutropius, whose death he had contrived, and soon after revolted against the imperial authority, uniting his forces with those of his countryman Tribigild. He then received from the weak Arcadius the title of Commanding General of the Roman Armies, and practically became emperor, but was slain in a conflict with the Huns (A.D. 401).

Gaisford, THOMAS. A distinguished classical scholar, born at Ilford, England, in 1779. He studied at Christ Church College, Oxford, where he took his degree in 1804. After publishing an elaborate edition of the *Enchiridion* of Hephaestion, he was made Public Examiner (1810), and in 1811 Regius Professor of Greek. From 1819 to 1847 he was rector of the parish of Westwell, and from 1831 was Dean of Christ Church. He died in 1855. Among the most valuable of his classical publications are an edition of the *Poetae Graeci Minores* (1814–20), Suidas, 3 vols. (1834), of the *Etymologicum Magnum* (1848), of the *Scriptores Latini Rei Metricae* (1837), of the *Paroemiographi Graeci* (1836), of Stobaeus (1822), of Herodotus (1824), of Sophocles (1826), and of Eusebius (1852).

Gaius, Gaia. A praenomen very common at Rome to both sexes. (On the name see F. D. Allen in *Harvard Studies in Class. Philology*, iii. pp. 71–87 [1891]). C (the old form of G), in its

natural position, denoted the name of the male, and when reversed, that of the female; thus, C was equivalent to Gaius; but Ↄ to Gaia. Female praenomina, which were marked with an inverted capital, were, however, early disused among the Romans. The custom after this was, in case there was only one daughter, to name her after the *gens*. If there were two, to distinguish them by *maior* and *minor* added to their names; if there were more than two, they were distinguished by their number, Prima, Secunda, etc. Thus we have, in the first case, Tullia, the daughter of Cicero; Iulia, the daughter of Caesar; and in the second, Cornelia Maior, Cornelia Minor, etc. (See NOMEN.) Gaius and Gaia are the typical names of husband and wife in Roman usage; and at weddings the bridegroom and bride were called respectively Gaius and Gaia (cf. Festus, s. v. *Gaia;* and the marriage formula pronounced by the bride, *Ubi tu Gaius, ego Gaia*).

Gaius. One of the most accomplished professors of Roman law and writers on that subject. He was a native of the Asiatic provinces, and spent his days in Rome under Hadrian, Antoninus Pius, and Marcus Aurelius (about A.D. 110–180). His writings were numerous; but we possess in a tolerably complete form nothing but his *Institutiones*, or introduction to the private law of the Romans. This was discovered by Niebuhr in 1816 on a palimpsest of the fifth century at Verona, having before been known in quotations only. The work is in four books, the first of which treats of the family, the second and third of property, and the fourth of legal procedure. Popular and intelligible without being superficial, it was a favourite hand-book of law, and served as a foundation for the *Institutiones* of Justinian. As a jurist Gaius belongs to the conservative school of the Sabiniani. (See ATEIUS CAPITO.) The first edition of Gaius was that of Göschen and Hollweg (Berlin, 1820), the third edition being revised by Lachmann (Berlin, 1842). The best text is now that of Huschke in the Teubner series; while translations into English with commentaries have been made by Abdy and Walker (Cambridge, 1870), E. Poste (Oxford, 1875), Muirhead (Edinburgh, 1880), and Mears (London, 1882).

Gaius Caesar. See CALIGULA.

Galaesus (Γαλαῖσος) and **Galēsus.** A river in the south of Italy, now the Galeso, flowing into the Gulf of Tarentum through the meadows where the sheep grazed, whose wool was so celebrated in antiquity (Livy, xxv. 11).

Galanthis. See GALINTHIAS.

Galatēa (Γαλάτεια, "the milk-white"). A sea-nymph, daughter of Nereus and Doris. According to a Sicilian story, which the poets Philoxenus and Theocritus have made famous, she was pursued by the uncouth monster Polyphemus (q. v.), being herself in love with the beautiful Acis. The jealous giant crushed Acis with a rock, and the nymph changed her beloved into the Sicilian river which bears his name. The legend of Acis and Galatea has been a favourite theme in English literature. Adaptations of it are to be found in Gay's *Acis and Galatea*, J. S. Blackie's *Galatea*, Proctor's *Death of Acis*, R. Buchanan's *Polyphème's Passion*, and Austin Dobson's *Tale of Polyphème*.

Galatea. (Naples Museum.)

Galatia (Γαλατία). A country of Asia Minor, composed of parts of Phrygia and Cappadocia, and bounded on the west, south, and southeast by those countries, and on the northeast, north, and northwest by Pontus, Paphlagonia, and Bithynia. It derived its name from its inhabitants, who were Gauls that had invaded and settled in Asia Minor at various periods during the third century B.C. They speedily overran all Asia Minor within the Taurus, and exacted tribute from its various princes; but Attalus I. gained a complete victory over them (B.C. 230), and compelled them to settle down within the limits of the country thenceforth called Galatia, and also, on account of the mixture of Greeks with the Celtic inhabitants which speedily took place, Graeco-Galatia and Gallograecia. The people of Galatia adopted to a great extent Greek habits and manners and religious observances, but preserved their own language, so that even in the fourth century A.D. Jerome says that the speech of the Galatians resembles the local dialect of the Treviri in Gaul. They retained also their political divisions and forms of government. They consisted of three great tribes—the Tolistobogi, the Trocmi, and the Tectosages—each subdivided into four parts,

Coin of Galatia, with the head of Roman emperor.

called by the Greeks τετραρχίαι. At the head of each of these twelve tetrarchies was a chief or tetrarch. At length one of the tetrarchs, Deiotarus, was rewarded for his services to the Romans in the Mithridatic war by the title of king, together with a grant of Pontus and Armenia Minor; and after the death of his successor,

Amyntas, Galatia was made by Augustus a Roman province (B.C. 25). Its only important cities were: in the southwest, Pessinus, the capital of the Tolistobogi; in the centre, Ancyra, the capital of the Tectosages; and in the northeast, Tavium, the capital of the Trocmi. From the Epistle of St. Paul to the Galatians, we learn that the Christian churches in Galatia consisted in great part of Jewish converts. See Thierry, *Hist. des Gaulois.*

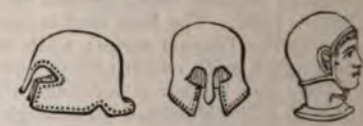
Galaxius (Γαλάξιος). A small river in Boeotia, near which stood the temple of Apollo Galaxius. The name is derived from the fact that its waters were of the colour of milk (γάλα), due to the chalky nature of the soil.

Galba. (1) SERGIUS, an orator anterior to Cicero. While holding the government of Spain, he treacherously murdered 30,000 Lusitanians. Having been accused for this by Cato the Censor, he was about to be condemned, when he wrought upon the feelings of the people by embracing before them his two sons, still quite young, an act which saved him (Cic. *Orat.* i. 53). In the year B. C. 144 he was consul. (2) GAIUS SULPICIUS, a Roman lawyer, father of the emperor. He was consul in A.D. 22. (3) SERVIUS SULPICIUS, born in the reign of Augustus, of a patrician family. He served with distinction in Germany, and was afterwards proconsul, first in Africa, and subsequently in Hispania Tarraconensis, in which office he gained a reputation for justice and moderation. He was still in Spain when Iulius Vindex, the proconsul of Upper Gaul, rose against Nero. Galba joined Vindex, and Otho, governor of Lusitania, followed his example. The assembled multitudes saluted Galba as emperor and Augustus; but he declared that he was acting only as the lieutenant of the Senate and people of Rome, in order to put an end to the disgraceful tyranny of Nero. The Praetorian Guards soon after, having revolted against Nero, proclaimed Galba, and the Senate acknowledged him as emperor. Galba hastened from Spain to Rome, where he began by calling to account those favourites of Nero who had enriched themselves by proscriptions and confiscations and by the extraordinary prodigality of that emperor; but it was found that most of them had already dissipated their ill-gotten wealth. Galba, or, rather, the intimates who governed him, then proceeded against the purchasers of their property, and confiscations became again the order of the day. The new emperor, at the same time, exercised great parsimony in his administration, and endeavoured to enforce strict discipline among the soldiers, who had been used to the prodigality and license of the previous reign. Being past seventy years of age, Galba, on this and other accounts, soon became the object of popular dislike and ridicule, and revolts against him broke out in various quarters, several of which were put down and punished severely. Galba thought of strengthening himself by adopting Piso Licinianus, a young patrician of considerable personal merit, as Caesar and his successor; upon which Otho, who had expected to be the object of his choice, formed a conspiracy among the Guards, who proclaimed him emperor. Galba, unable to walk, caused himself to be carried in a litter, hoping to suppress the mutiny; but, at the appearance of Otho's armed partisans, his followers left him, and even the litter-bearers threw the old man down and ran away. Some of the legionaries came up and put Galba to death, after a reign of only seven months, counting from the time of Nero's death, A.D. 68. Galba was seventy-two years old when he was taken off. He was succeeded by Otho (Suet. *Galba;* Tac. *Hist.* i. 4 foll.; Dio Cass. lxiii. 29, lxiv. 1 foll.).

Coin of the Emperor Galba.

Galé (γαλῆ). Probably a species of weasel. See FAELIS.

Galea (κράνος, poet. κόρυς, πήληξ). A helmet, casque. The helmet was originally made of skin or leather, whence is supposed to have arisen its appellation, κυνέη, meaning properly a helmet of dog-skin, but applied to caps or helmets made of the hide of other animals, not necessarily worn as armour (ταυρείη, κτιδέη, Hom. *Il.* x. 258, 335; αἰγείη, *Od.* xxiv. 230; Herod. vii. 77; *galea lupina,* Propert. iv. 11, 19), and even to those which were entirely of bronze or iron (*Od.* xviii. 377). The leathern basis of the helmet was also very commonly strengthened and adorned by the addition of either bronze or gold (*Il.* xi. 352). Helmets which had a metallic basis were in Latin properly called *cassides* (Tac. *Germ.* 6), although the terms *galea* and *cassis* are often confounded. A casque (*cassis*) found at Pompeii is preserved in the collection at Goodrich Court in England. The perforations for



Helmets. (From the collection at Goodrich Court.)

the lining and exterior border are visible along its edge. Among the materials used for the lining of helmets were felt (πῖλος, *Il.* x. 265) and sponge (Aristot. *H. A.* v. 16).

The helmet, especially that of skin or leather, was sometimes a mere cap conformed to the shape of the head, without either crest or any other ornament. In this state it was probably used in hunting (*galea venatoria,* C. Nep. *Dat.* iii. 2), and was called καταῖτυξ, in Latin *cudo.* The preceding illustration shows an example of it as worn by Diomede in a small Greek bronze, which is also in the collection at Goodrich Court. The additions by which the external appearance of the helmet was varied, and which served both for ornament and protection, were the following: (1) The φάλος, which was either single, double (ἀμφίφαλος, δίφαλος), or quadruple (τετράφαλος). It has been held that the φάλος was the projecting peak of the helmet. According to this

view, τετράφαλος is admittedly unintelligible, and it is certain that the φάλος was a ridge of metal, afterwards called κῶνος (Buttmann), which served as a support for the crest. Instances occur where there are two or more such ridges. In the illustration below, from a gem with the head of Athené Parthenos, the φάλοι are represented by

Helmets. (From gems.)

a Sphinx and two Pegasi. (2) The helmet thus adorned was very commonly surmounted by the crest (*crista*, λόφος), which was often of horse-hair (ἵππουρις, ἱπποδάσεια, *hirsuta iuba*, Propert. iv. 11, 19), and made so as to look imposing and terrible. The helmet often had two or even three crests (cf. the illustration above with the head of Athené, having a helmet with a triple crest). In the Roman army of later times the crest served not only for ornament, but also to distinguish the centurions (Veget. ii. 13). The annexed illustration from a part of a centurion's tomb, from Petronell, shows the transverse crest. (3) The two cheek-pieces (*bucculae*, παραγναθίδες), which were usually attached to the helmet by hinges, so as to be lifted up and down. They had buttons or ties at their extremities for fastening the helmet on the head. A strap passed under the wearer's chin, in the case of the Homeric helmet (*Il.* iii. 371), but apparently cheek-pieces were not movable. (4) The beaver, or visor, a peculiar form of which is supposed to have been the αὐλῶπις τρυφάλεια—i. e. the perforated beaver (Hom. *Il.* xi. 353) The gladiators wore helmets somewhat of this kind (Juv. viii. 203), and specimens of them, not unlike those worn in the Middle Ages, have been found at Pompeii. See the illustration to GLADIATORES.

Helmet. (Baumeister.)

Galēnus, CLAUDIUS (Κλαύδιος Γαληνός). A celebrated Greek physician, born at Pergamus about A.D. 131. His father gave him a liberal education. His anatomical and medical studies were commenced under Satyrus, a celebrated anatomist; Stratonicus, a disciple of the Hippocratic School; and Aeschrion, a follower of the Empirics. After the death of his father he travelled to Alexandria, at that time the most famous school of medicine in the world. His studies were so successfully pursued that he was publicly invited to return to his native country. At the age of thirty-four he settled at Rome, where his celebrity became so great from the success of his practice, and more especially from his great knowledge of anatomy, that he quickly drew upon himself the jealousy of all the Roman physicians. He became physician to the emperor Marcus Aurelius, and at the solicitation of many philosophers and men of rank, he commenced a course of lectures on anatomy; but the jealousy of his rivals quickly compelled him to discontinue them, and eventually to leave Rome altogether, being in daily fear of assassination. Many particulars of his life may be gathered from his own writings; nothing is known, however, about the period of his return home as well as that of his death. All that can be learned is merely that he was still living in the reign of Septimius Severus.

Galen was a most prolific writer. Though several of his works were destroyed in the conflagration of his dwelling, and others by the lapse of time, still the following productions of his now exist in print: (1) Eighty-three treatises, the genuineness of which is now well established. (2) Nineteen of rather doubtful origin. (3) Forty-five that are certainly spurious. (4) Nineteen fragments, more or less extensive in size. (5) Fifteen commentaries on the works of Hippocrates.

Among the productions of Galen that are of a philosophical character may be enumerated the following: A treatise against Favorinus; a dissertation on the opinions of Hippocrates and Plato; a commentary on the Timaeus of Plato, and several discourses on Dialectics. See Diels, *De Galeni Historia Philosopha* (Bonn, 1870).

Operative surgery is the department of his profession which is least indebted to him; and yet even here he has left some monuments of his boldness and ingenuity. He has described minutely an operation performed by him upon the chest of a young man, by which he perforated the breast-bone and laid bare the heart, in order to give vent to a collection of matter seated in the thorax. The subject of ulcers is handled by him very scientifically in his book *De Methodo Medendi* (Θεραπευτικὴ Μέθοδος). His commentaries on Hippocrates show his acquaintance with fractures and dislocations. The subject of hygiene (Ὑγιεινά) he treated at great length in a work consisting of six books. His treatise *De Facultate Alimentorum* (Περὶ Τροφῶν Δυνάμεως) contains very important observations on the nature of foods, and furnishes an exposition of his opinion on the subject of dietetics. Materia Medica and Pharmacy appear to have been the objects of his particular study, and both are handled by him in several of his works. His treatise *De Compositione Medicamentorum Secundum Locos* (Περὶ Συνθέσεως Φαρμάκων τῶν κατὰ Τόπους) contains a copious list of pharmaceutical preparations. Of all his works, none was long so much studied and commented upon as the one entitled *Ars Medica* (Τέχνη Ἰατρική), a general outline of medicine. In several works he gives an elaborate system of the arterial pulses, which, as usual with his doctrines, was taken up by all subsequent writers; and abridged expositions of it may be found in Philaretus, Paulus Aegineta, Actuarius, Rhazes, and Avicenna. The best edition of Galen is that of Kühn, 20 vols. (Leipzig, 1821–1833). See Daremberg, *Des Connaissances de Galien* (Paris, 1841); the epitome in English by Coxe (Philadelphia, 1846); Berdoe, *Origin and Growth of the Healing Art* (London, 1893); and the articles CHIRURGIA; MEDICINA.

Galeomyomachia (Γαλεομυομαχία). "The Battle of the Cats and Mice;" a poem written in the mock-heroic vein by a Greek monk, Theodorus Prodromus (q. v.), who lived in the twelfth century A.D. It is in the main imitated from the

pseudo-Homeric Batrachomyomachia (q. v.). An edition of it was published by Ilgen (Halle, 1796).

Galeōtae. See GALEUS.

Galepsus (Γαληψός). (1) A town in Macedonia, on the Toronaic Gulf (Herod. vii. 122). (2) A colony of Thasos, on the coast of Thrace (Thuc. iv. 107).

Galericŭlum. See GALERUS.

Galerius Maximiānus. See MAXIMIANUS.

Galerius Trachălus. See TRACHALUS.

Galērus or **Galērum,** dim. **Galericŭlum** (probably connected with *galea,* and so with γαλέη). Originally a cap of skin or fur, fitting close to the head, worn by rustics (Verg. *Moret.* 122), hunters (Grat. *Cyneg.* 340, where it is of badger-skin), gymnasts in the palaestra to keep the hair clean (Mart. xiv. 50), and by the old inhabitants of Latium instead of a helmet (Verg. *Aen.* vii. 688; cf. CUDO). For the galerus worn by various priests—e. g. the Pontifices Salii and Flamines and the *albogalerus* or *albus galerus* of the Dialis—see APEX. The word is also applied to a wig, the *empti capilli* of Ovid (*A. A.* iii. 165; cf. CALIENDRUM; COMA); worn not only from vanity or to conceal baldness (Suet. *Oth.* 12), but for the sake of disguise by profligates of both sexes in their nocturnal rambles (Juv. vi. 120, with the schol.); and on the stage as part of the make-up (Guhl and Koner, 5th éd. p. 762).

Galerus (Du Choul, *Castramet.* p. 100).

Galēsus. See GALAESUS.

Galeus (Γάλεος). That is "the lizard," son of Apollo and Themisto, from whom the GALEŌTAE, a family of Sicilian soothsayers, derived their origin. The principal seat of the Galeotae was the town of Hybia, which was hence called Galeotis or Galeatis.

Galilaea (Γαλιλαία, from the Hebrew *galil,* "a circle" or "circuit"). A celebrated country of Palestine, forming the northern division. Iosephus (*Bell. Iud.* iii. 3) divides it into Upper and Lower, and he states that the limits of Galilee were, on the south, Samaris and Scythopolis to the flood of Jordan. It contained four tribes—Issachar, Zebulon, Naphthali, and Asher—a part also of Dan, and part of Peraea, or the country beyond Jordan. Upper Galilee was mountainous, and was called Galilee of the Gentiles from the heathen nations established there who were enabled, by the mountainous nature of the country, to maintain themselves against all invaders. Strabo enumerates among its inhabitants, Egyptians, Arabians, and Phœnicians. Lower Galilee, which contained the tribes of Zebulon and Asher, was adjacent to the Sea of Tiberias or Lake of Gennesareth. Galilee, according to Iosephus, was very populous, contained 204 cities and towns, and paid 200 talents in tribute. Its principal city was Caesarea Philippi. The inhabitants of Galilaea were very industrious, and, being bold and intrepid soldiers, they bravely resisted the nations around them. The Jews of Iudaea regarded them with much contempt. Their language was a corrupt and unpolished dialect of Syriac, with a mixture of other languages. It was probably this corrupt dialect that led to the detection of Peter as one of Christ's disciples (Mark, xiv. 70). The Saviour was called a Galilean (Matt. xxvi. 69), because he was brought up at Nazareth, a city of Galilaea; and as his apostles were mostly, if not all, natives of this province, they also are called Galileans and "men of Galilee" (Acts, i. 11). See Merrill, *Galilee in the Time of Christ* (2d ed. 1885).

Galinthias (Γαλινθιάς), or, in Latin, **Galanthis.** Daughter of Proetus of Thebes, and a friend of Alcmené. When Alcmené was on the point of giving birth to Heracles, and the Moerae and Ilithyae, at the request of Heré, were endeavouring to delay the birth, Galinthias suddenly rushed in with the false report that Alcmené had given birth to a son. The hostile goddesses were so surprised by this information that they dropped their arms. Thus the charm was broken and Alcmené was enabled to give birth to Heracles. The deluded goddesses avenged the deception practised upon them by metamorphosing Galinthias into a weasel (γαλῆ). Hecaté, however, took pity upon her and made her her attendant, and Heracles afterwards erected a sanctuary to her (Ovid, *Met.* ix. 306).

Galla. (1) The wife of Constantius, son of Constantius Chlorus. She was the mother of Gallus Caesar. (2) The second wife of Theodosius the Great. (3) PLACIDIA, daughter of the preceding by Theodosius. When Alaric took Rome in A.D. 410, she fell into his hands, and four years later was married by Ataulphus, king of the Goths. Upon his death she was returned to her country, and in 417 married Constantius III., by whom she had the emperor Valentinian III. During the minority of her son she was regent of the Western Empire, dying about the year 450. See Gibbon, *Decline and Fall,* chapters xxxi., xxxiii., xxxv.

Gallaecia (Καλλαικία). The country of the Gallaeci or Callaeci in the north of Spain, between the Astures and the Durius (Dio Cass. xxxvii. 53). Its inhabitants were some of the most uncivilized in Spain. They were defeated with great slaughter by D. Brutus, consul B.C. 138, who obtained in consequence the surname of Gallaecus.

Gallery. See CAVEA; PORTICUS.

Galley. See NAVIS.

Galli. See CELTAE; GALLIA.

Galli (Γάλλοι, in post-Roman authors only). The eunuch priests of Cybelé or the Great Mother, whose worship, so far as it can be traced historically, had its original seat in Phrygia (Marmor Parium, *ap.* C. Müller, *Fragm.* i. 544, where it is placed under the reign of Erichthonius, king of Attica, B.C. 1506; Strabo, x. pp. 469, 472, xii. p. 567, where the names Κυβέλη, Δινδυμήνη, etc., are said to be derived from Phrygian localities; Κυβέλην ἀπὸ τοῦ τόπου, Diod. iii. 58). The Phrygian language was Indo-European, as appears from the extant inscriptions (Rawlinson's *Herod.* vol. i. App. 666); and the worship of Cybelé has been thought to be also Indo-European; Avestan names have been traced in it — Berecyntus = *Berezat;* Corybantes = *Gereuanté* (Labatut in *Rev. Numism. Belge,* 1868, p. 286). Other names, however, are of distinctly Semitic affinities; Rhea perhaps = the Babylonian Ri (Mulita or Mylitta), and Nana more certainly = the Babylonian *Nana,* modern Syrian *Nani.*

The origin of the name of Galli is not absolutely certain, but it was doubtless a native Phrygian word; of course it has nothing to do with the Galatae or Gauls, whose first appearance in these countries dates only from B.C. 278. There is no reason to reject the tradition which derives

it from a river in Phrygia; there were two small rivers called Gallus, both tributaries of the Sangarius, and the one which flows by Pessinus must be meant, whose water was fabled to cause this particular form of religious madness (Ovid, *Fast.* iv. 363; Plin. *H. N.* v. § 147, xi. § 261, xxxi. § 9). A form *gallantes*, as if from *gallare*, "to rave like a priest of Cybelé," is cited from Varro (*ap.* Non. p. 119, 5). In their wild, enthusiastic, and boisterous rites the Galli recalled the legends of the Corybantes (q. v.). According to an ancient custom, they were always castrated (*spadones, semimares, semiviri, nec viri nec feminae*), and it would seem that, impelled by religious enthusiasm, they performed this operation on themselves (Ovid, *Fast.* iv. 237; Plin. *H. N.* xi. § 261, xxxv. § 165; Martial, iii. 81, xi. 74; Juv. vi. 512 foll.; Catull. *Attis*). See RHEA.

Gallia. An extensive and populous country of Europe, bounded on the west by the Atlantic, on the north by the Insula Batavorum and part of the Rhenus (Rhine), on the east by the Rhenus and the Alps, and on the south by the Pyrenees. The greatest breadth was 600 English miles, but much diminished towards each extremity. Its length was from 480 to 620 miles. It was therefore more extensive than modern France before the Revolution, though inferior to the Empire under Napoleon I. Gaul was originally divided among the three great peoples—the Belgae, the Celtae, and the Aquitani. The Romans called the inhabitants of this country by one general name, Galli, while the Greeks styled them Κελταί. (See CELTAE.) The Greeks called the country itself Galatia (Γαλατία) and Celtica (Κελτική). Of the three great nations of Gaul, the Celtae were the most extensive and the Belgae the bravest. The Belgae and Celtae were of like blood, though differing in temperament, the Belgae being more staid and less impulsive and vivacious, while the Celtae showed the mercurial disposition of the modern French. The Aquitani, on the south, were of a different (Iberian) stock, unlike the rest of the Gauls both physically and temperamentally, being dark of complexion, less sociable, and somewhat less intelligent, but more tenacious of purpose and enduring—traits which still mark the inhabitants of the Basque provinces to-day. The Celtae extended from the Sequana (Seine) in the north to the Garumna (Garonne) in the south. Above the Celtae lay the Belgae, between the Seine and the Lower Rhine. They were intermixed with Germanic tribes. The Aquitani lay between the Garonne and the Pyrenees, and were intermingled with Spanish tribes. These three great divisions, however, were subsequently altered by Augustus (B.C. 27), who extended AQUITANIA into Celtica as far as the Liger or Loire; the remainder of Gallia Celtica above the Liger was called GALLIA LUGDUNENSIS, from the colony of Lugdunum (Lyons); while the territory towards the Rhine was added to the Belgae under the title of GALLIA BELGICA. Lastly, the south of Gaul, which, from having been the first provinces possessed by the Romans, had been styled Gallia Provincia, was distinguished by the name of NARBONENSIS, from the city of Narbo (Narbonne). This province was also anciently called Gallia Bracata, from the *bracae* or trousers worn by the inhabitants; while Gallia Celtica was styled Comata, from the long hair (*coma*) worn by the natives. These four great provinces, in later ages, were called the four Gauls, and subdivided into seventeen others.

As far back as one can penetrate into the history of the West, we find the race of the Gauls occupying that part of the continent comprehended between the Rhine, the Alps, the Mediterranean, the Pyrenees, and the Ocean, as well as the two great islands situated to the northwest, opposite the mouths of the Rhine and Seine. Of these two islands, the one nearer the continent was called *Alb-in*, "White Island" (cf. the remark of Pliny, *H. N.* xiv. 16, *Albion insula, sic dicta ab albis rupibus quas mare alluit*"). The other island bore the name of *Er-in*, "Isle of the West" (from *Eir* or *Iar*, "the west"). The continental territory received the special appellation of *Galltachd*, "Land of the Gauls." From this word the Greeks formed Γαλατία, and from this latter the generic name of Γαλάται. The Romans proceeded by an inverse method, and from the generic term Galli deduced the geographical denomination Gallia.

The population of Gaul was divided into families or tribes, forming among themselves many distinct communities or nations. Oftentimes they united together, in their turn, and formed confederations or leagues. Such were the confederations of the Celtae, Aedui, Armorici, Arverni, etc.

The Gaul was robust and of tall stature. His complexion was fair, his eyes blue, his hair of a blond or chestnut colour, to which he endeavoured to give a red or flaming hue by certain applications (Pliny, *H. N.* xxviii. 12; Mart. viii. 33). The hair itself was worn long (Diod. Sic. v. 28). The beard was allowed to grow by the people at large; the nobles, on the other hand, removed it from the face, excepting the upper lip, where they wore thick moustaches. The attire common to all the tribes consisted of trousers or *bracae* (Armoric). These were of striped materials. They wore also a short cloak, having sleeves, likewise formed of striped materials, and descending to the middle of the thigh. Over this was thrown a short cloak or *sagum* (*sae*, Armoric; cf. Isidor. *Orig.* xix. 24), striped like the shirt, or else adorned with flowers and other ornamental work, and, among the rich, superbly embroidered with silver and gold (Verg. *Aen.* viii. 660; Sil. Ital. iv. 152; Diod. Sic. v. 28). It covered the back and shoulders, and was secured under the chin by a clasp of metal. The lower classes, however, wore in place of it the skin of some animal, or else a thick and coarse woollen covering. The offensive arms of the nation were, at first, hatchets and knives of stone; arrows pointed with flint or shells; clubs; spears hardened in the fire, and named *gaïs* (in Latin *gaesum*, in Greek γαισόν and γαισός); and others called *cateïa*, which they hurled while on fire against the enemy. Foreign traffic, however, made them acquainted, in process of time, with arms of iron, as well as with the art of manufacturing them for themselves from the copper and iron of their own mines. Among the arms of metal which thenceforward came into use may be mentioned the long sabre of iron or copper and a pike resembling the halberd, the wound in-

Head of Gaul. (Villa Amendola.)

flicted by which was considered mortal. For a long time the Transalpine as well as the Cisalpine warriors of the Gallic race had rejected the use of defensive armour as inconsistent with true courage, and a point of honour had induced them even to strip off their vestments and engage naked with the foe. This prejudice, however, was almost entirely effaced in the second century when the military costume of Rome and Greece formed a singular combination with the ancient array of the Gaul. To a helmet of metal, of greater or less value according to the fortune of the warrior, were attached the horns of an elk, buffalo, or stag; while for the rich there was a headpiece representing some bird or savage beast, the whole being surmounted by a bunch of feathers, which gave to the warrior a gigantic appearance (Diod. Sic. v. 28). Similar figures were attached to their bucklers, which were long, quadrangular, and painted with the brightest colours. A buckler and casque after this model, a cuirass of wrought metal, after the Greek and Roman fashion, or a coat of mail formed of iron rings, after the manner of Gaul (Varr. *L. L.* iv. 20); an enormous sabre hanging on the right thigh, and suspended by chains of iron or brass from a belt glittering with gold and silver, and adorned with coral; a collar, bracelets, rings of gold around the arm and on the middle finger (Pliny, xxxiii. 1); trousers; a *sagum* hanging from the shoulder; and long red moustaches — such was the Gallic warrior.

Hardy, daring, impetuous, born, as it were, for martial achievements, the Gallic race possessed, at the same time, an ingenious and active turn of mind. They were not slow in equalling their Phœnician and Grecian instructors in the art of mining. The same superiority to which the Spaniards had attained in tempering steel, the Gauls acquired in the preparation of brass. Antiquity assigns to them the honour of various useful inventions, which had hitherto escaped the earlier civilization of the East and of Italy. The process of tinning was discovered by the Bituriges; that of veneering by the Aedui (Pliny, *H. N.* xxxiv. 17). The dyes, too, of Gaul were not without reputation (Pliny, viii. 48). In agriculture, the wheel-plough and boulter were Gallic discoveries (Pliny, *H. N.* xviii. 18; xviii. 11). With the Gauls, too, originated the employment of marl for enriching the soil (Pliny, xviii. 6 foll.). The cheeses of Mount Lozère, among the Gabali; those of Nemausus; and two kinds made among the Alps, became, in time, much sought after by the inhabitants of Italy (Pliny, xi. 49). The Gauls also prepared various kinds of fermented drinks, such as barley-beer, called *cervisia* (Pliny, xxii. 15); and likewise another kind of beer, made from corn, and in which honey, cumin, and other ingredients were mingled. (See CERVISIA.) The froth of beer was employed as a means for leavening bread: it was used also as a cosmetic, and the Gallic women frequently applied it to the face, under the belief that it imparted a freshness to the complexion (Pliny, xxii. 25). It was from the Greeks of Massilia that they learned the process of making wine, as well as the culture of the grape.

The dwellings of the Gauls, spacious and of a round form, were constructed of posts and hurdles, and covered with clay both within and without; a large roof, composed of oak-shingles and stubble, or of straw cut and kneaded with clay, covered the whole (Vitruv. i. 1). Gaul contained both open villages and cities: the latter, surrounded by walls, were defended by a system of fortification, of which we find no example elsewhere. Caesar gives a description of these ramparts (*B. G.* vii. 23). To the

Restoration of Wall of Murscelnts. (Duruy.)

north and east, among the more savage tribes, there were no cities properly so called; the inhabitants resided for the most part in large enclosures, formed of trunks of trees.

It was, as has been already remarked, in war, and in the arts applicable to war, that the genius of the Gauls displayed itself to most advantage. This people made war a regular profession, while the management of arms became their favourite employment. To have a fine martial mien, to retain for a long period strength and agility of body, was not only a point of honour for individuals, but a duty to the State. At regular intervals, the young men went to measure their size by a girdle deposited with the chief of the village, and those whose corpulence exceeded the official standard were severely reprimanded as idle and intemperate persons, and were, besides, punished with a heavy fine. In preparing for foreign expeditions, a chieftain of acknowledged valour generally formed a small army around him, consisting, for the most part, of adventurers and volunteers who had flocked to his standard; these were to share with him whatever booty might be obtained. In internal wars, however, or defensive ones of any importance, levies of men were forcibly made; and severe punishments were inflicted on the refractory, such as the loss of noses, ears, an eye, or some one of the limbs (Caes. *B. G.* vi. 4). If any dangerous crisis arrived, the supreme chief convened an armed council (Caes. *B. G.* v. 66). All persons able to bear arms were compelled to assemble at the place and day indicated, for the purpose of deliberating on the situation of the country, of electing a chief, and of discussing the plan of campaign. It was expressly provided by law that the individual who came last to the place of rendezvous should be cruelly tortured in the presence of the assembled multitude (Caes. *B. G.* v. 66). This form of assembly was, however, of rare occurrence, and was only resorted to in the last extremity. Neither infirmities nor age freed the Gallic noble from the necessity of accepting or seeking military commands. Oftentimes were seen, at the head of the forces, chieftains hoary and almost enfeebled by age, who could even scarcely retain their seats on the horse which supported them (Hirt. *B. G.* viii. 12). This people would have believed that they dishonoured their aged warriors by making them die elsewhere than on the field of battle.

To the ferocity of the attack and to the violence of the first shock were reduced nearly all the military tactics of the Gauls on level ground and in pitched battle. In the mountainous regions, on the other hand, and especially in the vast and thick forests of the North, war had a close resemblance to the chase: it was prosecuted in small parties, by ambuscades and all sorts of stratagems; and dogs, trained up to pursue men, tracked out and aided in conquering the foe (Silius Ital. x. 77; Ovid, *Met.* i. 533; Mart. iii. 47). A Gallic army generally carried along with it a multitude of chariots for the baggage, which embarrassed its march (Hirt. *B. G.* viii. 14; Caes. *B. G.* i. 51). Each warrior bore a bundle of straw, put up like a sack, on which he was accustomed to sit in the encampment, or even in the line of battle while waiting the signal to engage (Hirt. *B. G.* viii. 15).

The Gauls, like other nations, for a long period were in the habit of killing their prisoners of war, either by crucifixion, or by tying them to trees as a mark for their weapons, or by consigning them to the flames amid cruel rites. Long prior, however, to the second century of our era, these barbarous practices were laid aside, and the captives of transalpine nations had nothing to fear but servitude. Another custom, not less savage, that of cutting off the heads of their slain enemies on the field of battle, was not slower in disappearing. It was long a settled rule in all wars that the victorious army should possess itself of such trophies as these; the common soldiers fixed them on the points of their spears, the horsemen wore them suspended by the hair from their horses; and in this way the conquerors returned to their homes, making the air resound with their triumphal shouts. Each one then hastened to nail up these hideous testimonials of his valour to the gate of his dwelling; and, as the same thing was done with the trophies of the chase, a Gallic village bore a strong resemblance to a charnel-house. Carefully embalmed and saturated with oil of cedar, the heads of hostile chieftains and of famous

Tomb of Gallic Chief. (Musée de Cluny, Paris.)

warriors were deposited in large coffers, and arranged by their possessor according to the date of acquisition. Sometimes the skull, cleansed and set in gold or silver, served as a cup in the temples, or circulated in the festivities of the banquet, and the guests drank out of it to the glory of the victor and the triumphs of their country. These fierce and brutal manners prevailed for a long period over the whole of Gaul. Civilization, in its onward march, abolished them by degrees, until, at the commencement of the second century, they were confined to the savage tribes of the North and West. It was there that Posidonius found them still existing in all their vigour, when the sight of so many human heads, disfigured by outrages and blackened by the air and the rain, roused in him mingled emotions of horror and disgust.

The Gauls affected, as more manly in its character, a strong and rough tone of voice (Diod. Sic. v. 31). They conversed but little, and by means of short and concise phrases, which the constant use of metaphors and hyperboles rendered obscure and almost unintelligible to strangers. But, when once animated by dispute, or incited by something that was calculated to interest or arouse, at the head of armies or in political assemblies, they expressed themselves with copiousness and fluency.

The Gauls, in general, were accused of drinking to excess—a habit which took its rise both in the grossness of their manners and in the wants of a cold and humid climate. The Massilian and Italian traders were not slow in furnishing the necessary means for the indulgence of this vice. Cargoes of wine found their way, by means of the navigable rivers, into the very heart of the country. Drink was also conveyed over land in wagons (Diod. Sic. v. 26). About the first century, however, of our era, drunkenness began gradually to disappear from among the higher classes, and to be confined to the lower orders, at least with the nations of the South and East.

Milk and the flesh of animals, especially that of swine, formed the principal food of the Gauls. A curious account of their repasts is given by Posidonius (*ap.* Athen. iv. p. 13). After an excessive indulgence in the pleasures of the banquet, they loved to seize their arms and defy each other to the combat. At first it was only a sportive encounter; but, if either party chanced to be wounded, passion got so far the better of them that, unless separated by their friends, they continued to engage till one or the other of them was slain. So far, indeed, did they carry their contempt of death and their ostentatious display of courage, that they might be seen agreeing, for a certain sum of money or for so many measures of wine, to let themselves be slain by others; mounted on some elevated place, they distributed the liquor or gold among their most intimate friends, and then reclining on their bucklers, presented their throats to the sword (Posidon. l. c.). Others made it a point of honour not to retire from their dwellings when falling in upon them, nor from the flames, nor from the tides of ocean and the inundations of rivers; and it is to this foolish daring that the Gauls owed their fabulous renown of being an impious race, who lived in open war with nature.

The working of mines, and certain monopolies enjoyed by the heads of tribes, had placed in the hands of some individuals enormous capital; hence the reputation for opulence which Gaul enjoyed at the period of the Roman invasion, and even still later. It was the Peru of the ancient world. The riches of Gaul even passed into a proverb (Ioseph. ii. 28; Plut. *Caes.*; Suet. *Caes.*, etc.). Posidonius makes mention of a certain Luern or Luer (Λουέρνιος, Posidon. *ap.* Athen. iv. p. 13; Λουέριος, Strab. 191), king of the Arverni, who caused a shower of gold and silver to descend upon the crowd as often as he appeared in public. He also gave entertainments in a rude style of barbarian magnificence; a large space of ground was enclosed for the purpose, and cisterns were dug in it, which were filled with wine, mead, and beer.

Properly speaking, there was no domestic union

or family intercourse among the Gallic nations; the women were held in dependence and servitude. The husband had the power of life and death over his wife as well as over his offspring. When a person of high rank suddenly died, and the cause of his death was not clearly ascertained, his wife or wives (for polygamy was practised among the rich) were seized and put to the torture; if the least suspicion was excited of their having been privy to his death, the victims perished in the midst of the flames, after the most frightful punishments (Caes. *B. G.* vi. 19). One custom, however, shows that even then the condition of women had undergone some degree of melioration: this was the community of goods between husband and wife. The children remained under the care of their mother until the age of puberty (Caes. *B. G.* vi. 18).

Among some nations of Belgic Gaul, where the Rhine was an object of superstitious adoration, a curious custom prevailed; the river was made the means of testing the fidelity of the wives. When a husband had doubts respecting its paternity, he took the new-born infant, placed it on a board, and exposed it to the current of the stream. If the plank and its helpless burden floated safely upon the waters, the result was deemed favourable, and all the father's suspicions were dissipated. If, on the contrary, the plank began to sink, the infant perished, and the parent's suspicions were confirmed.

Government and Religion.—Two privileged orders ruled in Gaul over the rest of the population—the priests and the nobles. The people at large were divided into two classes—the inhabitants of the country and the residents of cities. The former of these constituted the tribes or clients appertaining to noble families. The client cultivated his patron's domains, followed his standard in war, and was bound to defend him with his life. To abandon his patron in the hour of peril was regarded as the blackest of crimes. The residents of cities, on the other hand, found themselves beyond the control of this system of clientship, and, consequently, enjoyed greater freedom. Below the mass of the people were the slaves, who do not appear, however, to have been at any time very numerous.

When we examine attentively the character of the facts relative to the religious belief of Gaul, we are led to recognize the existence of two classes of ideas, two systems of symbols and superstitions entirely distinct from each other; in a word, two religions—one, altogether reasonable in its character, based on the personification of natural phenomena and recalling by its forms much of the polytheism of Greece; the other, founded on a material, metaphysical, mysterious, and sacerdotal pantheism, presenting at least a superficial conformity with the religions of the East. This latter has received the name of Druidism, from the Druids, who were its first founders and priests; the other system has been called the Gallic Polytheism. (See Druidae.) Druidism was said to have been established in Gaul by Heus or Hesus, a warrior and law-giver who was subsequently deified. The polytheistic system which prevailed, more especially in Southern Gaul, was fundamentally like that of the Greeks and Romans themselves. In its list of deities were Tarann, the god of thunder, the Gallic Zeus, though in parts of Gaul Hesus held this supremacy; Pennin, the god of the mountains (Livy, xxi. 38); Bel or Belew, the sun-god, the Gallic Apollo (Auson. *Carm.* 2); Teutates, the Gallic Hermes, presiding over the useful arts and commerce (Minuc. Fel. 30; Lactant. *Div. Inst.* i. 21); Ogmius, represented as leading a train of captives by chains of gold and amber proceeding from his mouth, typifying the power of eloquence; and Arduenna, the goddess of the forests. These deities, as was natural, were identified by Caesar with the gods of the Roman system (Caes. *B. G.* vi. 7).

The God Tarann. (Gadoz, *Relig. Gaul.* pl. i.)

This resemblance between the two systems of religion changed into identity when Gaul, subjected to the dominion of Rome, had felt for some years the influence of Roman ideas. It was then that the Gallic polytheism, honoured and favoured by the emperors, ended its career by becoming totally merged in the polytheism of Italy; while, on the other hand, Druidism, its mysteries, its doctrine, and its priesthood, were utterly proscribed. See Druidae.

General History.—The history of Gaul divides itself naturally into four periods. The first of these comprises the movements of the Gallic tribes while yet in their nomadic state. None of the races of the West ever passed through a more agitated or brilliant career. Their course embraced Europe, Asia, and Africa; their name is recorded with terror in the annals of almost every nation. They burned Rome; they wrested Macedonia from the veteran legions of Alexander; they forced Thermopylae and pillaged Delphi; they then proceeded to pitch their tents on the plains of the Troad, in the broad parks of Miletus, on the borders of the Sangarius, and those of the Nile. They besieged Carthage, menaced Memphis,

and numbered among their tributaries the most powerful monarchs of the East; they founded in Upper Italy a powerful empire, and in the bosom of Phrygia they reared another—Galatia, which for a long time exercised its sway over the whole of Lower Asia. See GALATIA.

During the Second Period—that of their sedentary state—we see the gradual development of social, religious, and political institutions, conformable to their peculiar character as a people; institutions original in their nature, and a civilization full of movement and of life, of which Transalpine Gaul offers the purest and most complete model. One might say, in following the animated scenes of this picture, that the theocracy of India, the feudal system of the Middle Ages, and the Athenian democracy had met on the same soil for the purpose of contending with each other and reigning by turns. Soon this civilization undergoes a change; foreign elements are introduced, brought in by commerce, by the relations of neighbourhood, by reaction from subjugated nations. Hence arose and multiplied a variety of social combinations. In Italy it is the Roman influence that exerts itself on the manners and institutions of the Gauls; in the south of Gaul it is that of the Massiliots; while in Phrygia one finds a most singular compound of Gallic, Grecian, and Phrygian civilization. To this succeeds the Third Period in the history of the Gallic race—that of national struggles and subjugation. By a singular coincidence, it is always by the Roman sword that the power of the Gallic tribes is destined to fall; in proportion as the Roman dominion extends, that of the Gauls recedes and declines. It would seem, indeed, that the victors and the vanquished, in the battle on the banks of the Allia, followed each other over the whole earth to decide the ancient quarrel of the Capitol. In Italy, the Cisalpine Gauls were reduced, but only after two centuries of obstinate resistance. When the rest of Asia had submitted to the yoke, the Galatae still defended against Rome the independence of the East. Gaul eventually fell, but through complete exhaustion, after a century of partial conflicts and nine years of general war under Caesar. Finally, the names of Caractacus and Galgacus shed a splendour on the last and ineffectual efforts of Keltic freedom. It is everywhere an unequal conflict between ardent and undisciplined valour on the one hand, and cool and steady perseverance on the other. The Fourth Period comprehends the organization of Gaul into a Roman province, and the gradual assimilation of transalpine manners to the customs and institutions of Italy—a work commenced by Augustus and completed by Claudius. See Thierry, *Histoire des Gaulois* (1827, last ed. 1872); the *Recueil des Historiens des Gaules et de la France*, edited by Bouquet and others, 26 vols. (1738–1885); Marin de Tyr, *La France avant César* (Paris, 1865); De la Forte Maison, *Les Francs* (Paris, 1868); Godwin, *Hist. of France*, vol. i. (New York, 1860), the best account of ancient Gaul in the English language; Martin, *Histoire de France* (4th ed. 1865); Fauriel, *Histoire de la Gaule Méridionale* (Paris, 1836); Coulanges, *Histoire des Institutiones Politiques de l'Ancienne France* (Paris, 1877); and the authors cited in the articles CELTAE and DRUIDAE (q. v.).

Gallia Bracāta. See GALLIA.

Gallia Cisalpīna. "Gaul this side of the Alps," with reference to Rome, a name given to the northern part of Italy, as occupied by the Gallic tribes which had poured over the Alps into this extensive tract of country. It is also called GALLIA CITERIOR. Livy assigns to these migrations of the Gauls as early a date as B.C. 600. Having securely established themselves in their new possessions, they proceeded to make further inroads into various parts of Italy, and thus came into contact with the forces of Rome. More than two hundred years had elapsed from the time of their first invasion, when they totally defeated the Roman army on the banks of the Allia, and became masters of Rome itself. The defence of the Capitol and the exploits of Camillus (Livy, v. 47 foll.), or, rather, if Polybius be correct (ii. 18), the gold of the vanquished and the dangers which threatened the Gauls at home, preserved the State. From that time, the Gauls, though they continued by frequent incursions to threaten and even to ravage the territory of Rome, could make no impression on that power. Though leagued with the Samnites and Etruscans, they were almost always unsuccessful. Defeated at Sentinum in Umbria, near the Lake Vadimonis in Etruria, and in a still more decisive action near the port of Telamo in the same province (Polyb. ii. 19 foll.), they soon found themselves forced to contend, not for conquest, but for existence. The same ill success, however, attended their efforts in their own territory. The progress of the Roman arms was irresistible; the Gauls were beaten back from the Adriatic to the Po, from the Po to the Alps, and soon beheld Roman colonies established and flourishing in many of the towns which had so lately been theirs. Notwithstanding these successive disasters, their spirit, though curbed, was still unsubdued; and when the enterprise of Hannibal afforded them an opportunity of retrieving their losses and wreaking their vengeance on the foe, they eagerly embraced it. It is to their zealous co-operation that Polybius ascribes in a great degree the primary success of that expedition. By the efficient aid which they afforded Hannibal, he was enabled to commence operations immediately after he had set foot in Italy, and to follow up his early success with promptitude and vigour (Polyb. iii. 66). As long as this great commander maintained his ground and gave employment to all the forces of the enemy, the Gauls remained unmolested, and enjoyed their former freedom, without being much burdened by a war which was waged at a considerable distance from their borders; but when the tide of success had again changed in favour of Rome and the defeat of Hasdrubal, together with other disasters, had paralyzed the efforts of Carthage, they once more saw their frontiers menaced; Gaul still offered some resistance, even after Carthage itself had been obliged to sue for peace; but it was weak and unavailing; and about twelve years after the termination of the Second Punic War, it was brought under entire subjection and became a Roman province. Under this condition it continued to receive various accessions of territory as the Romans extended their dominions towards the Alps, till it comprised the whole of that portion of Italy which lies between those mountains and the rivers Magra and Rubicon. It was sometimes known by the name of Gallia Togata (Mela, ii. 4; Plin. iii. 14), to distinguish it from Transalpine Gaul, to which the name of Gal-

lia Comata was applied (Cic. *Phil.* viii. 9). The epithet Togata alludes to the rights of citizenship conferred on the natives of the country. The towns of Cisalpine Gaul obtained the privileges of Latin cities, and, consequently, the right of wearing the Roman toga, by a law of Pompeius Strabo (Ascon. *Com. in Or. in Pison.* p. 490), about B.C. 88.

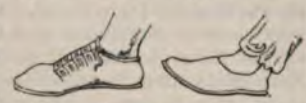
According to Polybius, Cisalpine Gaul was included in the figure of a triangle, which had the Alps and Apennines for two of its sides, and the Adriatic, as far as the city of Sena Gallica, for the base. This is, however, but a rough sketch. (See ITALIA.) Polybius describes the country as abounding in wine, corn, and every kind of grain, and in fine wool. Herds of swine, both for public and private supply, were bred in its forests; and such was the abundance of provisions of every kind that travellers when at an inn did not find it necessary to agree on the price of any article which they required, but paid so much for the whole amount of what was furnished them; and this charge, at the highest, did not exceed half a Roman as (Polyb. ii. 15).

Gallia Comāta. See GALLIA.

Gallia Togāta. See GALLIA CISALPINA.

Gallia Transalpīna. A name given to Gaul Proper, to distinguish it from Gallia Cisalpina.

Gallĭcae. Gallic shoes, the French *galoches*, English *goloshes*. They were low shoes, not reaching quite so high as the ankle, had one or more thick soles, and small upper leather, which was entirely open over the front of the instep, like the modern golosh and the right-hand figure in the illustration; or laced in front, and fastened by a ligature round the top, as in the left-hand example; whence they are classed among the *soleae* by the Latin writers, to distinguish them from the regular *calcei*, which were close-fitting high-lows that completely enveloped the foot and ankle. They were partially adopted at Rome before the age of Cicero, and were worn with the *lacerna;* but such a style of dress was regarded as indecorous and anti-national (Cic. *Phil.* ii. 30; Gell. xiii. 21). Under the Empire they came into more common use, and were made for all classes.



Gallicae. (From a sarcophagus, Villa Amendola, Rome.)

Galliēnus, PUBLIUS LICINIUS VALERIĀNUS EGNATIUS. A son of the emperor Valerian, made Caesar and colleague to his father in A.D. 253. He defeated, in a great battle near Mediolanum (Milan), the Alemanni and other northern tribes which had made an irruption into Upper Italy, and gave evidence on that occasion of his personal bravery and abilities. He was also well-informed in literature, and was both an orator and a poet, winning some distinction by an epithalamium. When Valerian was taken prisoner by the Persians, A.D. 260, Gallienus took the reins of government, and was acknowledged as Augustus. He appears to have then given himself up to debauchery and the company of profligate persons, neglecting the interests of the Empire, and taking no pains to effect the release of his father from the hard captivity in which he died. The barbarians attacked the Empire on every side, revolts broke out in various provinces, where several commanders assumed the title of emperor, while Gallienus was loitering at Rome with his favourites. Yet now and then he seemed to awaken from his torpor at the news of the advance of the invaders; and, putting himself at the head of the legions, he defeated Ingenuus, who had usurped the imperial title in Illyricum. Gallienus disgraced his victory by horrible cruelties. Meantime Probus, Aurelianus, and other able commanders were strenuously supporting the honour of the Roman arms in the East, where Odenatus of Palmyra acted as a useful ally to the Romans against the Persians. Usurpers arose in Egypt, in the Gauls, in Thrace, in almost every province of the Empire, from which circumstance this period has been styled the Reign of the Thirty Tyrants. At last Aureolus, a man of obscure birth, some say a Dacian shepherd originally, but a brave soldier, was proclaimed emperor by the troops in Illyricum, entered Italy, took possession of Mediolanum, and even marched against Rome while Gallienus was absent. Gallienus returned quickly, repulsed Aureolus, and defeated him in a great battle, near the Addua, after which the usurper shut himself up in Mediolanum. Here he was besieged by Gallienus; but, during the siege (A.D. 268), the emperor was murdered by conspirators (Aurel. Vict. 33; Eutrop. ix. 8; Trebell. Poll. *Gallien.*, Zonaras, xii. 24 foll.). The reign of Gallienus is memorable for the plague that swept over the Empire. During its height, it is said that there were 5000 deaths daily in the city of Rome; while the population of Alexandria was diminished nearly two thirds. The plague was followed by a general famine.

Gallienus.

Gallīna. A fowl; a chicken. Of the different species of domestic fowls, the most important were *gallinae*, which were divided into three classes: (*a*) *gallinae villaticae*, the common chicken; (*b*) *gallinae Africanae* or *Numidicae*, the same probably with the μελεαγρίδες of the Greeks; and (*c*) *gallinae rusticae*. The last were found in great abundance in the Insula Gallinaria, but it is so difficult to determine from the descriptions transmitted to us what they really were, that it is uncertain whether they ought to be regarded as pheasants, as red-legged partridges, as wood-grouse, or as some species of game different from any of these. The *Africanae*, always scarce and dear, were treated almost exactly in the same manner as peacocks, and never became of importance to the farmer. The *rusticae* are little spoken of except as objects

of curiosity, and Columella declares that they would not breed in confinement.

Among the breeds celebrated for fighting were the Tanagrian, the Rhodian, and the Chalcidian; but these were not the most profitable for the market. The points of a good barn-yard fowl are minutely described by Varro, Columella, and Palladius. Some were permitted to roam about (*vagae*) during the day, and pick up what they could, but the greater number were constantly shut up (*clausae*) in a poultry-yard (*gallinarium*, ὀρνιθοβοσκεῖον), which was an enclosed court (*saeptum*) with a warm aspect, strewed with sand or ashes wherein they might burrow, and covered over with a net. It contained hen-houses (*caveae*), to which they retired at night and roosted upon poles stretched across (*perticae*) for their convenience, nests (*cubilia*) for the laying hens being constructed along the walls. The whole establishment was under the control of a poultryman (*aviarius custos* or *curator gallinarius*).

Chickens, when fattened for sale, were shut up in dark, narrow cribs, light and motion being unfavourable to the process; or each bird was swung separately in a basket, with a small hole at each end, one for the head, the other for the rump, and bedded upon the softest hay or chaff, but so cramped in space that it could not turn round. In this state it was crammed with wheat, linseed, barley-meal kneaded with water into small lumps (*turundae*), and other farinaceous food, the operation requiring from twenty to twenty-five days (Varr. iii. 9; Colum. viii. 2, etc., 12; Plin. *H. N.* x. § 46 foll.; Pallad. i. 27, 29).

Gallinaria. (1) An island off the coast of Liguria, celebrated for the number of its hens, whence its name (Varro, *R. R.* iii. 9, 17). (2) SILVA, a forest of pine-trees near Cumae in Campania (Cic. *Ad Fam.* ix. 23).

Gallinarium (ὀρνιθοβοσκεῖον). A poultry-yard. See GALLINA.

Gallio, IUNIUS. (1) A Roman rhetorician, the friend of the elder Seneca, whose son he adopted. He was put to death by Nero. (2) The son of the elder Seneca, adopted by the preceding.

Gallius, QUINTUS. A Roman who stood for the praetorship in B.C. 64. As a result of the election, he was accused of bribery by M. Calidius, and defended by Cicero in an oration of which only fragments remain. He was praetor in B.C. 63, and presided at the trial of C. Cornelius. His son, Q. Gallius, was praetor in B.C. 43, and was put to death by the Second Triumvirate.

Gallograecia. See GALATIA.

Gallows. See CRUX.

Gallus (Γάλλος). A river in Galatia, falling into the Sangarius, near Pessinus. From it the priests of Cybelé are said to have obtained their name of Galli. See GALLI; RHEA.

Gallus, SULPICIUS. (1) A distinguished orator, was praetor B.C. 169, and consul 166, when he fought against the Ligurians. In 168 he served as tribune of the soldiers under Aemilius Paulus in Macedonia, and during this campaign predicted an eclipse of the moon. (2) C. CORNELIUS, was born at Forum Iulii (Fréjus) in Gaul, of poor parents, about B.C. 66. He went to Italy at an early age, and began his career as a poet when he was about twenty years of age. He had already attained considerable distinction at the time of Caesar's death, 44; and upon the arrival of Octavianus in Italy after that event, Gallus embraced his party, and soon acquired great influence with him. In 41 he was one of the triumvirs appointed by Octavianus to distribute lands in the north of Italy among his veterans, and on that occasion he afforded protection to the inhabitants of Mantua and to Vergil. He afterwards accompanied Octavianus to the battle of Actium, 31, and commanded a detachment of the army. After the battle, Gallus was sent with the army to Egypt, in pursuit of Antony; and when Egypt was made a Roman province, Octavianus appointed Gallus the first prefect of the province. He remained in Egypt for nearly four years; but he incurred at length the enmity of Octavianus, though the exact nature of his offence is uncertain. According to some accounts he spoke of the emperor in an offensive and insulting manner; he erected numerous statues of himself in Egypt, and had his own exploits inscribed on the pyramids. The Senate deprived him of his estates, and sent him into exile; whereupon he put an end to his life by falling upon his own sword, B.C. 27. The intimate friendship existing between Gallus and the most eminent men of the time, as Asinius Pollio, Vergil, Varus, and Ovid, and the high praise they bestow upon him, prove that he was a man of great intellectual powers and acquirements. Ovid (*Trist.* iv. 10. 5) assigns to him the first place among the Roman elegiac poets; and we know that he wrote a collection of elegies in four books, the principal subject of which was his love of Lycoris. (See Vergil's Tenth Eclogue.) But all his productions have perished; for the four epigrams in the Latin Anthology attributed to Gallus could not have been written by a contemporary of Augustus. Gallus translated into Latin the poems of Euphorion of Chalcis, but this translation is also lost. Some critics attribute to him the poem *Ciris*, usually printed among the works of Vergil. See Völker, *De C. Galli Vita et Scriptis*, pt. i. (Bonn, 1840), pt. ii. (Elberfeld, 1844); A. Nicolas, *De la Vie et des Ouvrages de C. Gallus* (Paris, 1851). His story is made the basis of the famous work of W. A. Becker on Roman antiquities. See BECKER. (3) TREBONIĀNUS. A Roman emperor, who reigned A.D. 251–254. His full name was C. VIBIUS TREBONIĀNUS GALLUS. He served under Decius in the campaign against the Goths, 251, and is said to have contributed by his treachery to the disastrous issue of the battle, which proved fatal to Decius and his son Herennius. Gallus was thereupon elected emperor, and Hostilianus, the surviving son of Decius, was nominated as his colleague. He purchased a peace of the Goths by allowing them to retain their plunder, and promising them a fixed annual tribute. In 253, the Goths again invaded the Roman Empire, but they were driven back by Aemilianus, whose troops proclaimed him emperor in Moesia. Aemilianus thereupon marched into Italy; and Gallus was put to death by his own soldiers, together with his son Volusianus, before any collision had taken place between the opposing armies. The name of Gallus is associated with nothing but cowardice and dishonour. In addition to the misery produced by the inroads of the barbarians during this reign, a deadly pestilence broke out in 252, and continued its ravages over every part of the Empire for fifteen years.

Gallus (ἀλέκτωρ, ἀλεκτρυών). The cock; a bird not mentioned in the earlier Greek writers, but found figured on the silver coins of Samothrace and Himera in the sixth century B.C. Athenaeus says that it was introduced into Greece from Persia. The cock was used by the Greeks in divination (see ALECTRYOMANTIA), and was carefully bred by both the Greeks and Romans for fighting. (See ALECTRYOMACHIA; VENATIONES.) The finest game-cocks were bred at Rhodes and Tanagra. The cock was sacred to Mars and to Aesculapius, Nox, and the Lares.

Gambling. See ALEA.

Gamelia (γαμηλία). A feast accompanied by offerings given by the father of a bridegroom or by the bridegroom himself to the members of his phratry, or rather to the οἰκεῖοι among the phratores, on which occasion the bride was introduced to and enrolled among the phratores (Harpocr. s. v. ἡ εἰς τοὺς φράτορας εἰσαγωγὴ τῶν γυναικῶν. Cf. *Etym. Mag.* p. 220, 50 foll.). Thus she became a sharer in her husband's *sacra*. This ceremony probably took place in the month of Gamelion (Mommsen, *Heortol.* p. 344). In Mommsen's opinion there is no difference in meaning between ἡ γαμηλία and τὰ γαμήλια.

Gamelion (Γαμηλιών). The seventh month of the Attic year, answering to the last half of January and the first half of February. Its earlier name was Ληναιών. See CALENDARIUM.

Games. See LUDI.

Gamŏri (γάμοροι). See GEOMORI.

Gamos (γάμος). See MATRIMONIUM.

Gandarĭdae (Γανδαρίδαι), **Gandarĭtae** (Γανδαρῖται), or **Gandărae** (Γανδάραι, Skt. Gandháras). An Indian people, in the middle of the Punjâb, between the rivers Acesines (Chenab) and Hydraotes (Ravee), whose king, at the time of Alexander's invasion, was a cousin and namesake of the celebrated Porus. From them the Afghan city of Kandahar gets its name.

Ganea. A low eating-house, generally used at Rome for immoral purposes. See CAUPONA.

Gangarĭdae (Γαγγαρίδαι). A people near the mouths of the Ganges. Ptolemy assigns them a capital, called Ganga Regia, on the western side of the Ganges. The Gangaridae were allies of the Prasii, who lay nearer the Indus towards the northwest. The united forces of these two nations awaited the army of Alexander on the other side of the Hyphasis; but report made them so formidable in numbers and valour that the wearied and alarmed Macedonians refused to cross the stream, in spite of all the efforts and remonstrances of their king (Justin, xii. 8; Q. Curt. ix. 2; Verg. *Georg.* iii. 27).

Ganges (Γάγγης, Ind. *Gangâ*). A famous river of India, which, in the language of Hindustan, is called Padda, and is also named Burra Gangâ, or the Great River, and Gangâ, or the river, by way of eminence; and hence the European name of the stream is derived. The Sanskrit name of the Ganges (Padda) signifies "foot," because the Brahmins, in the *Vishnu-Purana*, make the river to flow from the great toe of the left foot of Vishnu, the preserving deity. This mighty stream, together with the Brahmaputra, whose twin-sister it has been denominated, has its source in the vast mountains of Thibet. This river was unknown to Herodotus, as he does not mention it, though it became famous a century afterwards. Its source was for a long period involved in obscurity. A survey, however, was made by the Anglo-Indian government, and it was found to issue in a small stream, under the name of Bhagirathi, from under a mass of perpetual snow, accumulated on the southern side of the Himalayah Mountains. It is computed to be 1557 miles in length, and at five hundred miles from its mouth is, during the rainy season, four miles broad and sixty feet deep. Its principal tributaries are the Jumna, the Jahnavi, and the Brahmaputra. The whole number of streams which flow into it is eleven.

The name is also applied by the ancient writers to a large city on the Ganges at its great bend towards the east, perhaps the same as Allahabad. See INDIA.

Gangetĭcus Sinus (Κόλπος Γαγγητικός). Now the Bay of Bengal, into which the Ganges falls (Ptol. i. 13, § 4).

Gangra (Γάγγρα). A city of Paphlagonia, near the borders of Galatia. In the time of King Deiotarus (q. v.) it was a royal residence, and under the Empire, the capital of Paphlagonia.

Ganymēda (Γανυμήδα). See HEBĒ.

Ganymēdes (Γανυμήδης). The son of Tros, king of Dardania, brother of Ilus and Assaracus. According to Homer he was carried away by the gods for his beauty, to be the cup-bearer of Zeus, and one of the immortals. In the later legend he is carried away by Zeus himself in the shape of an eagle, or by the eagle of Zeus. To make amends to his father, Zeus presented him with four immortal horses for his chariot. Ganymedes was after-

Ganymedes and the Eagle. (Thorwaldsen.)

wards regarded as the genius of the sources of the Nile, and the astronomers made him into the constellation Aquarius. The rape of Ganymede was represented in a group by the sculptor Leochares (q. v.).

Gaol. See CARCER.

Garāma (Γαράμη). See GARAMANTES.

Garamantes (Γαράμαντες). The southernmost people known to the ancients in North Africa, dwelt far south of the Great Syrtis in the region called Phazania (Fezzan), where they had a capital city, Garama. They are mentioned by Herodotus as a great people (iv. 183). He tells a number of curious things about them and their country—that the land is fertilized with salt, that their oxen have horns bending so far forward as to compel them to walk backward as they feed, etc. For other notices, see Plin. *H. N.* v. 5, § 8; Mela, i. 8.

Gardens. See HORTUS.

Gargānus Mons (τὸ Γάργανον). The modern Monte Gargano; a mountain and promontory in Apulia, on which were oak forests (Hor. *Carm.* ii. 9, 7).

Gargaphia (Γαργαφία). A valley near Plataea, with a fountain of the same name, where Actaeon was torn to pieces by his dogs (Ovid, *Met.* iii. 156). The fountain of Gargaphia was situated about a mile and a half distant from Plataea, on Mount Cithaeron, towards the Athenian frontier (Herod. ix. 25).

Gargăra (τὰ Γάργαρα). The southern summit of Mount Ida, in the Troad, with a city of the same name at its foot (Hom. *Il.* viii. 48).

Gargettus (Γαργηττός). A deme of Attica, on the northwest slope of Mount Hymettus; the birthplace of the philosopher Epicurus. See the monograph by Young, *Gargettus, an Attic Deme*, in the *Classical Studies in Honour of Henry Drisler* (N. Y. 1894).

Gargilius Martiālis. A Roman writer, who flourished in the third century A.D., and was the author of a great work, based upon Greek and Latin sources, on agriculture and veterinary science. Considerable fragments remain, dealing with the treatment of cattle (*De Cura Boum*) and the medical uses of herbs and fruit (*Medicina ex Holeribus et Pomis*). These fragments are found chiefly in the fourth book of the so-called Plinius Valerianus (q. v.). The chief sources of Martialis were Dioscorides, Galen, Hippocrates, Aristotle, and Celsus. The fragments of the treatise *De Cura Boum* were edited by Schuch (Donaueschingen, 1857); see also Rose, *Anecdota Graeca et Graeco-latina* (Berlin, 1870).

Garītes. A people in Aquitania, neighbours of the Ausci (Caes. *B. G.* iii. 27).

Garlands. See CORONA.

Garmantis or **Garamantis.** A nymph, mother of Iarbas by Iupiter. See Verg. *Aen.* iv. 198.

Garments. See CLOTHING.

Garret. See DOMUS, p. 545.

Garum (γάρον). A sauce made of the blood and entrails of fish salted, and resembling caviare (Plin. *H. N.* xxxi. § 43; and Hor. *Sat.* ii. 8. 46).

Garumna. Now the Garonne, a river of Gaul, which rises in the valley of Arran, to the south of Bertrand, among the Pyrenees, and falls into the Oceanus Cantabricus, or Bay of Biscay. The general course of this river, which extends to about 250 miles, is northwest. It unites with the Duranius (Dordogne), below Burdigala (Bourdeaux). According to Iulius Caesar's division of Gallia, the Garumna was the boundary of Aquitania, and separated that district from Gallia Celtica. This river is navigable to Tolosa (Toulouse) (Mela, iii. 2).

Garumni. A Gallic people in Aquitania, on the Garumna.

Gates. See IANUA; PORTA.

Gatheae (Γαθεαί). A town in Arcadia on the river Gatheatas. (Pausan. viii. 34.)

Gaugamēla (τὰ Γαυγάμηλα). A village of Assyria, in the district of Aturia, and about 500 stadia from Arbela (Arrian, vi. 1). The decisive battle between Alexander and Darius took place near this spot in B.C. 331; but, as Arbela was a considerable town, the Greeks chose to distinguish the conflict by the name of the latter. Gaugamela signified, in Persian, "the house of the camel," and is said to have been so called because Darius, the son of Hystaspes, having escaped upon his camel across the deserts of Scythia, when retreating from the latter country, placed the animal here, and devoted the revenue of certain villages for its maintenance (Plut. *Alex.* 31).

Gaulus (γαυλός). A large full-bodied vessel used either as a goblet (Plaut. *Rud.* v. 2, 32), a milk-pail (Hom. *Od.* ix. 223), a water-bucket (Herod. vi. 119), etc.

Gaulus (Γαῦλος). (1) A small island adjacent to Melité or Malta, now called Gozo (Plin. *H. N.* iii. 8). (2) Another below the south shore of Crete, now called Gozo of Candia, for distinction's sake from Gozo of Malta.

Gaurus Mons or **Gaurānus Mons.** A volcanic range of mountains in Campania, between Cumae and Neapolis, in the neighbourhood of Puteoli, producing good wine, and memorable for the defeat of the Samnites by M. Valerius Corvus, B.C. 340 (Livy, vii. 32, 33).

Gausăpa, Gausăpé, and **Gausăpum** (γαύσαπης). A woollen cloth with a long nap on one side, but smoother on the other, used by both sexes for clothing, as well as for table-cloths, napkins, bed-covers, etc. (Plin. *H. N.* viii. 73; Ovid, *A. A.* ii. 300; Mart. xiv. 152). The name is also used of wigs of light flaxen hair—a colour much admired by the Roman ladies. See CALIENDRUM; COMA.

Gauze. See COA VESTIS.

Gaza (Γάζα). (1) One of the five Philistine principalities, situated towards the southern extremity of Canaan, about sixteen miles south of Ascalon, and a small distance from the Mediterranean. Its port was called Gazaeorum Portus. As the name of the city of Gaza appears in the first book of Moses (x. 18), Mela must of course be mistaken, who says it is of Persian origin, and states that Cambyses made this place his chief magazine in the expedition against Egypt (Mela, i. 11). It was, however, an important and strongly-fortified place, as being situated so near the borders of that country. Alexander took and pillaged it, after it had made a powerful resistance for the space of three months (Arrian, ii. 27; Quintus Curtius, iv. 6). Antiochus the Great sacked it, and it was several times taken from the Syrians by the Maccabees (Iosephus, *Ant. Iud.* xiii. 21). It was afterwards subjected to new losses, so that St. Luke states (*Acts*, viii. 26) that it was, in his time, a desert place. The town

was subsequently called Constantia. It is now termed by the Arabs, Ghuzzeh. The ancient name in Hebrew signifies "strong." (2) A city in the Persian province of Sogdiana. It was one of the seven cities that rebelled against Alexander the Great in B.C. 328.

Gazette. See ACTA.

Gé (Γῆ). See GAEA.

Gebenna Mons. See CEBENNA.

Gedrosia (Γεδρωσία). The farthest province of the Persian Empire on the southeast, and one of the subdivisions of Ariana, bounded on the west by Carmania, on the north by Drangiana and Arachosia, on the east by India, or, as the country about the lower course of the Indus was called, Indo-Scythia, and on the south by the Mare Erythraeum, or Indian Ocean. It is known in history chiefly through the distress suffered for want of water by the army of Alexander in passing through it (Arrian, *Anab.* vi. 24).

Gela (Γέλα or Γέλη). A city on the south coast of Sicily, on a river of the same name, founded by Rhodians from Lindus, and by Cretans, B.C. 690. It soon obtained great power and wealth; and, in 582, it founded Agrigentum. Gelon transported half of its inhabitants to Syracuse: the place gradually fell into decay, and in the time of Augustus was not inhabited. The poet Aeschylus died here. See GELON.

Gelānor (Γελάνωρ). A descendant of Inachus, king of Argos. When Danaüs, likewise a descendant of Inachus, came to Argos, and laid claim to the sovereign power, the citizens were doubtful in whose favour they should decide. While they were hesitating, a wolf fell upon the cattle which were feeding before the city, and killed the bull who was defending them. The citizens regarded this as a sign from heaven, and, interpreting the wolf as meaning Danaüs, they compelled Gelanor to retire in his favour. (See DANAÜS.) In the *Supplices* of Aeschylus, Pelasgus is king of Argos. He gives Danaüs a friendly welcome, and defends him against the sons of Aegyptus. But he is vanquished by them, retires from the sovereignty spontaneously in favour of the stranger, and leaves the country.

Geldŭba. The modern Gelb, below Colonia Agrippina (Cologne), a fortified place of the Ubii, on the Rhine, in Lower Germany (Tac. *Hist.* iv. 26, etc.).

Gellia Gens. A plebeian gens at Rome of Samnitic origin. To it belonged the generals Gellius Statius and Gellius Egnatius. (See EGNATII.) The chief branch of the Gellii at Rome bore the name Publicola.

Gellius. (1) CN. An early Roman historian, a contemporary of the Gracchi. His history of Rome, though lost, is frequently quoted by the later writers. (2) AULUS. A Latin grammarian, born at Rome in the early part of the second century, and who died at the beginning of the reign of Marcus Aurelius. We have but few particulars of his life, though it is known that he studied rhetoric under Antonius Iulianus and Sulpicius Apollinaris at Rome, and philosophy under Favorinus at Athens, and that, on his return to Rome, while still at an early age, he was made one of the centumviri or judges in civil causes (*Noct. Att.* xiv. 2). Gellius has left behind him one work, entitled *Noctes Atticae*, "Attic Nights." It was written, as he informs us in the preface, during the winter evenings in Attica, to amuse his children in their hours of relaxation. It appears from his own account that he had been accustomed to keep a commonplace book, in which he entered whatever he heard in conversation, or met with in his private reading, that appeared worthy of remembrance. In composing his *Noctes Atticae*, he seems merely to have copied the contents of his commonplace book, with a little alteration in the language, but without any attempt at classification or arrangement. It is, in fact, a huge scrap-book containing anecdotes and arguments, bits of history and pieces of poetry, and dissertations on various points in philosophy, geometry, and grammar. Amid much that is trifling and puerile, it gives information on many subjects relating to antiquity of which we must otherwise have been ignorant. It is divided into twenty books, which are still extant, excepting the eighth and the first part of the preface to the whole. Of the eighth book, the table of contents has come down. He mentions, in the conclusion of his preface, his intention of continuing the work, which purpose he probably, however, never carried into effect. The style of Aulus Gellius is in general unfit for imitation. In his fondness for archaisms, he is often carried too far, and introduces too many forms of expression from the earlier comic poets, whom he seems most anxious to take for his models in this respect. That he invented, however, any new terms himself seems hardly probable. His language, in fact, belongs to the so-called African style of Latinity, with a mingling of archaic forms and those that are characteristic of the plebeian speech. (See AFRICAN PERIOD OF LATINITY; SERMO PLEBEIUS.) The standard editions of Aulus Gellius are those of Carrio (Paris, 1585); Gronovius (Leyden, 1706; revised by Conradi, 1762); Lion (Göttingen, 1824); and M. Hertz (Berlin, 1883; smaller ed. Leipzig, 1886). The *Noctes Atticae* has been translated into English by Beloe (London, 1800); into French by De Chaumont, Flambart, and Buisson (Paris, 1862); and into German by Weiss (Leipzig, 1875). For a valuable analysis of the *Noctes Atticae*, and a critical estimate of Gellius, see Prof. Nettleship's *Essays in Latin Literature* (Oxford, 1885). On the language, see Gorges, *De Quibusdam Sermonis Gell. Propriietatibus* (Halle, 1883); and Cooper, *Sermo Plebeius* (N. Y. 1895).

Gelon (Γέλων). (1) A native of Gela in Sicily, who rose from the station of a private citizen to be supreme ruler of Gela and Syracuse. He was descended from an ancient family, which originally came from Telos, an island off the coast of Caria, and settled at Gela, when it was first colonized by the Rhodians. During the time that Hippocrates reigned at Gela (B.C. 498–491), Gelon was appointed commander of the cavalry, and greatly distinguished himself in the various wars which Hippocrates carried on against the Grecian cities in Sicily. On the death of Hippocrates, who fell in battle against the Siculi, Gelon seized the supreme power (B.C. 491). Soon afterwards a more splendid prize fell in his way. The nobles and landholders (γαμόροι) of Syracuse, who had been driven from the city by an insurrection of their slaves, supported by the rest of the people, applied to Gelon for assistance. This crafty leader, gladly availing himself of the

unity of extending his dominions, marched acuse, into which he was admitted by the r party (B.C. 485), who had not the means of ıg so formidable an opponent (Herod. vii. l.). Having thus become master of Syra- e appointed his brother Hiero governor of nd exerted all his endeavours to promote sperity of his new acquisition. In order to e the population of Syracuse, he destroyed ina, and removed all its inhabitants, to- with a great number of the citizens of Gela, favourite city. By his various conquests great abilities, he became a very powerful h; and therefore, when the Greeks expected asion of Xerxes, ambassadors were sent by o Syracuse, to secure, if possible, his assist- the war. Gelon promised to send to their hundred triremes, twenty thousand heavy- troops, two thousand cavalry, and six thou- ght-armed troops, provided the supreme nd were given to him. This offer being in- tly rejected by the Lacedaemonian and an ambassadors, Gelon sent, according to tus, an individual named Cadmus to Delphi, reat treasures, and with orders to present o Xerxes if he proved victorious in the com- r (Herod. vii. 157–164). This statement, r, was denied by the Syracusans, who said elon would have assisted the Greeks, if he t been prevented by an invasion of the Car- ians, with a force amounting to three hun- ousand men, under the command of Hamil- This great army was entirely defeated near by Gelon and Theron, monarch of Agrigen- n the same day, according to Herodotus, on the battle of Salamis was fought (Herod. foll.). An account of this expedition is ven by Diodorus Siculus (xi. 21), who states e battle between Gelon and the Carthagin- as fought on the same day as that at Ther- e. There seems, indeed, to have been a understanding between Xerxes and the ginians, in accordance with which the latter attack the Greeks in Sicily, while the Per- onarch was to move down upon Attica and oponnesus.

n appears to have used with moderation the which he had acquired by violence, and to ndeared himself to the Syracusans by his overnment, and by the encouragement he o commerce and the fine arts. Plutarch that the Syracusans would not allow his to be destroyed together with those of the tyrants, when Timoleon became master of y (Plut. *Timol.*). He died B.C. 478, and was led by his brother Hiero (Aristot. *Polit.* v. 12). he son of Hiero II., king of Syracuse, who fore his father.

ni (Γελωνοί). A Scythian people, dwelling natia Asiatica, to the east of the river Ta- on) (Herod. iv. 108). Their chief city was Gelonus.

inus (Γεμῖνος). A Rhodian astronomer who ed about B.C. 77, and wrote an extant work ωγὴ εἰς τὰ Φαινόμενα), a descriptive treatment entary astronomy. The text is given in 's edition of Ptolemy (Paris, 1819).

topoei (γελωτοποιοί). See PARASITI.

ma (λίθος). A precious stone. The art of gems was learned by the Greeks, at an early period, from the Egyptians, who had practised it from remote antiquity. The Aethiopians used engraved stones as coins (λίθοι ἐγγεγλυμένοι), and engraved seals may have been used for money in Greece prior to the invention of coinage. (See NUMISMATICS.) At first the cutting was only con-

Phœnician Gem. (King Collection.)

cave, the gems being set in rings and used as seals. The subjects are usually human or animal forms, especially lions, bulls, and horses. The oldest Greek gems, numbers of which have been found at Mycenae and Ialysus, are bean-shaped ("lenticular") or pebble-shaped ("glandular"), differing thus from the cylinders and scarabs of Assyria and Egypt. Cameos or stones carved in relief first came into use, it would seem, in the time

Athené, by Aspasios. (Red jasper, in Vienna Cabinet.)

The Strozzi Medusa, by Solon. (Chalcedony, in British Museum Cabinet.)

of Alexander the Great, and were used as ornaments. For cameos precious stones of various colours were used, especially the onyx. The layers of the stone were so treated that the figures stood out vividly on a dark ground. Mnesarchus of Samos, the father of the philosopher Pythagoras (about B.C. 600) is the oldest Greek jeweller whose name has come down to us. In the fourth centu-

Artemis.

Perseus.

Gems from Pompeii. (Naples Museum.)

ry B.C. the most celebrated master was Pyrgoteles, the only artist whom Alexander the Great would allow to cut his likeness. In the age of Augustus we hear of Dioscorides, who cut the emperor's likeness on a stone which was used as a seal by the succeeding Caesars. The Etruscans and Romans took up the art very early, but never attained the same perfection as the Greeks, importing gems largely from both Greece and Egypt. The scarab or beetle-shaped gems, so little valued by the Greeks, were intensely admired by the Etruscans, whose art in so many respects exhibits Egyptian characteristics.

Dancing Satyr.

Satyr with infant Dionysus.

Cameos. (Naples Museum.)

The fashion of making collections of beautiful gems arose as early as the first century B.C. The intaglios, or cut stones, have come down to us in greater numbers than any of the monuments of ancient art. Those which belonged to the advanced periods of style present examples of the most beautiful workmanship, the most original composition, and the most interesting subjects, the latter being mainly taken from mythology. Among the remaining Greek cameos an important place, both for size and beauty, must be given to the Gonzaga Cameo in St. Petersburg. This, it has been conjectured, represents the bust of Ptolemy Philadelphus and Arsinoé, his sister and wife; though it more probably commemorates Nero and Agrippina. The largest and most splendid of the cameos which have come down from the Roman period are those at Vienna and Paris, representing, in groups and figures, the family of Augustus. Gems engraved with humorous designs were called *grylli*. (See ANTIPHILUS.) These usually combined half a dozen incongruous forms arranged into the semblance of some well-known object, and occasionally with a hidden meaning. Thus, the accompanying example from a gem in the King Collection is made up of a wolf, a boar, and a lizard so blended as to form a helmet, the emblems respectively of Mars, Minerva, and Mercury.

Gryllus. (King Collection.)

Whole vessels were sometimes made of single stones, and adorned with reliefs. An instance is the Mantuan Vase now at Brunswick, 6½ inches high, 2½ inches thick, consisting of a single onyx. The lid, handle, and base are of gold. Two parallel lines of gold divide the surface into three parts, the middle one of which has twelve figures, representing the festival of the Thesmophoria, in three groups; while the highest and lowest are adorned with leaves, flowers, ears of corn, fruits, bulls' heads, and other objects connected with the worship of Demeter. Works of this kind were sometimes made of coloured glass. The most celebrated instance of this sort is the Portland Vase, found filled with ashes in the tomb of Alexander Severus, and now in the British Museum. Its height is about 10 inches. The material is a dark blue transparent glass, with beautiful reliefs in white opaque enamel.

Herodotus (vii. 69) speaks of a sharp stone as being used in engraving gems. Many of the ancient gems, especially those used as coins, were engraved with obsidian, of which knives were made. A minute metal disk with a sharp edge and worked by a drill was used in cutting the deeper parts of the pattern. (Cf. Pliny, *H. N.* xxvii. 76; and Murray, *Handbook of Greek Archaeology*, pp. 147–148). A sort of emery-powder (*smyris*) was employed to charge the tools. The *crustae* of diamonds and fragments of *ostracitis* were used as diamond-points.

For some account of the extraordinary profusion of precious stones in the East and among the successors of Alexander, see Diod. Sic. xviii. 26; Athen. xi. p. 781; Strab. xv. p. 718, and other passages quoted by Krause, *Pyrgoteles*, p. 113. The extravagant luxury of the Romans of the Empire rivalled that of the Diadochi.

The Gonzaga Cameo, Nero and Agrippina (?). (Sardonyx, Russian Imperial Cabinet.)

Pearls and emeralds were the favourite stones of the Romans. Iulius Caesar gave Servilia, the mother of Brutus, a pearl worth 6,000,000 sesterces ($240,000). The famous pearl which Cleopatra dissolved and drank was one of a pair set in ear-rings, and worth 10,000,000 sesterces ($400,000). Claudius Aesopus, son of the great actor, in imitation of this feat, did the same thing, snatching, however, the gem from the ear of Caecilia Metella, a beauty of the day. Caligula wore pearls on his shoes; Nero had them sprinkled over his bed-coverings. Pliny tells how, at a wedding party—a rather quiet affair—Lollia Paulina, the wife of Caligula, was covered with pearls and emeralds which shone in alternate rows on her head, neck, and fingers, and of which the cost was 40,000,000 sesterces ($1,600,000), as she proved by showing to him the receipted bills for them. "Pearls," he says in another place, "are the quintessence of extravagance." Claudius used an emerald as an eye-glass with

The Gemma Augustea, at Vienna.

Augustus and Livia receiving Drusus and Tiberius on their return from their Vindelic and Rhaetian campaigns. (Sardonyx, Vienna Cabinet.)

which to watch the circus games. The opal was also much admired, and Pliny tells how one Nonius was proscribed by Antony the triumvir so that he might be robbed of a magnificent opal in his possession. Pliny also speaks of the ruby (*carbunculus*) and the amethyst as much esteemed. (See AMETHYSTUS.) The ancients perhaps knew of the diamond, but could not have properly valued it, since the art of polishing and cutting it was not learned until it was discovered in modern times by Berquier of Bruges in the fifteenth century. (See ADAMAS.) Besides being worn in rings, gems were set in *armillae* or bracelets in many forms, including spirals and bangles; in *monilia* or necklaces of consecutive rows, one found at Pompeii having seventy-one pendants; and in ear-rings. (See INAURIS.) Jewels also profusely adorned the drinking-cups used at banquets, and the dainty little boxes of gold and silver used by the ladies in the mysteries of their toilets.

As might be expected, there was a large traffic in imitations of the precious stones, executed in both paste and glass, and with much fidelity. Pliny (*H. N.* xxxvii. 197) speaks of "glass jewels in cheap rings" for the lower classes; and there exist

Peleus. Eros. Thetis. Poseidon.

The Portland Vase. (British Museum.)

to-day at Rome collections of these imitations which cannot be distinguished from the genuine stones by the eye. (See VITRUM.) The stone most successfully copied was the emerald, but we hear of counterfeits of the amethyst, ruby, and sapphire.

This passion on the part of the wealthy for precious stones was naturally favourable to the growth of mineralogical knowledge. Pliny quotes a large number of writers who had treated of gems between Theophrastus and himself. Some of these writers seem to have had a personal knowledge of India. Pliny devotes the final book of his *Historia Naturalis* to gems, regarding them as the most perfect works of nature. The book consists of an historical introduction (§§ 1–5); of an account of the most important gems, arranged by colours (§§ 6–54); and an account of minor gems in alphabetical order. The book concludes with a few general instructions for detecting fraud. This book, which is the best representative of ancient science in this branch of mineralogy, shows us that the ancients were remarkably close observers of gems, availing themselves of all methods, short of chemical analysis and other instruments of modern physical research. Moreover, in the case of precious stones, minuteness of observation was stimulated by the desire of guarding against or of committing a fraud (*H. N.* xxxvii. § 197 foll.). Besides a minute study of colours of gems, frequently illustrated by Pliny's felicitous comparisons, the tests enumerated involve a study of weight, consistency (*corpus*), hardness, conductivity, transparency, diffractive power, friction, taste, and smell.

There are no traces in Theophrastus of magical properties attributed to gems. In Pliny, the doctrines of the Magi are frequently quoted, but usually with ridicule. Some of the medicinal virtues of gems apparently accepted by Pliny may appear little better than the doctrines of the Magi. But while Pliny is not in a position to criticise the alleged virtues of gems applied as medicine, he consistently rejects their supernatural powers under other conditions. The magical system is seen fully developed in the *Lithica* of Orpheus. (See AMULETUM.) This poem claims to be a statement of the magic properties of gems made by the seer Theodamas to the poet Orpheus. The work is generally assigned to a time subsequent to the edict of Constantius against magic, in A.D. 357, and not long after Valens, although Krause (*Pyrgoteles*, p. 6) ascribes it to the fifth century B.C.; and King dates it "at least as early as the second century B.C." The latter scholar gives an English verse translation (*Precious Stones*, p. 375).

Intaglio, with head of Africa. (King Collection.)

Much confusion and uncertainty exist as to the true nomenclature of gems. Both in ancient and modern times there has been considerable looseness of usage as to the meaning of names. In many

instances where the ancient word exists in modern language, it denotes a stone entirely different from that originally signified. For example, σάπφειρος is certainly the *lapis lazuli*, and has no connection with the sapphire, which was called *hyacinthus*.

See Krause, *Pyrgoteles, oder die edlen Steine der Alten* (Halle, 1856); Lenz, *Mineralogie der alten Griechen und Römer* (Gotha, 1861); C. W. King, *Natural History of Precious Stones and Gems, and of Precious Metals* (London, 1870); id. *Hand-book of Engraved Gems* (London, 1866); id. *Antique Gems and Rings* (London, 1873); Middleton, *The Engraved Gems of Classical Times* (London, 1891); Blümner, *Technologie*, iii. 227 (Leipzig, 1875–87); Murray, *Hand-book of Greek Archaeology*, pp. 40–50, 146–173 (London, 1892); and an article in *Harper's Magazine* for 1879, vol. lix. pp. 532–541. On the use of gems in rings, see ANULUS; on the art of gem engraving, see SCALPTURA.

Gemoniae (sc. *scalae*) or **Gemonii** (sc. *gradus*). A flight of steps cut out of the Aventine, down which the bodies of criminals strangled in the prison were dragged, and afterwards thrown into the Tiber (Val. Max. vi. 3, 3). See CARCER, p. 278.

Genăbum or Cenăbum. The modern Orléans; a town in Gallia Lugdunensis, on the north bank of the Ligeris (Loire), the chief town of the Carnutes, subsequently called Civitas Aurelianorum, or Aurelianensis Urbs, whence its modern name.

Genauni. A people in Vindelicia, the inhabitants of the Alpine valley now called Valle di Non, subdued by Drusus (Hor. *Carm.* iv. 14, 10).

Genesia. See FUNUS, p. 697.

Genesius, IOSĒPHUS. A Byzantine historian who wrote (about A.D. 940) a history of the emperors from A.D. 813 to 886. Edition by Lachmann (Bonn, 1834).

Genĕtrix. "The mother," a name used by Ovid, as a title of Cybelé, in the place of *mater*, or *magna mater;* but it is better known as a surname of Venus (Lucret. i. 1), to whom Caesar dedicated a temple at Rome, as the mother of the Julian gens.

Genetyllis (Γενετυλλίς). A name applied to Aphrodité as protecting births, and also to her companions (Γενετυλλίδες).

Genēva or Genāva. The modern Geneva; the last town of the Allobroges, on the frontiers of the Helvetii, situated on the south bank of the Rhone, at the spot where the river flows out of the Lacus Lemannus. There was a bridge here over the Rhone. (Caes. *B. G.* i. 6.)

Genius ("creator, begetter," from *gigno*). The Italian peoples regarded the Genius as a higher power which creates and maintains life, assists at the begetting and birth of every individual man, determines his character, tries to influence his destiny for good, accompanies him through life as his tutelary spirit, and lives on in the Lares after his death. (See LARES.) As a creative principle, the Genius is attached, strictly speaking, to the male sex only. In the case of women his place is taken by Iuno, the personification of woman's life. Thus, in a house inhabited by a man and his wife, a Genius and a Iuno are worshipped together. But in common parlance, it was usual to speak of the Genius of a house, and to this Genius the marriage bed (*lectus genialis*) was sacred. A man's birthday was naturally the holiday of his attendant Genius, to whom he offered incense, wine, garlands, cakes, everything, in short, but bloody sacrifices, and in whose honour he gave himself up to pleasure and enjoyment; for the Genius wishes a man to have pleasure in the life that he has given him. Hence

Genius of Wine. (Pompeian Mosaic.)

the Romans spoke of enjoying one's self as indulging one's Genius, and of renunciation as spiting him (Hor. *Carm.* iii. 17, 14; Pers. iv. 27). Men swore by their Genius as by their higher self, and by the Genius of persons whom they loved and honoured. The philosophers originated the idea of a man having two Genii, a good and a bad one; but in the popular belief the notion of the Genius was that of a good and beneficent being. Families, societies, cities, and peoples had their Genius as well as individuals. The Genius of the Roman people (*Genius Publicus* or *Genius Populi Romani*) stood in the Forum, represented in the form of a bearded

Harpocrates, and Snake as Genius Loci. (*Pitture d'Ercolano*, i. 207.)

man crowned with a diadem, a cornucopia in his right hand, and a sceptre in his left. An annual sacrifice was offered to him on the 9th of October. Under the Empire the Genius of Augustus, the founder of the Empire, and of the reigning emperor, were publicly worshipped at the same time. Localities also, such as open spaces, streets, baths, and theatres, had their own Genii (Inscr. Orell. 343, 1697). These were usually represented under the form of snakes; and hence the common habit of keeping tame snakes. See ANGUIS.

The Greeks also had a similar belief in Genii, calling them *δαίμονες*, or daemons, of whom Hesiod mentions the number as 30,000, who are appointed to be the ministers of Zeus and the guardians of men. He regards them as the souls of the righteous. Pindar speaks of a *γενέθλιος δαίμων*, which seems to be exactly the equivalent of the Roman Genius. See DAEMON.

Gennadius. A presbyter of Marseilles, who in the fifth century A.D. continued St. Jerome's list of ecclesiastical writers (*viri illustres*). See HIERONYMUS.

Gennētae (*οἱ γεννῆται*). The Athenian term for the members of the 360 ancient families (*γένναι*), thirty of which made up one of the twelve *φρατρίαι* of the four old Ionic tribes. These families consisted of some thirty houses, who referred their origin and name to a common ancestor, and observed a common worship, with special priests to superintend it. The objects of this worship were Zeus Herkeios (the god of house and home), Apollo Patroös (the god of the family), the heroes of the family, and other tutelary deities. In case a family worship rose to the dignity of a state ceremonial, the priestly office remained hereditary in the family (*γένος*). If there were no nearer relations, the members of the *γένος* had a law of inheritance which they observed among themselves. Maintained by these religious and legal ties, the *γένναι* and the *φρατρίαι* survived the old Ionic tribes, after the abolition of the latter by Clisthenes. The president of the *γένος* superintended the enrolment of new members into it at the feast of the Apaturia, the occasion on which the new members of the *φρατρίαι* were also enrolled. (See APATURIA.) A citizen who did not belong to a *γένναι* could only become a member of one by adoption, and under certain conditions. See PHRATRIA.

Gens (from the root GEN of *geno* = *gigno*). A Roman family in the widest sense of the word, descended on the male line from a common ancestor, and therefore bearing a common name. So long as the patricians were the only citizens with full rights, there could of course be no gentes not patrician. The oldest gentes belonged to the tribes of the Latin Ramnes and the Sabine Tities. Besides these there were the gentes belonging to the Alban families, brought to Rome by King Tullus Hostilius; and embodied by the other gentes in the community as a third tribe, the Luceres. These, the most ancient, were called *gentes maiores* as distinguished from the *gentes minores*, which included the plebeians whom Tarquinius Priscus raised to the rank of patricians. There were in later times instances of plebeian gentes being raised to patrician rank; but these became rarer and rarer, so that the number of patrician gentes was finally much reduced. During the last years of the Republic we hear of only fourteen still in existence, including thirty *familiae* (or families in the narrower sense). Many large gentes were divided into houses (*stirpes*) who had a common cognomen in addition to the name of their gens; thus the gens Cornelia included the Cornelii Maluginenses, Cornelii Cossi, Cornelii Scipiones, Cornelii Rufini, Cornelii Lentuli, Cornelii Dolabellae, Cornelii Cethegi, Cornelii Cinnae, Cornelii Sullae. Among the plebeians, as among the patricians, the *familia* naturally developed into a larger circle of relationship; but gentes in the old sense were not formed by the process. Though the plebeian had his gentile name, and afterwards his *cognomen*, he had not the real *ius gentilicium*. See IUS.

All *gentiles*, or members of a gens, had a right to its common property, which included a common burial-place. They also had a testamentary law of their own which lasted on into the imperial period. When a member of a gens died without heirs of his body, the next to inherit (as in the case of the plebeians) were the *agnati*, or *gentiles* on the male side, who could prove their relationship: failing these, the *gentiles* divided the inheritance. The existence of this law rendered it, in old times, necessary to obtain the *consensus* of the whole gens in cases of adoption and testamentary bequest. Another consequence of it was, that it was the duty of the *gentiles* to provide a *curator* for insane persons and spendthrifts, and a guardian for minors. See CURATOR.

Every gens had its meetings, at which resolutions were passed binding its individual members in matters affecting the gens. It was a decree of the gens Manlia, for instance, which forbade any one of its members to bear the praenomen Marcus. As every *familia*, whether patrician or plebeian, had certain sacrifices which it was bound to perform, so had every gens, as a larger or extended *familia*. All members of the gens were entitled, and indeed bound, to take part in the *sacra gentilicia*, or common worship of the gens. These *sacra* ceased to exist with the extinction of a gens; and if a member of a gens left it, this right and duty also came to an end. It should be added that certain public religious services were assigned to particular gentes, that of Hercules, for instance, to the gens Pinaria. See Mommsen, *Römisches Staatsrecht*, iii. i. pp. 15–22; Becker, *Handbuch*, ii. 1.

Genseric (more correctly **Gaiserich**). A king of the Vandals, was the illegitimate son of Godigiselus, succeeding his brother Gonderic in A.D. 429. In the same year he left Spain, which had been partly conquered by the Vandals, and crossed over into Africa, at the solicitation of Boniface, governor of that province, who had been induced, by the arts of his rival Aetius, to rebel against Valentinian III., emperor of the West. Boniface soon repented of the step he had taken, and advanced to meet the invader. But his repentance came too late. The Moors joined the standard of Genseric, and the powerful sect of the Donatists, who had been bitterly attacked by the Catholics, assisted him against their adversaries. Boniface was defeated, and obliged to retire into Hippo Regius, where he remained till he obtained a fresh supply of troops. Having ventured upon a second battle, and being again defeated, he abandoned the province to the barbarians, and sailed away to Italy. Hippo Regius fell after a siege of thirteen months, and was sacked with an almost infernal fury, which laid waste indiscriminately churches, fields, and houses,

and earned for the name of Vandal the enduring infamy which a proverb can confer. A peace was concluded between Genseric and the Emperor of the West, by which all Africa to the west of Carthage was ceded to the Vandals. This peace, however, did not long continue, and the city of Carthage was taken by the Vandals, by surprise, A.D. 439. The Emperors of the West and East made great preparations for the recovery of the province, but an alliance which Genseric made with Attila, king of the Huns, effectually secured him against their attempts. Genseric's next object was the formation of a naval power. An immense number of ships were built, and his fleets ravaged the shores of Sicily and Italy. (See ATTILA.) Invited by the empress Eudoxia, he sailed up the Tiber, A.D. 455, and permitted his soldiers, for the space of fourteen days, to pillage Rome. In A.D. 460 he destroyed the fleet which the emperor Majorian had collected for the invasion of Africa; and, as his power increased, his ravages became more extensive. The island of Sardinia was conquered, and Spain, Italy, Sicily, Greece, Egypt, and Asia Minor were plundered every year by the Vandal pirates. Leo, the emperor of the East, at last resolved to make a vigorous effort for the recovery of Africa. A great army was assembled, and the command was given to Basilicus. He landed at Bona, and at first met with considerable success, but was at length obliged to retire from the province. After this victory Genseric met with no further opposition, but remained undisturbed master of the sea till his death, which happened A.D. 477. He was succeeded by his son Hunneric. Genseric was an Arian, and is said to have persecuted the Catholics with great cruelty (Procopius, *De Bell. Vand.*; Gibbon, *Decline and Fall*, chaps. xxxiii.–xxxvi.). See VANDALI.

Gentiles. Persons belonging to the same *gens*. See GENS.

Gentilicium Nomen. See NOMEN.

Gentius. A king of the Illyrians, allied with Perseus, King of Macedonia, and conquered by the Romans under Anicius Gallus, B.C. 167.

Genua. The modern Genoa, a thriving commercial town in Liguria, situated at the extremity of the Ligurian Gulf (Gulf of Genoa), and subsequently a Roman municipium. For some time during the Second Punic War it was held by Mago, the Carthaginian. The place had no political importance before the Middle Ages, when it was called Janua.

Genucia Gens. A patrician gens at Rome, of which the chief families bore the names Aventinensis and Augurinus.

Genucia Lex. See LEX.

Genūsus. A river in Greek Illyria, north of the Apsus (Livy, xliv. 30).

Geographia (γεωγραφία). The world, as conceived of in the *Iliad*, is a round plain encircled by a great river, Oceanus—not the Atlantic, of which Homer seems to have no knowledge at all, but a purely mythical stream. The sky is a great concave roof propped up by pillars which the mighty Atlas (q. v.) upholds. On the large, flat disc of the earth is a sort of belt or zone, of which Homer appears to have a definite notion. It includes Greece, for which, however, he has no collective name, since with him Hellas denotes only a district of Thessaly (*Iliad*, ii. 683). Acarnania and Epirus are not mentioned by name. On the north of the Aegean, the Thracians are known, including the Paeonians along the Axius (ii. 850). In Asia Minor, the topography of the Troad is familiar to the poet; Lydia is mentioned as Maeonia; while his references to the interior of Asia Minor—Phrygia, Pamphylia, etc.—are vaguely indefinite. Of the Aegean islands, Crete, Rhodes, Tenedos, Imbros, Samothrace (Samos), Lesbos, and Lemnos are specifically mentioned. Beyond this belt, Homer knows little or nothing of the world. In the North, the milk-fed nomads are noted (xiii. 5); in the South, the Aethiopes, "remotest of men," are indicated. Near the banks of Oceanus dwell the Pygmies. The Egyptian Thebes (ix. 381) and Sidon (vi. 289) occur, and the word "Phœnician" appears once (xxiii. 744).

The *Odyssey* represents a more extended geographical knowledge. Chios is mentioned; and so are Delos, the Dorians, Ithaca, and Sicily. The Phœnicians are now well known; the Aethiopes

The World according to Homer.

are now clearly defined and divided into two sections, the eastern and the western. Scylla and Charybdis, the Lotus-eaters, and the Phaeacians are new. All this, however, is hazy and obscure. (See Jebb, *Homer*, ch. ii. [Glasgow, 1887].)

The Phœnicians and their kinsmen, the Carthaginians, by their commercial enterprise, did much to secure a knowledge of the coast of Africa, and sailed westward as far as the Canaries. Herodotus speaks of them as circumnavigating Africa. A famous voyage was that of Hanno (q. v.), the Carthaginian, who seems to have gone beyond what is now Sierra Leone. But geographical study and geographical literature took their rise, like historical literature, among the Ionian Greeks of Asia Minor. Their extensive commerce and their activity in founding colonies enlarged their geographical horizon. The necessity was thus felt of utilizing and recording the knowledge already

The World as known to the Romans.

acquired for the purpose of discovering the form and constitution of the earth. The first attempt at outlining a map of the world was made by Aristagoras of Miletus about B.C. 550. His kinsman Hecataeus, one of the writers called λογογράφοι, who flourished about fifty years later, corrected and enlarged this map and added a commentary. (See LOGOGRAPHI.) This commentary, of which only fragments are preserved in quotations, is the oldest piece of purely geographical writing in Greek. The geographical chapters in the history of Herodotus (about B.C. 450) compensate us to a certain extent for the loss of this work, and of the other works of the λογογράφοι on history and geography; but they treat only the eastern half of the then known world. It became, indeed, in the absence of a regular tradition of geographical science, a usual thing for historians to insert geographical disquisitions into their works. The writings of Thucydides, Xenophon, Ctesias, Ephorus, Theopompus, Timaeus, and others down to the time of Polybius, afford examples of this.

The first purely geographical work which has come down to us in a complete state is the *Periplus* (Περίπλους), bearing the name of Scylax, written in the first part of the fourth century B.C. It is a description of the coast of the Mediterranean Sea. About the same time the astronomer Eudoxus of Cnidus made a great advance in the theory of physical geography. It was he who first adduced mathematical proof of the spherical shape of the earth, which had been asserted before his time by Pythagoras. The division of the globe into five zones (two frigid, two temperate, and one torrid) is also

due to him. About B.C. 330, Pytheas of Massilia (Marseilles) explored towards the northwest as far as the northern end of the British Islands and the coasts of the German Ocean. About the same time, the campaigns of Alexander the Great opened up Asia as far as India to Greek research. Nearchus made a report of exceptional value on his coast voyage from the Indus to the Euphrates. All these discoveries were embodied, about B.C. 320, in a new map by Dicaearchus of Messana, a disciple of Aristotle. He was the first scholar who treated physical geography in a scientific manner. He assumed the existence of a southern hemisphere, and made an estimate of the earth's circumference, to which he gave the exaggerated measurement of 40,000 miles. His map remained for a long time the standard work of the kind. The southern and eastern parts of India were still further opened out under Alexander's successors, in consequence of the campaigns of the Seleucidae, and several journeys were undertaken by ambassadors, among which that of Megasthenes should be mentioned. The commercial expeditions of the Ptolemies resulted in fresh knowledge of the coasts of Arabia and East Africa.

The first person to arrange the mass of geographical material, hitherto collected, into a really scientific system, was Eratosthenes (q. v.) of Cyrené (about B.C. 276–175). He found his materials in the rich collections of the Alexandrian Library, Alexandria being then the central point of the commerce of the world. He was fully equipped for his task by his acquirements both in physical science and mathematics, and in history and philology. He endeavoured for the first time to estimate the earth's circumference by a measurement of degrees carried out over a space of fifteen degrees of latitude, though the imperfection of his method brought out too large a quantity. The name of Hipparchus of Nicaea (about B.C. 140) marks a considerable advance. He may be called the founder of mathematical geography, as he applied geographical length and breadth to determine the position of places on the earth's surface. He also superseded the rectangular and equidistant projection of parallels and meridians, hitherto used in maps, by a projection which, with few modifications, is identical with the one now in use. The parallels were represented by segments of a circle, the meridians by straight lines or curves, corresponding with the portion of surface to be represented, drawn at distances corresponding to the actual distances on the surface of the globe. The estimate of the earth's circumference, which was accepted as correct down to the tenth century A.D., was that of Posidonius of Apamea (about B.C. 90). Taking as his basis the measurement of the shortest distance from Alexandria to Rhodes, he brought out the result as 4500 geographical miles, or too little by nearly one-sixth.

Only fragments remain of the writings of these geographers, and others contemporary with them; but we possess the great work of Strabo of Amasia, finished about A.D. 20, the most important monument of descriptive geography and ethnology which has come down from Greek antiquity. Thanks to the Roman conquest, he was in a position to give a more accurate description of the West than his predecessors. Up to this time all that the Romans had done for geographical research was to open up Western Europe and Northern Africa to the Greek scientists. An immense service was rendered to science by Agrippa, under the direction of Augustus. He measured and indicated on a map the distance between the stations on the great military roads and along the coasts of the Roman Empire, thus contributing enormously to our knowledge of ancient topography, and laying a foundation for our maps. These data formed the basis of a new map of the world, which was first set up in Rome. Numerous copies were probably taken for the larger cities of the Empire, and smaller portable ones distributed among the military and the administrative officers. It is probably upon copies of this kind that the *Itineraria* and the *Tabula Peutingeriana* are based. See ITINERARIA.

In the first century A.D. much was added to geographical knowledge by the expeditions of the Romans into the interior of North Africa and the North of Europe. About A.D. 50 Apollonius of Antioch explored India, going beyond the Panjab and possibly as far as the Ganges. The most important literary works of the Romans on geography belong to this period. These are (1) the compendium of Pomponius Mela; (2) the geographical books of Pliny the Elder's great encyclopaedia (*Historia Naturalis*), an uncritical compilation, but the only representative we have of a number of lost works; and (3) the *Germania* of Tacitus, an essay mainly of an ethnographic character.

The World according to Ptolemy.

The last great contribution made to geographical science in antiquity is the work of the Alexandrian astronomer Ptolemy (about A.D. 150). This consists mainly of lists of the places marked on the current maps which he makes his authorities, with their latitude and longitude. After Ptolemy, the geographical literature of the Greeks and Romans alike has nothing to show but compilations and extracts. Towards the end of the sixth century, Stephanus of Byzantium compiled a dictionary of geography, which is valuable for the quantity of in-

formation taken from the older and lost writings which it embodies. The book of Pausanias (about A.D. 175) is valuable as bearing on the special topography of Greece. Cosmus, called Indicopleustes, wrote in the reign of Justinian a work called *Topographia Christiana*, giving an account of India. In it occurs the first mention by name of China. See Bunbury, *History of Ancient Geography*, 2 vols. (1883); St. Martin, *Histoire de Géographie;* Riese, *Geographica* (1881); Schmidt, *Zur Geschichte der geographischen Litteratur bei Griechen und Römern* (1887); Berger, *Geschichte der wissenschaftl. Erdkunde bei den Griechen* (1891); and Antichan, *Les Grands Voyages de Découvertes des Anciens* (1891). The remains of the *Geographici Graeci Minores* are edited by C. Müller, 2 vols. (Paris, 1882); the *Geographi Latini* by Riese (Frankfort, 1878).

Geomŏri (γεωμόροι). In many Doric States, particularly in Syracuse, a term denoting the territorial aristocracy; but in Athens it was applied to the landed commonalty, distinguished from the Εὐπατρίδαι, or nobles, on the one side, and the Δημιουργοί, on the other. See SOLONIAN CONSTITUTION.

Geoponĭci (γεωπονικοί). The ancient writers on agriculture; for instance (among the Greeks), the philosopher Democritus, and in later times, Xenophon, in his *Oeconomicus*. No other Greek works of the kind have come down to us, except the collection called *Geoponica*. This consists of twenty books, and contains extracts from writers of the most widely distant periods. The compiler was a Bithynian, Cassianus Bassus, who lived about the middle of the tenth century A.D., and undertook the work at the suggestion of the emperor Constantine VII. He based it upon a collection of extracts made by a certain Vindanius Anatolius. Agriculture was held in high esteem by the Romans, and the subject was in consequence a favourite one with their men of letters. A number of their works on it have come down to us: the *Res Rustica* of the elder Cato, a similar work by the encyclopaedic scholar, Marcus Terentius Varro, the *Georgica* of Vergil; and after Christ the writings of Columella, Gargilius Martialis, and Palladius. The *Georgica* of Vergil are in verse; as is one book of Columella. See Beckh, *De Geoponicorum Codicibus Manuscriptis* (1886). See SCRIPTORES REI RUSTICAE.

Georgĭca (γεωργικά). The title of Vergil's poem on husbandry. See VERGILIUS.

Gephyraei (Γεφυραῖοι). An Athenian family to which Harmodius and Aristogiton belonged.

Gepĭdae. A Gothic people who fought under Attila, and afterwards settled in Dacia, on the banks of the Danube. They were conquered by the Langobardi or Lombards.

Geraerae (γεραιραί). The fountain priestesses who took part in the Anthesteria. See DIONYSIA.

Geraestus (Γεραιστός). A promontory and harbour at the southern extremity of Euboea, with a celebrated temple of Poseidon (Thuc. iii. 3).

Geranēa (Γεράνεια). A range of mountains running along the western coast of Megaris, terminating in the promontory Olmiae in the Corinthian territory (Thuc. i. 105).

Gerănos (γέρανος). A dance. See HYPORCHEMA.

Gerăsa (Γέρασα). A city of Coele-Syria (Ptol. v. 15), about thirty-five miles east of the Jordan. The historical notices of this place are very scanty, yet the extent and magnificence of the existing ruins show it to have been once a great and wealthy city. Its site is now called Djerash, and there are

Temple at Gerasa.

remains of two theatres, two large temples and five or six smaller ones, a forum, two fine baths, a triumphal arch, a large reservoir, and two bridges. See Thomson, *The Land and the Book*, vol. iii. (N. Y. 1886).

Gergis (Γέργις) or **Gergītha** (τὰ Γέργιθα). A city of Dardania in Troas, a settlement of the ancient Teucri, and, consequently, a town of very great antiquity (Herod. iv. 122). Gergis, according to Xenophon, was a place of much strength. It had a temple sacred to Apollo Gergithius, and was said to have given birth to the Sibyl, who is sometimes called Erythraea, from Erythrae, a small place on Mount Ida (Dion. Hal. i. 55), and at others Gergithia.

Gergovia. A fortified town of the Arverni in Gaul, situated on a high and inaccessible hill, west or southwest of the Elaver (Allier), probably in the neighbourhood of the modern Clermont.

Germāni. See GERMANIA.

Germania (Γερμανία). The Roman name for the territory bounded on the west by the river Rhenus (Rhine); on the east by the river Vistula and the Carpates (Carpathian) Mountains; on the south by the river Hister or Danubius (Danube); and on the north by the German Ocean. The northern and northeastern parts of Gallia Belgica were also called GERMANIA PRIMA and GERMANIA SECUNDA under the Empire, in contrast to which Germany Proper was styled GERMANIA MAGNA, GERMANIA BARBĂRA, and GERMANIA TRANSRHENĀNA.

The Roman writers describe it as a dreary waste, covered for the most part with dense forests and morasses, and subject to heavy frosts and almost continuous cold, so that it is probable that the clearing of the soil and the draining of the swamps have, since the days of the Roman Empire, considerably modified the climate of the country. The wooded mountains of Southern Germany were usually called Silvae by the Romans, the most famous being the Hercynia Silva or Hercynius Saltus, including the modern Schwarzwald or Black Forest, the Odenwald, the Thüringerwald, the Erzgebirge, the Harz, and the Riesengebirge (cf. Caes. *B. G.* vi. 24). The chief rivers of Germany were the Rhenus, Danubius, Vistula, Amisia (Ems), Visurgis (Weser), Albis (Elbe), and Viadus (Oder).

The people whom the Romans called Germani were a branch of the Teutonic race, and are first mentioned in history in the fourth century B.C. The name is of uncertain etymology, being by some derived from a Keltic root, meaning "the shouters" (i. e. βοὴν ἀγαθοί), by others from a second Keltic root meaning "neighbours," and by others from the German *ger*, *gwer*—i. e. *Heer*, = "the warriors." Tacitus says (*Germania*, 2) that the name Germani was applied to the Tungri, the first German people to cross the Rhine, and appears to have been extended in its use by the Gauls to the whole race. The name Teutones was not the generic name for them in the time of the Romans, but is the base of the modern appellation *Deutsch*; the same with the Gothic *Thiuda*, "the people." The modern French name for the Germans, *Allemands*, is derived from the name of the tribes, who formed a league on the upper Rhine under the appellation Alemanni or Alamanni (*alle Männer*).

The Germans, though having no common name, regarded themselves as having a common descent from Mannus, the first man, son of the god Tuisco.

Germania. (Kiepert.)

Mannus was fabled to have had three sons, from whom sprang the three great German peoples—the Istaevones, Ingaevones, and the Herminones. The first of these are the people with whom the Romans were oftenest brought into contact, since they held both banks of the Rhine. Subdivisions of this race were the Ubii (near Cologne); the Usipetes, Tencteri, Sicambri, and Bructeri (from the Lippe to the Ruhr); the Chatti or Catti (Hesse), and the Batavi (q. v.). Famous groups of the Ingaevones were the Frisii, the Chauci, and the Cherusci, along the North Sea and the banks of the Weser and the Ems. The most numerous of the three great divisions were the Herminones in Central Germany, extending to the east as far as the Vistula and the Carpathians. They included the powerful Suevi (to whom belonged the Marcomanni of Bohemia and the Semnones of Brandenburg), the Hermunduri of the Thüringerwald, the Lombardi or Langobardi at the mouth of the Elbe, the Vandali along the upper banks of the same river, the Heruli west of the Vistula, and the Quadi in what is now Moravia. See Böttger, *Wohnsitze der Deutschen in dem von Tacitus beschriebenem Lande* (Stuttgart, 1877); and the accompanying map.

The Germani were a stalwart, vigorous, and warlike race, with long, blond hair, fresh complexions, and blue eyes, living in wooden huts, which they often shared with their cattle, and engaging in the chase and in the fierce joys of warfare. Though violent and often cruel, they were not given to treachery, but were, as a rule, kindly and hospitable. Chastity was highly esteemed in women and was rarely lacking among them. The wife was wholly subject to the husband, but was treated with great consideration by him and consulted in the important affairs of life. The children were bred up to be hardy and enduring, the boys being taught at an early age the use of weapons. The majority of the people were free (*ingenui*), though there was a second class, described by Tacitus as *liberti* (*leti*, A. S. *laet*), who had no political rights, and a third class composed of slaves (*servi*) who were either prisoners taken in war or those persons who had been sold for debt. Some tribes had kings, and there was a small body of nobles (*nobiles*). All freemen, however, were equal in respect to their political equality, the only difference between them being in the amount of the blood-money (A. S. *wergild*) imposed as a fine for the killing of a king, a noble, or an ordinary *ingenuus*. The special privilege of the famous warriors of the tribe was to gather around them bands of young men emulous of the fame of their chieftains (*principes*). Such bands are called by Tacitus *comitatus*, and contain the germ of the later feudal system. The central governing body was the general assembly of the freemen in arms, they constituting the *civitas* or nation. The king was elected from the nobles, and did not succeed by inheritance. The divisions of the people were hardly territorial, but corresponded to the divisions of the armed host. The *pagus* and *vicus*, of which the Roman historians speak, were in reality divisions of the people. At the time when Caesar wrote, the Germans were in a state of transition, passing from the nomadic to an agricultural, settled condition. In Tacitus, they have entirely ceased to be nomadic, but have become attached to a definite territory.

As to the religion of the Germans, the notices that have reached us are scanty. The chief deity

Head of Ancient German. (Baumeister.)

was Wotan, the same as the Scandinavian Odin, the god of the sky and the air, delighting in warfare and the chase, and represented as riding upon a white horse. Donar, the Scandinavian Thor, the god of thunder, was identified by the Romans with Hercules and afterwards with Iupiter. A third deity was Tgr or Ziu, the god of war, regarded by Tacitus as Mars. A goddess, Nerthus, was worshipped by the tribes along the Baltic, presiding over marriage, the household, the children, and the realm of the dead. She is the same as the Saxon Fria or Frigg, and the Frankish Holda. There were also three fatal sisters—two fair and beneficent, one dark and malign; besides giants, elves, and dwarfs. After death, the brave were believed to enter Walhalla. The priests were very influential among the Germans, offering sacrifices, and predicting the future from the neighing of horses and the flight of birds.

HISTORY.—The Germans first appear in history in the campaigns of the Cimbri and Teutones (B.C. 113), the latter of whom were undoubtedly a Germanic people. About fifty years afterwards, Ariovistus, a German chief, crossed the Rhine with a vast host of Germans and subdued a great part of Gaul; but he was defeated by Caesar with great slaughter in B.C. 58 and driven beyond the Rhine. Caesar twice crossed this river (in 55 and 53), but made no permanent conquest on the eastern bank.

In the reign of Augustus, his step-son Drusus carried on war in Germany with great success for four years (B.C. 12–9), and penetrated as far as the Elbe. In the course of his operations he cut a canal between the Yssel and the Rhine, and built no less than fifty forts along the latter river. On his death (B.C. 9), his brother Tiberius succeeded to the command; and under him the country between the Rhine and the Visurgis (Weser) was entirely subjugated, and seemed likely to become a Roman province. But in A.D. 9, the impolitic and tyrannical conduct of the Roman governor Quinctilius Varus provoked a general insurrection of the various German tribes, headed by Arminius (q. v.), the Cheruscan, who had himself been a soldier of Rome, and for his bravery had been made a knight. Varus and his legions were enticed into the Teutoburg Forest, where, in the narrow defiles, the Germans fell upon them with impetuous fury, so that they were defeated and destroyed,

Supposed Bust of Arminius. (Capitoline Museum.)

and the Romans lost all their conquests east of the Rhine. (See VARUS.) The defeat of Varus was avenged by the successful campaigns of Germanicus (q. v.), who would probably have recovered the Roman dominions east of the river, had not the jealousy of Tiberius recalled him to Rome in A.D. 16. (See Knoke, *Die Kriegszüge des Germanicus in Deutschland* [Berlin, 1887].) From this time the Romans abandoned all further attempts to conquer Germany; but in consequence of the civil dissensions which broke out there soon after the departure of Tiberius, they were enabled to obtain peaceable possession of a large portion of South-western Germany between the Rhine and the Danube, to which they gave the name of the Agri Decumates (q. v.). On the death of Nero, several of the tribes in Western Germany joined the Batavi in their insurrection against the Romans (A.D. 69–71). Domitian and Trajan were forced to repel the attacks of various German clans; but in the reign of Antoninus Pius, the Marcomanni, joined by other tribes, made a more formidable attack upon the Roman dominions, and even threatened the Empire with destruction. For thirteen years Marcus Aurelius with difficulty held in check the vast hordes of barbarians, who were striving to overwhelm the Roman lines of defence, which comprised powerful fortresses and a great wall, remains of which are still to be seen in Southern Germany. Around these forts sprang up towns, such as Vindobona (Vienna) and Iuvavum (Salzburg) in the east, and Moguntiacum (Mayence), Colonia Agrippina (Cologne), Argentoratum (Strassburg) and Bonna (Bonn) in the west. From this time the Romans were often called upon to defend the left bank of the Rhine against their dangerous neighbours, especially against the two powerful confederacies of the Alemanni and Franci; and in the fourth and fifth centuries the Germans obtained possession of some of the fairest provinces of the Empire.

The influence of the Germans upon the Romans was great and continued to increase as time went on. Large numbers of the northern warriors enlisted in the legions even as early as the time of Iulius and Augustus Caesar, and gradually the whole army became permeated with German customs. Brunner even regards the history of the later Empire as the history of a continual conflict between the Germans and the Western Iberian elements; and has massed a great number of curious and striking facts to support his view. See his *Deutsche Rechtsgeschichte*, I. pp. 32–39 (Leipzig, 1887).

The Goths founded a great Germanic kingdom in the fourth century; the Burgundians conquered the whole of the valley of the Rhone; and the Vandals swept over Spain. (See GOTHI; VANDALI.) The West Goths crossed the Danube, penetrated into Italy, and under Alaric captured Rome itself. In the fifth century they conquered Southern Gaul and nearly the whole of Spain. In the invasion of the Huns under Attila, the Goths fought against him with the Romans, routing him at Châlons (A.D. 451), and soon after, Odoacer, chief of the Heruli, became master of Italy in 476. See ODOACER.

BIBLIOGRAPHY.—The sixth book of Caesar, *De Bello Gallico*, and the *Germania* of Tacitus give the earliest accounts of the Germans. These are admirably summarized and discussed by Stubbs in his *Constitutional History of England*, i. pp. 12–57 (Oxford, 1875). Standard treatises are the following: Leo, *Vorlesungen über die Geschichte des deutschen Volks*; Suzenheim, *Geschichte des deutschen Volks*, 3 vols. (1866–69); Lewis, *History of Germany* (1874), based on the work of D. Müller; Arnold, *Ansiedelungen und Wanderungen deutscher Stämme* (1875); Penke, *Die Herkunft der Deutschen* (1884); Ozanam, *Les Germains avant le Christianisme* (1872); Waitz, *Deutsche Verfassungsgeschichte*, vol. i. 3d ed. (1880); Babsch, *Die alten Germanen* (1880); Geoffroy, *Rome et les Barbares*, 2d ed. (1874); Lehmann, *D. Volk d. Sueben von Cäsar bis Tacitus* (1883); Müller, *Geschichte des deutschen Volks*, 11th ed. (1884). See also C. Kingsley, *Roman and Teuton*, 2d ed. (1887).

Germania. A valuable monograph by Tacitus, descriptive of ancient Germany and the Germans. See GERMANIA; TACITUS.

Germanĭcus Caesar. The son of Nero Claudius Drusus, adopted son of his uncle Tiberius, and

Germanicus. (Louvre.)

lson of Livia, the wife of Augustus, born B.C. In A.D. 7 he became quaestor, five years be- the legal age; and in the same year served distinction in the war against the Pannoni- nd Dalmatians. In the year 11 he accom- d Tiberius in his campaigns against the Ger- , who were flushed with the pride of their t exploit in annihilating the Roman le- of Varus; but after a few desultory incur- he returned to Rome. In A.D. 14, however, as put in command of eight legions station- the Rhine. He was first called upon to a formidable revolt of the Roman troops, on the death of Augustus mutinied for in- d pay and a shorter term of service. Tact firmness, united to great affability of de- or, on the part of Germanicus, made him ssful in his task, and he became the idol army, though for a long time the disaffec- mouldered and at times broke out into open ion. At last, however, a campaign against nemy was begun. Germanicus crossed the and fell upon the hostile Marsi, laying waste territory for fifty miles and sparing neither or sex. On his return he routed the formidable of the Bructeri, the Tubantes, and the Usipetes, ried to block his way. In A.D. 15 he attacked atti, took their chief town (Mattium), and d the foe with the same unsparing severity. afterwards, he took prisoner Thusnelda, the tic wife of the German hero Arminius. She regnant at the time, and her husband, infuri- t her capture, roused up not only his own peo- e Cherusci, but all the neighbouring tribes, urled his forces upon the Romans. Near the burg Forest, where bleached the bones of and his legions, Germanicus again met the Germans. The conflict was long and doubtful. The Romans finally prevailed over the undisciplined valour of the barbarian hosts; yet so uncertain was the result that the victors decided to retire to the Rhine, which was done amid continuous fighting. In the next year, with a flotilla of 1000 vessels, he undertook another campaign on the lower Rhine. A great battle was fought on the plain of Idistavisus (near Hausberg), in which Arminius and his warriors were utterly routed. Arminius himself only escaped by disguising his person. It was on the occasion of this battle that eight eagles were seen hovering over the forest. "Come!" cried Germanicus to his troops, "Follow the birds of Rome, your own divinities!"—an exhortation that excited the courage of the legions to the highest pitch. Later, he once more devastated the country of the Marsi and the Catti.

In A.D. 16, Tiberius, who was jealous of his growing fame, recalled him to Rome. The whole population poured out to meet him, and on the 26th of May he celebrated his triumph with great splendour, Thusnelda being led along the Via Sacra among the captives. Soon afterwards, Germanicus was placed over the Eastern Provinces with the highest *imperium;* but Tiberius set Cn. Piso in command of Syria, probably with secret instructions to thwart and embarrass Germanicus in every possible way. Piso's wife Plancina, also, a haughty and imperious woman, was incited by the ex-empress Livia, mother of Tiberius, to annoy, in innumerable petty ways, the noble wife of Germanicus, Agrippina, who had been his companion in all his campaigns, and whose influence had on one occasion even quelled a revolt of the soldiery (Tac. *Ann.* i. 41). As was to be expected, a bitter quarrel soon arose between Germanicus and Piso, and when Germanicus fell ill in A.D. 19, rumours that Piso had poisoned him were rife; though Germanicus himself attributed his illness to sorcery. His death took place on October 9th of the same year.

Agrippina, wife of Germanicus. (Capitoline Museum, Rome.)

Tacitus says that his body bore no marks of poison (*Ann.* ii. 73). Never had Rome more deeply lamented the death of an illustrious son. His liberal views, unostentatious demeanour, and kind heart, combined with courage and military genius, made the whole people his admirers. Unusual honours were granted to him on his death—a public tomb, a triumphal arch, and the insertion of his name in the Salian Hymns. He left six children, among whom were Gaius (Caligula), and Agrippina, the mother of Nero.

Distinguished as much for culture as for military accomplishments, he was an orator and author as well as a general. Ovid, who dedicated to him the second edition of his *Fasti*, praises his poetry. His paraphrase of the *Phaenomena* of Aratus in 725 lines, and three fragments (246 lines) of a paraphrase of the same writer's *Prognostica*, still survive. They are remarkable for learning, command of metre, and a pleasing style. The *Phaenomena* is dedicated to Tiberius, and described by the author himself as the work of a beginner. These poems used erroneously to be attributed to Domitian, who did not, however, take the title of Germanicus until he was emperor. Three collections of scholia upon them, by no means without value, have also survived. The best edition of the *Aratea* of Germanicus, with the scholia, is that of Breysig (Berlin, 1867). See Beaufort, *Hist. de César Germanicus* (Leyden, 1741); Beulé, *Tibère et l' Héritage d' Auguste* (1870); and Höfer, *Feldzug des Germanicus im Jahr* 16 (1885).

Geronthrae (Γερόνθραι). A town of Laconia, to the north of Helos, founded by the Achaeans long before the invasion of the Dorians and the Heraclidae, and subsequently colonized by the latter. When Pausanias visited Laconia, he found Geronthrae in possession of the Eleuthero-Lacones. It contained a temple and grove of Ares, and another temple of Apollo (Pausan. iii. 22).

Gerra (τὰ Γέρρα). One of the chief cities of Arabia, and a great emporium for the trade of Arabia and India, on the northeast coast of Arabia Felix. The inhabitants, called Gerraei, were said to have been originally Chaldaeans who were driven out of Babylon.

Gerrae (γέρρον). Anything made of wicker-work; hence trifles, trash (Plaut. *Epid.* ii. 2. 45).

Gerrhi (Γέρροι). A people of Scythia, in whose country the Borysthenes rises. The kings of Scythia were buried in their territories (Herod. iv. 71).

Gerrhus (Γέρρος). A river of Scythia, which flowed towards the sea and fell into the Hypacris (Herod. iv. 56).

Gerŭlus. A porter. See BAIULUS.

Gerusia (γερουσία; a council of old men, γέροντες). The supreme deliberative authority among the Spartans, according to the constitution of Lycurgus. It consisted of twenty-eight men of at least sixty years of age, called γέροντες (*senatores*), elected by the public assembly for life. The meetings of the Gerusia were presided over by the two kings, who had the right of voting. The number of the council therefore amounted to thirty. It was their duty to deliberate beforehand on all important affairs of State, and to prepare preliminary resolutions upon them, to be voted upon by the public assembly. They had also jurisdiction in the case of all offences which were punishable by death or loss of civil rights. They sat in judgment, if necessary, even on the kings, in later times associating the ephors with them in this function. Their authority, like that of the kings, suffered considerable restriction at the hands of the ephors. They had a similar position in the Cretan constitution, according to which only the members of the highest magistracy, called the κόσμοι, or regulators, could enter the council, and that only after a blameless term of administration. See Busolt, *Griechische Geschichte*, i. 94–135; Grote, *Hist. of Greece*, ii. pt. ii. ch. vi.; Arnold, *Thucydides*, i. App. ii. in later edition.

Gerȳon (Γηρυών) or **Geryŏnes** (Γηρυόνης). A giant with three bodies and powerful wings, the son of Chrysaor and Callirrhoë. He dwelt in the island of Erythia, lying in the ocean, in the extreme west; and was the possessor of a herd of red cattle, watched by the shepherd Eurytion, and a two-headed dog called Orthrus. It was one of the twelve labours of Heracles to carry off these cattle, and after a violent contest to slay the pursuing Geryon with his arrows. See HERACLES.

Gesner, JOHANN MATTHIAS. A German classical scholar, born at Roth, April 9th, 1691. He studied philology at the University of Jena, and after receiving his degree became librarian at Weimar (1715), afterwards filling the offices of Rector of the Gymnasium at Ansbach (1729), and Rector of the Thomas School at Leipzig (1730). At the Thomas School he had for his colleagues Ernesti and Johann Sebastian Bach. When the University of Göttingen was founded, he was called to the chair of Rhetoric in that institution, acting also as librarian. He died at Göttingen, August 3d, 1761.

His published works include an edition of the *Philopatris* ascribed to Lucian (1714), of the *Scriptores Rei Rusticae* (2d ed. 1773), of Quintilian (1738), of Claudian (1759), of the younger Pliny (2d ed. 1770), of Horace (2d ed. 1772), and of the Orphic Hymns. See Ernesti, *Opuscula Oratoria* (1762); and *Göttinger Professoren* (1872).

Gesoriăcum. The modern Boulogne; a port of the Morini in Gallia Belgica, at which persons usually embarked to cross over to Britain (Mela, iii. 2). It was subsequently called Bononia, whence its modern name.

Gesta Romanōrum. See NOVELS AND ROMANCES.

Gestatio. A part of an ornamental garden or pleasure-ground, divided into shady walks and vistas of sufficient extent for the proprietor and his guests to be carried about them for exercise in a palanquin (*lectica*). See Pliny, *Epist.* v. 6, 17; ii. 17, 13.

Gesticularia. A pantomimic actress, who expressed the character she had to personate by dancing and mimetic action of the hands and feet (Gell. i. 5, 2).

Geta, SEPTIMIUS. The brother of Caracalla, by whom he was assassinated, A.D. 212. See CARACALLA.

Getae (Γέται). A Thracian people, called Daci by the Romans. Herodotus (iv. 95) and Thucydides place them south of the Ister (Danube), near its

mouths; but in the time of Alexander the Great they dwelt beyond this river and north of the Triballi.

Ghost-stories. See NOVELS AND ROMANCES.

Gibbet. See CRUX.

Gig. See CISIUM.

Gigantes (Γίγαντες). In Homer the Gigantes are a wild and gigantic race of aborigines, kinsmen of the gods, as are the Cyclopes and Phaeacians. With their king Eurymedon, they are destroyed for their wickedness. Hesiod makes them the sons of Gaea, sprung from the blood of the mutilated Uranus. Neither Hesiod nor Homer knew anything of their struggle with the gods (*Gigantomachia*), the story of which seems to be a reflection of the myth of the Titans and their contest with the gods, and to be associated with local legends. The two are often confused by later poets. The place of the contest was Phlegra, or the place of burning; and Phlegra was always localized in volcanic regions. In the earlier stories it is on the Macedonian peninsula of Pallené; and in later times on the Phlegraean plains in Campania between Cumae and Capua, or again at Tartessus in Spain. Led on by Alcyoneus and Porphyrion, they hurled rocks and burning trunks of trees against heaven. But the gods called Heracles to their assistance, a prophecy having warned them that they would be unable to destroy the giants without the aid of a mortal. Heracles slew not only Alcyoneus, but gave the others, whom the gods had struck down, their death-blow with his arrows. As Enceladus was flying, Athené threw the island of Sicily upon him. Polybotes was buried by Poseidon under the island of Nisyros, a piece of the island of Cos, which Poseidon had broken off with his trident, with all the giants who had fled there. Besides these, the following names are given among others: Agrius, Ephialtes, Pallas, Clytius, Eurytus, Hippolytus, Thoön.

In the oldest works of art the Giants are represented in human form and equipped with armour and spears; but in course of time their attributes became terrific — awful faces, long hanging hair and beard, the skins of wild animals for garments, trunks of trees and clubs for weapons. In the latest representations, but not before, their bodies end in two scaly snakes instead of feet, as in the illustration. In the Gigantomachia of Pergamus, the grandest representation of the subject in antiquity, we find a great variety of forms; some quite human, others with snakes' feet and powerful wings, others with still bolder combinations of shape; some are naked, some clothed with skins, some fully armed, and others slinging stones. See Mayer, *Die Giganten und Titanen* (Leipzig, 1887); and the articles PERGAMENE SCULPTURES; TITANES.

Giant in Conflict with Artemis. (Roman relief in Vatican Museum.)

Gigantomachia. See GIGANTES.

Gigōnus (Γίγωνος). A town and promontory of Macedonia on the Thermaic Gulf.

Gildo. A Moorish chief who governed Africa for several years under the Western Empire, but in A.D. 397 became a subject of the Eastern Empire, of which Arcadius was then the head. He was taken prisoner by Stilicho, acting for the emperor Honorius, and hanged himself in despair in A.D. 398. The Latin poet Claudianus has made this war the subject of a poem (*De Bello Gildonico*). See CLAUDIANUS.

Gimlet. See TEREBRA.

Ginglŷmus (γίγγλυμος). Literally, a joint which moves in a socket, like the elbow; thence a hinge (Xen. *Eq.* xii. 6), the action of which resembles that of a joint in the human frame. The

Ginglymi.

cabinets of antiquities contain numerous specimens of these contrivances, framed in the different patterns in use at this day, and of all sizes. Of the two examples here given, the first is from Pompeii, the other is preserved in the British Museum. The Latin name is not met with in any Roman writer, and consequently requires authority; but the Greek one is undoubted.

Gingras (γίγγρας). A fife or flute. See TIBIA.

Girgillus. The roller turned by a windlass, in order to raise water from a well by means of a rope and bucket; a contrivance precisely similar to those used in many country places at the present day, as shown by the annexed example from a marble sarcophagus of the Vatican Cemetery (Isidor. *Orig.* xx 15).

Girgillus. (Rich.)

Gisco or **Gisgo** (Γίσκων, Γέσκων). (1) The son of Hamilcar, defeated and killed in the battle of Himera (B.C. 480). (2) The son of Hanno, who unsuccessfully opposed Timoleon after the latter had routed the Carthaginians at the Crimissus in B.C. 339. (3) A commander of the Carthaginian garrison at Lilybaeum at the close of the First Punic War. In B.C. 241 he was seized and murdered by the mutinous mercenary troops with whom the Carthaginian government had sent him to treat. See CARTHAGE.

Gitiădas (Γιτιάδας). The last Spartan artist of any distinction, flourishing about B.C. 516. He

completed the so-called Brazen House of Athenê at Sparta. He won some distinction as a poet.

Glabrio, MANIUS ACILIUS. (1) Consul, B.C. 191, when he defeated Antiochus at Thermopylae. (2) Praetor urbanus in 70, when he presided at the impeachment of Verres; and consul in 67, and subsequently the successor of L. Lucullus in the command of the war against Mithridates, in which, however, he was superseded by Cn. Pompey. (3) The son of the preceding. He was one of Caesar's lieutenants in the Civil Wars. He was twice defended by Cicero on capital charges, and acquitted.

Gladiatōres (*μονομάχοι*). Persons who fought with swords (*gladii*) in the circus, the forum, or in later times in the amphitheatre, for the amusement of the Roman people (Quintil. *Declam.* 302). They are said to have been first exhibited by the Etruscans, and to have had their origin from the custom of killing slaves and captives at the funeral pyres of the deceased (Tertull. *De Spectac.* 12; Serv. *ad* Verg. *Aen.* x. 519). A show of gladiators was called *munus*, and the person who exhibited it, the *editor*, *munerator*, or *dominus*, who was honoured during the day of exhibition, if a private person, with the insignia of a magistrate (Flor. iii. 20).

Bustuarius. (From an Engraved Gem.)

Gladiators were first exhibited at Rome in B.C. 264, in the Forum Boarium, by Marcus and Decimus Brutus, at the funeral of their father (Val. Max. ii. 4, 17). They were at first confined to public funerals (*bustuarius*), but afterwards fought at the funerals of most persons of consequence, and even at those of women (Suet. *Iul.* 26). Private persons sometimes left a sum of money in their will to pay the expenses of such an exhibition at their funerals (Hor. *Sat.* ii. 3, 84). Combats of gladiators were also exhibited at entertainments by the degraded nobles of Campania (Sil. Ital. xi. 51), though not at Rome, and especially at public festivals by the aediles and other magistrates, who sometimes exhibited immense numbers with the view of pleasing the people. (See AEDILES.) Under the Empire the passion of the Romans for this amusement rose to its greatest height, and the number of gladiators who fought on some occasions appears almost incredible. After Trajan's triumph over the Dacians, there were more than 10,000 exhibited (Dio Cass. lxviii. 15).

Gladiators consisted either of captives, slaves, and condemned malefactors, or of freeborn citizens who fought voluntarily. Of those who were condemned, some were said to be condemned *ad gladium*, in which case they were obliged to be killed at least within a year; and others *ad ludum*, who might obtain their discharge at the end of three years. Freemen who became gladiators for hire were called *auctorati*, and their hire *auctoramentum* or *gladiatorium* (Suet. *Tib.* 7). They also took an oath on entering upon the service, similar to that which is preserved by Petronius (117): *In verba Eumolpi sacramentum iuravimus, uri, vinciri, verberari, ferroque necari, et quicquid aliud Eumolpus iussisset, tamquam legitimi gladiatores, domino corpora animasque religiosissime addicimus.* Even under the Republic, freeborn citizens fought as gladiators (Livy, xxviii. 21), but they appear to have belonged only to the lower orders, and the profession was considered degrading (cf. Mommsen, *C. I. L.* i. 1418), though to some it had many attractions. Under the Empire, however, both knights and senators fought in the arena (Suet. *Iul.* 39; *Aug.* 43; *Ner.* 12), and even women (Suet. *Dom.* 4); a practice which was at length forbidden in the time of Severus (Dio Cass. lxxv. 16).

Gladiators were kept in schools (*ludi*), where they were trained by persons called *lanistae*. The whole body of gladiators under one *lanista* was frequently called *familia*. They sometimes were the property of the *lanistae*, who let them out to persons who wished to exhibit a show of gladiators; but at other times belonged to citizens, who kept them for the purpose of exhibition, and engaged *lanistae* to instruct them. Thus Spartacus (q. v.) belonged to the school of Lentulus at Capua (Flor. iii. 8), and Caesar had one at the same place. Domitian built four *ludi* at Rome, and there were several others in Italy and the provinces. The number of gladiators which any citizen might keep was limited by the Senate in B.C. 68 (Suet. *Iul.* 10), but Caligula did away with the restriction (Dio Cass. lix. 14). The superintendence of the *ludi*, which belonged to the emperors, was intrusted to a person of high rank, called *curator* or *procurator*. The arrangements of a *ludus gladiatorius* are now known to us from one excavated at Pompeii. See illustration on next page.

The gladiators fought in these schools with wooden swords, called *rudes* (Suet. *Cal.* xxxii. 54). Great attention was paid to their diet, in order to increase the strength of their bodies, and they were fed with nourishing food, called *gladiatoria sagina*.

Gladiators were sometimes exhibited at the funeral pyre, and sometimes in the forum, but more

Gladiators. (Overbeck.)

frequently in the amphitheatre. (See AMPHITHEATRUM.) The person who was to exhibit a show of gladiators published some days before the exhibition bills (*libelli*), containing the number and sometimes the names of those who were to fight; e. g. at Pompeii we have (*C. I. L.* iv. 1189): A. SUETTII CERTI AEDILIS FAMILIA GLADIATORIA PUGNABIT POMPEIIS PRID. KAL. IUN. VENATIO ET VELA ERUNT; and similar notices. When the day came,

Pompeian Barracks for Gladiators. (Overbeck.)

they were led along the arena in procession, and matched by pairs; and their swords were examined by the *editor* to see if they were sufficiently sharp (Suet. *Tit.* 9). At first there was a kind of sham battle, called *praelusio*, in which they fought with wooden swords, or the like (Sen. *Epist.* 117), and afterwards at the sound of the trumpet the real battle began. When a gladiator was wounded, the people called out "Habet!" or "Hoc habet!" and the one who was vanquished lowered his arms in token of submission. His fate, however, depended upon the people, who turned up their thumbs if they wished him to be killed (Hor. *Ep.* i. 18, 66; Juv. iii. 36), and ordered him to receive the sword (*ferrum recipere*), which gladiators usually did with the greatest firmness. A relief has been discovered at Cacillargues, showing a combat between a Samnite and a *retiarius*, with four spectators, one of whom, a woman, is holding up her thumbs. There is no clear evidence that the wish that mercy should be shown was expressed by pressing down the thumbs (Pliny, *H. N.* xxviii. § 25 is barely to the point); this was indicated rather by waving handkerchiefs (Mart. xii. 29, 7). If the life of a vanquished gladiator was spared, he obtained his discharge for that day, which was called *missio* (Mart. xii. 29, 7); and hence in an exhibition of gladiators *sine missione*, the lives of the conquered were never spared. This kind of exhibition, however, was forbidden by Augustus (Suet. *Aug.* 45).

Palms were usually given to the victorious gladiators, and hence a gladiator who had frequently conquered is called *plurimarum palmarum gladiator* (Cic. *Pro Rosc. Amer.* vi. 17); money also was sometimes given (Suet. *Claud.* 21). Old gladiators, and sometimes those who had only fought for a short time, were discharged from the service by the *editor* at the request of the people, who presented each of them with a rudis or wooden sword; whence those who were discharged were called *rudiarii* (Cic. *Phil.* ii. 29, 74; Hor. *Ep.* i. 1, 2). If a person was free before he entered the ludus, he became on his discharge free again; and if he had been a slave, he returned to the same condition again, unless he received the cap of freedom (*pilleus*). A man, however, who had been a gladiator, was always considered to have disgraced himself, and consequently it appears that he could not obtain the equestrian rank even if he afterwards acquired sufficient property to entitle him to it; and a slave who had been sent into a *ludus* and there manumitted, merely acquired the status of a *peregrinus dediticiius*. See DEDITICII.

Shows of gladiators were abolished by Constantine, but appear notwithstanding to have been generally exhibited till the time of Honorius, by whom they were finally suppressed.

Gladiators were divided into different classes, according to their arms and different mode of fighting, or other circumstances. The names of the most important of these classes are given in alphabetical order:

Andabatae (Cic. *Ad Fam.* vii. 10) wore helmets without any aperture for the eyes, so that they were obliged to fight blindfold, and thus excited the mirth of the spectators. They are generally believed to have fought on horseback, but this is denied by Orelli (*Inscr.* 2577) and Friedländer; the name cannot be derived from ἀναβάτης. It is perhaps Keltic, with the meaning "blind-fighter" (Whitley Stokes, in *Academy*, Feb. 9, 1889).

Andabatae. (From the Amphitheatre, Pompeii.)

Bustuarii were those who fought on the funeral pyre. See illustration, p. 732.

Catervarii was the name given to gladiators when they did not fight in pairs, but when several fought together (Suet. *Aug.* 45).

Dimachaeri appear to have been so called, because they fought with two swords (Artemid. ii. 32; Orelli, *Inscr.* 2584).

Equites were those who fought on horseback (Orelli, *Inscr.* 2569, 2577).

Essedarii fought from chariots (*esseda*), like the Gauls and Britons. They are frequently mentioned in inscriptions (Orelli, 2566, 2584, etc.; cf. Petron. 45).

Fiscales were those under the Empire who were trained and supported from the *fiscus* (Capitol. *Gord.* 33).

Hoplomachi appear to have been those who fought in a complete suit of armour (Suet. *Cal.* 35; Mart. viii. 74).

Laquearii were those who used a noose (*laqueus*) to catch their adversaries (Isid. xviii. 56).

Meridiani were those who fought in the middle of the day, after combats with wild beasts had taken place in the morning. These gladiators were very lightly armed (Suet. *Claud.* 34).

Myrmillones are said to have been so called from their having the image of a fish (*mormyr*, μορμύρος) on their helmets (Fest. s. v. *Retiarii*). Their arms were like those of the Gauls, and they did not differ much from the kind called Galli. They were usually matched with the *retiarii* or Thracians (Cic. *Phil.* iii. 12, 31; vii. 6, 17; Juv. viii. 200; Suet. *Cal.* 32, *Dom.* 10).

Ordinarii was the name applied to all the regular gladiators who fought in pairs in the ordinary way (Suet. *Aug.* 45, *Cal.* 26).

Postulaticii were such as were demanded by the people from the *editor*, in addition to those who were exhibited (Sen. *Epist.* 7).

Provocatores fought with the Samnites (Cic. *Pro Sest.* 64. 134), but we do not know anything respecting them except their name.

Retiarii carried only a three-pointed lance, called *tridens* or *fuscina*, a dagger (Val. Max. i. 7, 8), and a net (*rete*), which they endeavoured to throw over their adversaries, and then to attack them with the fuscina while they were entangled. The *retiarius* was dressed in a short tunic, and wore nothing on his head. If he missed his aim in throwing the net, he betook himself to flight, and endeavoured to prepare his net for a second cast, while his adversary followed him round the arena in order to kill him before he could make a second attempt. His adversary was usually a *secutor* or a *myrmillo* (Suet. *Cal.* 30, *Claud.* 34; Orelli, 2578). In the following illustration a combat is represented between a *retiarius* and a *myrmillo*; the former

Myrmillo and Retiarius. (Mosaic in the Library at Madrid.)

has thrown his net over the head of the latter, and is proceeding to attack him with the *fuscina*. The *lanista* stands behind the *retiarius*.

Samnites were so called because they were armed in the same way as that people, with a helmet with a high crest (Juv. vi. 256), and were particularly distinguished by the oblong *scutum*.

Secutores are supposed by most writers to be so called because the *secutor* in his combat with the *retiarius* pursued the latter when he failed in securing him by his net. Other writers think that they were the same as the *suppositicii*, mentioned by Martial (v. 24), who were gladiators substituted in the place of those who were wearied or were killed (Suet. *Cal.* 30; Juv. vi. 108, with the Schol. viii. 210). If the old reading in a letter of Cicero's (*Ad Att.* vii. 14) is correct, Iulius Caesar had no less than 600 *secutores* in his *ludus* at Capua; but we probably ought to read *scutorum* instead of *secutorum*.

Suppositicii. See *Secutores*.

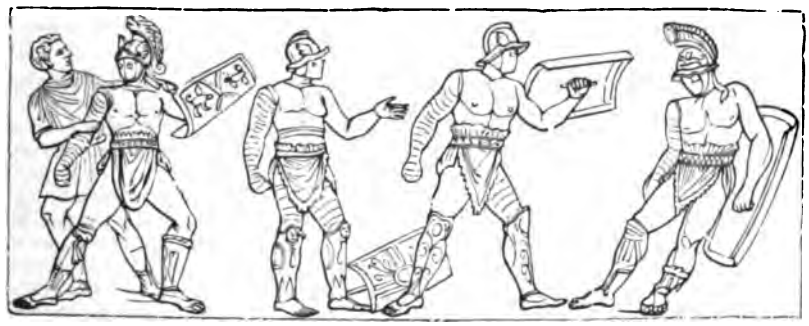
Thraces or *Thraeces* were armed, like the Thracians, with a round shield or buckler (Fest. s. v. *Thraeces*), and a short curved sword or dagger (*sica*, Suet. *Cal.* 32), which is called *falx supina* by Juvenal (viii. 201), and wore greaves on both legs. They were usually matched, as already stated, with the *myrmillones*.

Velites had light spears (Ovid, *Ib.* 45).

Paintings of gladiatorial combats, as well as of the other sports of the amphitheatre, were favourite subjects with the Roman artists (Pliny, *H. N.* xxxv. § 52). Several statues of gladiators have come down to us, which are highly admired as works of

Borghese Gladiator (?) of Agasias. (Louvre.)

art; of these, the most celebrated is the athlete by Agasias of the Borghese Collection, now in the Museum of the Louvre, and the Dying Gladiator, in the Capitoline Museum. The latter, which inspired the famous stanza in *Childe Harold*, is now, however, regarded as a wounded Gaul. Gladiatorial combats are represented in the bas-reliefs on the tomb of Scaurus at Pompeii, and illustrate in many particulars the brief account which has been given in this article of the several classes of gladiators. These bas-reliefs are represented in the following illustrations from Mazois (*Pomp.* i. pl. 32; and



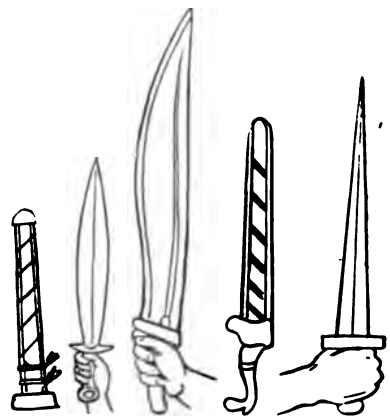
Gladiators.

Overbeck, *Pompeii*, p. 165). The figures are made of stucco, and appear to have been moulded separately, and attached to the plaster by pegs of bronze or iron. In various parts of the frieze are written the name of the person to whom the gladiators belonged, and also the names of the gladiators themselves, and the number of their victories. The first pair of gladiators on the left hand represents an equestrian combat. Both wear helmets with visors, which cover the whole face, and are armed with spears and round bucklers. In the second pair the gladiator on the left has been wounded; he has let fall his shield, and is imploring the mercy of the people by raising his hands towards them. His antagonist stands behind him waiting the signal of the people. Like all the other gladiators represented on the frieze, they wear the *subligaculum* or short apron tied above the hips. The one on the left appears to be a *myrmillo*, and the one on the right, with an oblong shield (*scutum*), a Samnite. The third pair consists of a Thracian and a *myrmillo*, or Samnite, the latter of whom is defeated. The fourth group consists of four figures; two are *secutores* and two *retiarii*. The *secutor* on his knee appears to have been defeated by the *retiarius* behind him; but as the *fuscina* is not adapted for producing certain death, the other *secutor* is called upon to do it. The *retiarius* in the distance is probably destined to fight in his turn with the surviving *secutor*. The last group consists of a *myrmillo* and a Samnite; the latter is defeated.

In the second illustration two combats are represented. In the first a Samnite has been conquered by a *myrmillo;* the former is holding up his hand to the people to implore mercy, while the latter apparently wishes to become his enemy's executioner before receiving the signal from the people; but the *lanista* holds him back. In the other combat a *myrmillo* is mortally wounded by a Samnite. It will be observed that the right arm of every figure is protected by rings of armour, which the left does not require on account of the shield. See Lipsius, *Saturnalia* (1675) and *De Amphitheatro* in Graev. *Thesaur.* vol. ix.; Friedländer, *Sittengeschichte*, vol. ii.; Wallon, *Histoire de l'Esclavage* (Paris, 1879); and the article VENATIO.

Gladiatorium. The pay given to a freeman who trained and served as a gladiator. See Livy, xliv. 31, and the article GLADIATORES.

Gladius (ξίφος; poet. ἄορ, φάσγανον). A sword, by the Latin poets called *ensis*. The ancient sword had generally a straight, two-edged blade (ἄμφηκες), rather broad, and of nearly equal width from hilt to point. Gladiators, however, used a sword which was curved like a scimitar. In times of the remotest antiquity swords were made of bronze, but afterwards of iron. The Greeks and Romans wore them on the left side, so as to draw them out of the sheath (κόλεος, *vagina*) by passing the right hand in front of the body to take hold of the hilt with the thumb next to the blade. Hence Aeschy-



Greek Swords and Scabbards. (Guhl and Koner.)

lus distinguishes the army of Xerxes by the denomination of *μαχαιροφόρον ἔθνος*, alluding to the obvious difference in their appearance in consequence of the use of the *acinaces* instead of the sword. See ACINACES.

The early Greeks used a very short sword. Iphicrates, who made various improvements in armour about B.C. 400, doubled its length, so that an iron sword found in a tomb at Athens, and represented by Dodwell, was two feet five inches long, including the handle, which was also of iron. The Roman sword, as was the case also with their other offensive weapons, was larger, heavier, and more formidable than the Greek. Its length gave occasion to the joke of Lentulus upon his son-in-law, who was of very low stature, "Who tied my son-in-law to his sword?" To this Roman sword the Greeks applied the term *σπάθη*, which was the name of a piece of wood of the same form used in weaving. (See TELA.) The ancient British sword was still larger than the Roman. The principal ornamentation of the sword was bestowed upon the hilt. See CAPULUS.

1. Monument of an Illyrian Soldier, found at Bingen. 2. Scabbard. (Mayence, Germany.)

Gladius is sometimes used in a wide sense, so as to include *pugio* (q. v.). In the republican period of Rome, the gladius was worn by magistrates only when exercising military command. Under the Empire it was one of the insignia of the emperor and of those nominated by him. The *ius gladii* is the right of criminal jurisdiction conferred by the emperor on provincial governors. See ARMA; MACHAERA; MUCRO.

Glans (*μολυβδίς*). A large leaden slug or plummet, cast in a mould, and used instead of a stone to be discharged from a sling (Livy, xxxviii. 20, 21, 29). The illustration represents an original found at the ancient Labicum; the letters FIR are for *firmiter*, "Throw steadily," or *Feri Roma* (Inscript. Orelli, 4932), "Strike, O Rome!" Others have been found in Greece, inscribed with the figure of a thunderbolt, or ΔΕΞΑΙ, "Take this."

Glans.

Glaphyra (Γλαφύρα). A mistress of Marcus Antonius who placed her son Archelaüs on the throne of Cappadocia as a favour to her. (Dio Cass. xlix. 32.)

Glass. See VITRUM.

Glaucé (Γλαύκη). (1) One of the Nereides, the name Glaucé being only a personification of the color of the sea (*γλαυκός*). (2) Daughter of Creon of Corinth, also called Creüsa. See CREON.

Glaucias (Γλαυκίας). (1) An Illyrian king who fought against Alexander the Great in B.C. 335. In 316 he offered a refuge to Pyrrhus, then an infant, and refused to give him up to Cassander. Nine years later he invaded Epirus and placed Pyrrhus on the throne of that country. See PYRRHUS. (2) An Aeginetan statuary who flourished in B.C. 488. He made a bronze chariot and statue of Gelon (q. v.).

Glaucon (Γλαύκων). The brother of Plato, who makes him one of the speakers in his dialogue *De Republica*.

Glaucus (Γλαῦκος). (1) A sea deity, probably only another form of Poseidon, whose son he is, according to some accounts. Like the marine gods in general, he had the gift of prophecy; and we find him appearing to the Argonauts (Apoll. Rh. i. 1310 foll.), and to Menelaüs (Eurip. *Orest.* 356 foll.), and telling them what had happened, or what was to happen. In later times sailors were continually making reports of his soothsaying (Pausan. ix. 22). Some said that he dwelt with the Nereides at Delos, where he gave responses to all who sought them. According to others, he visited each year all the isles and coasts, with a train of monsters of the deep (*κήτεα*), and, unseen, foretold in the Aeolic dialect all kinds of evil. The fishermen watched for his approach, and endeavoured by fastings, prayer, and fumigations to avert the ruin with which his prophecy menaced the fruits and cattle. At times he was seen among the waves, and his body appeared covered with mussels, seaweed, and stones. He was heard evermore to lament his fate in not being able to die (Plat. *Rep.* x. 611). This last circumstance refers to the common legendary history of Glaucus. He was a fisherman, it is said (Pausan. l. c.; Ovid, *Met.* xiii. 904 foll.), of Anthedon, in Boeotia. Observing one day the fish which he had caught and thrown on the grass to bite it, and then to jump into the sea, his curiosity incited him to taste it also. Immediately on his doing so he followed their example, and thus became a sea-god. Another account made him to have obtained his immortality by tasting the grass, which had revived a hare he had run down in Aetolia. He was also said to have built and steered the Argo, and to have been made a god of the sea by Zeus during the voyage. An account of the story of his love for Scylla will be found under SCYLLA. See Gädecken, *Glaukos, der Meeresgott* (Göttingen, 1860).

(2) A son of Sisyphus, king of Corinth, by Merope, the daughter of Atlas, born at Potniae, a village of Boeotia. According to one account, he restrained his mares from having intercourse with the stallions; upon which Aphrodité inspired the former with such fury that they tore his body to pieces as he returned from the games which Adrastus had celebrated in honour of his father. Another

version of the story makes them to have run mad after eating a certain plant at Potniae (*Etymol. Mag.* s. v. Ποτνιάδες; Hyg. *Fab.* 250; Verg. *Georg.* iii. 268).

(3) A son of Minos and Pasiphaë, who, when a child, pursuing a mouse, fell into a vessel of honey and was smothered. His father, ignorant of his fate, consulted the oracle to know where he was, and received for answer that there was a three-coloured cow in his herd, and that he who could best tell what she was like could restore his son to life. The soothsayers were all assembled, and Polyidus, the son of Coiranus, said that her colour was that of the berry of the briar, green, red, and, lastly, black. Minos thereupon desired him to find his son; and Polyidus, by his skill in divination, discovered where he was. Minos then ordered him to restore him to life; and, on his declaring his incapacity so to do, shut him up in a chamber with the body of his child. While here, the soothsayer saw a serpent approach the body, and he struck and killed it. Another immediately appeared, and seeing the first one dead, retired, and came back soon after with a plant in its mouth, and laid it on the dead one, which instantly came to life. Polyidus, by employing the same herb, recovered the child. Minos, before he let him depart, insisted on his communicating his art to Glaucus. He did so, but as he was taking leave he desired his pupil to spit into his mouth. Glaucus obeyed, and lost the recollection of all he had learned (Apollod. iii. 3. 1). Hyginus makes him to have been restored to life by Aesculapius (*Poet. Astron.* ii. 14).

(4) The grandson of Bellerophontes, and son of Hippolochus, prince of the Lycians. With his kinsman Sarpedon, he was leader of the Lycian auxiliaries of Priam, and met Diomedes in the *mêlée*. The two chieftains recognized each other as friends and guests of their grandfather Bellerophontes and Oeneus, and exchanged armour, Glaucus parting with his golden suit for the brazen arms of Diomedes. When the Greek intrenchments were stormed, Glaucus had reached the top of the wall when he was put to flight by an arrow shot by Teucer. He protected Hector when wounded by Achilles; with Apollo's aid he avenged Sarpedon, and took a prominent part in the struggle for the body of Patroclus. He finally met his death at the hand of Aias.

Glaucus Sinus. A gulf of Lycia, at the head of which stood the city of Telmissus or Macri, whence in ancient times the gulf was sometimes also called Sinus Telmissius.

Glossa (γλῶσσα) and **Glossēma** (γλώσσημα). In the language of text-criticism, a "gloss." The word underwent a gradual development of meaning, which may be described with brevity. By the earliest Greek commentators and editors of texts, γλῶσσα denoted any word in an author that required definition or explanation. Such were (*a*) archaisms; (*b*) ἅπαξ λεγόμενα and newly-coined words; (*c*) provincialisms; (*d*) barbarisms; and (*e*) technical terms (cf. Arist. *Poet.* 21, § 4–6; *Rhet.* iii. 3, 2; Quint. i. 8). In editing or transcribing a text it was usual for the editor or transcriber to define the γλῶσσα by writing opposite to it in the margin the more familiar synonym (ὄνομα κύριον). The term γλῶσσα soon came to be applied to the pair of words—the word in the text and the definition in the margin—the two being regarded as constituting a single whole. Finally, the explanation alone was called a γλῶσσα. With these glosses begins the history of lexicography; for collections of them began to be made, and published separately as *glossaria* or glossaries. Such was the compilation of the elegiac poet Philetas of Cos, whose collection was the first attempt at an Homeric glossary (cf. Susemihl, *Geschichte d. griech. Lit. in d. alexandr. Zeit*, i. p. 174 foll.). We know of glosses as early as the fifth century B.C., for Democritus of Abdera is said to have written a treatise Περὶ Ὁμήρου ἢ Ὀρθοεπείης καὶ Γλωσσάων. (See LEXICON.) Glosses soon ceased to be purely lexical, and from definitions became commentary—geographical, historical, philosophical, or philological—according to the taste or purpose of the glossographer. When these explanatory glosses are fairly brief, they are usually styled *scholia* (σχόλια); when long, they constitute ὑπομνήματα or regular commentaries, such as the Alexandrians wrote. See ALEXANDRIAN SCHOOL.

The principal glossographers among the Greeks were Philetas (about B.C. 290), Zenodotus of Ephesus (about B.C. 280), compiler of Γλῶσσαι Ὁμηρικαί; Aristophanes of Byzantium (B.C. 200), whose glosses are partly preserved by Pollux; Diodorus, Artemidorus, Nicander of Colophon, Aristarchus of Samothrace, Crates of Mallos, Zenodotus of Mallos, Didymus Chalcenteros, Apollonius Sophista (about B.C. 20), Neoptolemus, known distinctively as ὁ γλωσσογράφος; Apion (at Rome under Claudius), Erotion, Pamphilus, Aelius Herodianus, Pollux, Phrynichus in the second century A.D., Ammonius of Alexandria in the fourth century, the famous Hesychius (q. v.), Photius, Suidas, Zonaras, and the author of the *Etymologicum Magnum* (q. v.). Of the Romans, Aurelius Opilius, Aelius Stilo, Varro, Verrius Flaccus, and Festus deserve especial mention. Of technical glosses, those on the legal compilations of Justinian are very important. Of these, two famous compilers were Cyrillus and Philoxenus.

See Matthaei, *Glossaria Graeca* (1774–75); Vater, *Litteratur der Grammatiken, Lexica, und Wörtersammlungen*, etc. (2d ed. by Jülg, Berlin, 1847); Hübner, *Encyclopädie*, pp. 37–40; Löwe, *Prodromos Corporis Glossariorum Latinorum* (1876); id. *Glossae Nominum* (1884); and (now in preparation) the *Corpus Glossariorum* (by the Royal Saxon Soc. of Letters). On the legal glosses, see Biener, *Geschichte der Novellen*, pp. 225 foll.; and for Biblical glosses, the article "Gloss" in McClintock and Strong's *Cyclopaedia of Biblical Literature*, vol. iii. See also in this Dictionary, the articles LEXICON; SCHOLIUM; TEXTUAL CRITICISM.

Glossarium. See GLOSSA; LEXICON.

Glota or **Clota.** A river of Britain, now the Clyde, falling into the Glota Aestuarium, or Frith of Clyde.

Glycĕra, also dim. **Glycerium.** "Sweet one," a favourite name of Greek and Roman courtesans.

Glycerius. Head of the Western Empire for one year (A.D. 473–74), but dethroned by the Eastern Court in favour of Iulius Nepos. Glycerius later became Bishop of Salona in Dalmatia.

Glycon (Γλύκων). An Athenian artist, who probably flourished in the first century B.C. He executed the famous colossal statue of the Farnese Hercules, now at Naples. See HERACLES.

Gnatia. See EGNATIA.

Gnidus. See CNIDUS.

Gnipho, M. ANTONIUS. A Roman rhetorician of Gallic birth (B.C. 114), whose school at Rome was attended by Cicero (Suet. *Gramm.* 7).

Gnomic Poets. See EPOS.

Gnomon (γνώμων). The index or pin on a sundial which marks the hour by the shadow it casts (Pliny, *H. N.* ii. § 74; Vitruv. i. 6, 6). See HOROLOGIUM.

Gnomon. (From a cup found at Antium.)

Gnostĭci (Γνοστικοί). A religious sect which flourished in the first century of the Christian era. In the New Testament, γνῶσις denotes the profound appreciation of Christian truth; with the Gnostics it means a sort of transcendental and mystic understanding, which saw and knew the allegories and subtleties which they professed to find in the sacred writings. They claimed a kinship between all the religions of the world, and asserted their possession of special traditions from certain of Christ's disciples, and the gift of prophecy. The sources of Gnosticism were three —Greek idealism, Oriental pantheism, and Christian revelation, and it was always a heresy of the learned rather than of the masses whom its subtleties repelled. The four points upon which nearly all the Gnostics agreed were as follows: (1) God is incomprehensible; (2) Matter is eternal and antagonistic to God in that it conditions and limits the divine efficiency; (3) Creation is the work of a Demiurgus, either subordinate to God or perhaps actually opposed to him; (4) The human nature of Christ was only a deception. See AEON.

Gnosticism reached its highest point A.D. 150, after which it rapidly declined. Its importance is to be found in the fact that its arbitrary treatment of the Scriptures forced the Church to a more thorough study of the historical tradition, and to establish the principle that nothing is to be regarded as true Christianity which is not shown to be derived from Christ and his apostles. See Matter, *Histoire Critique du Gnosticisme* (2d ed. 1883); King, *The Gnostics and their Remains* (1873); and Mansel, *The Gnostic Heresies*, edited by Lightfoot (1875).

Gnosus, Gnossus. See CNOSSUS.

Gobrŷas (Γωβρύας). A Persian, one of the seven noblemen who conspired against the usurper Smerdis. See DARIUS.

Gold. See AURUM; NUMISMATICS.

Gold and Ivory. See CHRYSELEPHANTINA.

Golden Ass. See APULEIUS; LUCIANUS; NOVELS AND ROMANCES.

Golden Verses (ἔπη χρυσᾶ). A name given to a number of gnomic sayings that have come down, traditionally, from the Pythagorean philosophers, often expressed obscurely, and containing much that is of later date than that of their professed origin. They contain the condensed morals of the older epics (see EPOS), and embody the teachings of practical virtue. They are printed at the end of Göttling's edition of Hesiod (2d ed. Gotha, 1843). See DEMOCRATES; PYTHAGORAS.

Golgi (Γολγοί). A town in Cyprus, of uncertain site, a Sicyonian colony, and one of the chief seats of the worship of Aphrodité.

Gomphi (Γόμφοι). A town in Hestiaeotis in Thessaly, a strong fortress on the confines of Epirus, commanding the chief pass between Thessaly and Epirus.

Gomphus (γόμφος). Properly a Greek word, which signifies a large wedge-shaped pin (Schol. Aristoph. *Ep.* 463; Tertull. *Apol.* 12) driven between two objects, to increase the firmness or tightness of contiguous members, whence the same term was adopted by the Romans to designate the large, round-headed, and wedge-shaped stones

Gomphi. (Pompeii.)

which they used to place at intervals between the ordinary curb-stones bounding the foot-path or *trottoir*.

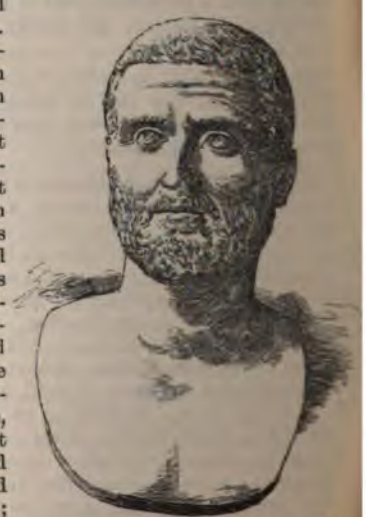
Gonātas (Γονατᾶς). One of the Antigoni. See ANTIGONUS.

Gonni (Γόννοι) or **Gonnus** (Γόννος). A strongly fortified town of the Perrhaebi in Thessaly, on the river Peneus and at the entrance of the vale of Tempé (Herod. vii. 128).

Gordiaei or **Gordyaei** (Γορδυαῖοι). Mountains in Armenia, where the Tigris rises.

Gordian Knot. See GORDIUS.

Gordiānus. (1) MARCUS ANTONĪNUS AFRICĀNUS. A Roman, born during the reign of the first Antonine, of one of the most illustrious and wealthy families of Rome, and who made himself very popular during his quaestorship by his munificence, and the large sums which he spent in providing games and other amusements for the people. He also cultivated literature, and wrote several poems, among others one in which he celebrated the virtues of the two Antonines. Being intrusted with the government of several provinces, he conducted himself in such a manner as to gain universal approbation. He was proconsul of Africa in A.D. 237. When an insurrection broke out in that province against Maximinus, on account of his exactions, and the insurgents saluted Gordianus as emperor, he prayed earnestly to be excused, on account of his age, being then past eighty, and to be allowed to die in peace; but, the insur-



The Elder Gordianus. (Capitoline Museum.)

gents threatening to kill him if he refused, he accepted the perilous dignity, naming his son Gordianus as his colleague, and both made their solemn entry into Carthage amid universal applause. The Senate cheerfully confirmed the election, proclaiming the two Gordiani as emperors, and declaring Maximinus and his son to be the enemies of their country. Meantime, however, Capellianus, governor of Mauritania, collected troops in favour of Maximinus, and marched against Carthage. The younger Gordianus came out to oppose him, but was defeated and killed, and his aged father, on learning the sad tidings, strangled himself. Their reign had not lasted two months altogether, yet they were greatly regretted, on account of their personal qualities. (2) M. ANTONIUS AFRICĀNUS, son of Gordianus, was instructed by Serenus Samonicus, who left him his library, which consisted of 62,000 volumes. He was well informed, and wrote several works, but was rather too fond of pleasure, which latter circumstance seems to have recommended him to the favour of the emperor Elagabalus. Alexander Severus advanced him subsequently to the consulship. He afterwards passed into Africa as lieutenant to his father, and, when the latter was elevated to the throne, shared that dignity with him. But, after a reign of not quite two months, he fell in battle, at the age of forty-six, against Capellianus, a partisan of Maximinus. (See GORDIANUS, 1.) (3) MARCUS ANTONĪNUS PIUS, grandson, on the mother's side, of the elder Gordianus, and nephew of Gordianus the younger, was twelve years of age when he was proclaimed Caesar by general acclamation of the people of Rome, after the news had arrived of the death of the two Gordiani in Africa. The Senate named him colleague of the two new emperors Maximus and Balbinus, but in the following year (A.D. 238) a mutiny of the Praetorians took place at Rome, Balbinus and Maximus were murdered, and the boy Gordianus was proclaimed emperor. His disposition was kind and amiable, but at the beginning of his reign he trusted to the insinuations of a certain Maurus and other freedmen of the palace, who abused his confidence, and committed many acts of injustice. In the second year of his reign a revolt broke out in Africa, where a certain Sabinianus was proclaimed emperor, but the insurrection was soon put down by the governor of Mauritania. In the following year Gordianus, being consul with Claudius Pompeianus, married Furia Sabina Tranquillina, daughter of Misitheus, a man of the greatest personal merit. Misitheus disclosed to Gordianus the disgraceful conduct of Maurus and his friends, who were immediately deprived of their offices and driven away from court. From that moment Gordianus placed implicit trust in his father-in-law, on whom the Senate conferred the title of "Guardian of the Republic." In the next year, news came to Rome that the Persians under Sapor had invaded Mesopotamia, had occupied Nisibis and Carrhae, entered Syria, and, according to Capitolinus, had taken Antioch. Gordianus opened the temple of Ianus, according to an ancient custom which had been long disused, and, setting out from Rome at the head of a fine army, marched through Illyricum and Moesia, where he defeated the Goths and Sarmatians, and drove them beyond the Danube. Gordianus presently crossed the Hellespont, and proceeded into Syria, delivered Antioch, defeated the Persians in several battles, retook Nisibis and Carrhae, and drove Sapor back to his own dominions. The Senate voted him a triumph. In the year after, A.D. 244, Gordianus advanced into Persian territory, and defeated Sapor on the banks of the Chaboras; but while he was preparing to pursue him, Philippus, an officer in the Guards, who had contrived to spread discontent among the soldiers by attributing their privations to the inexperience of a boyish emperor, was proclaimed by the army his colleague in the Empire. Gordianus consented, but soon after was murdered by Philippus. Gordianus was about twenty years old when he died. His body, according to Eutropius, was carried to Rome, and he was numbered among the gods (Herodian, vii. 10 foll.; viii. 6 foll.; Eutrop. ix. 2).

Gordium (Γόρδιον, also Γορδίειον). The ancient capital of Phrygia, situated on the Sangarius; the royal residence of the kings of the dynasty of Gordius, and the scene of Alexander's celebrated exploit of cutting the Gordian knot. See GORDIUS.

Gordius (Γόρδιος). An ancient king of Phrygia, and father of Midas, but originally a poor peasant. Internal disturbances having broken out in Phrygia, an oracle informed the inhabitants that a wagon would bring them a king, who would put an end to their troubles. Shortly afterwards Gordius suddenly appeared riding in his wagon in the assembly of the people, who at once acknowledged him as king. Gordius, out of gratitude, dedicated his chariot to Zeus, in the acropolis of Gordium. The pole was fastened to the yoke by a knot of bark; and an oracle declared that whosoever should untie the knot should reign over all Asia. Alexander, on his arrival at Gordium, cut the knot with his sword, and applied the oracle to himself (Plut. *Alex.* 18).

Gordyēné (Γορδυηνή) or **Corduēné**. A mountainous district in the south of Armenia Major, between the Arissa Palus (Lake Van) and the Gordyaei Montes (Mountains of Kurdistan). Its warlike inhabitants, called Gordyaei, or Corduені, were no doubt the same people as the Carduchi of the earlier Greek geographers, and the modern Kurds. The Gordyaei Montes separate the valley of the Tigris from the great table-land of Iran.

Gorgé (Γόργη). Daughter of Oeneus (q. v.) and sister of Deianira, both of whom retained their original forms when their other sisters were metamorphosed by Artemis into birds.

Gorgias (Γοργίας). (1) A Greek sophist and rhetorician, known as "the Nihilist," a native of Leontini in Sicily. In B.C. 427, when already advanced in years, he came to Athens on an embassy from his native city, to implore aid against the Syracusans. The finished style of his speaking excited general admiration. He was successful in the object of his mission, and immediately returned home; but he soon came back to Athens, which he made his headquarters, travelling through Greece, like the other sophists, and winning much popularity and profit from a large number of disciples. He survived Socrates, who died in 399, and ended his days at Larissa in Thessaly in his hundred and fifth year.

His philosophy was a nihilistic system, which is summed up in three propositions: (*a*) Nothing exists; (*b*) If anything existed, it could not be known; (*c*) If anything did exist, and could be

known, it could not be communicated. He declined to assume the name of sophist, preferring that of rhetorician. He professed not to teach virtue, but the art of persuasion; in other words, to give his disciples such absolute readiness in speaking, that they should be able to convince their hearers independently of any knowledge of the subject. He did not found his instruction on any definite rhetorical system, but gave his pupils standard passages of literature to learn by heart and imitate, practising them in the application of rhetorical figures. He appeared in person, on various occasions, at Delphi, Olympia, and Athens, with model speeches which he afterwards published. It must be remembered that it was Gorgias who transplanted rhetoric to Greece, and who helped to diffuse the Attic dialect as the literary language of prose. There remain two works ascribed to him, but not genuine — the so-called *Apology of Palamedes*, and the *Encomium on Helen*. See the article by Baumstark in the *Rheinisches Museum* for 1860, pp. 624–626; and Blass, *Attische Beredsamkeit*, pp. 44–72.

(2) A Greek rhetorician of the second half of the first century B.C. He was tutor to the younger Cicero, and was the author of a treatise on the figures of speech, which is in part preserved in a Latin paraphrase by Rutilius Lupus. See RUTILIUS LUPUS.

Gorgo (Γοργώ). The wife of Leonidas, king of Sparta. A fine repartee of hers is given by Plutarch. When a woman, a stranger, observed to her, "You Spartan women are the only ones that rule men," she replied, "True, for we are the only ones that give birth to men" (Plut. *Lacon. Apophth.*).

Gorgo (Γοργώ). The capital of the Chorasmii in Bactriana. It is supposed to correspond to the modern Urghenz.

Gorgo (Γοργώ). Homer makes mention of the terrible head of the Gorgon, a formidable monster (*Odyss.* xi. 633). This head is a terror in Hades, and in the aegis of Zeus. Hesiod speaks of three Gorgons: Stheno (Valeria, the mighty), Euryalé (Lativolva, the wide-wandering), and Medusa (Guberna, the ruler). They are the daughters of the aged sea-god Phorcys and Ceto, and sisters of the Graiae. (See GRAIAE.) They dwell on the farthest shore of Ocean, in the neighbourhood of Night and of the Hesperides. They are awful beings, with hair and girdles of snakes, whose look turns the beholder to stone. They are also often represented with golden wings, brazen claws, and enormous teeth. Medusa is mortal, but the other two immortal. When Perseus cut off Medusa's head, Chrysaor and the winged horse Pegasus, with whom she was with child by Poseidon, sprang forth from the streaming blood. The head was given by Perseus to Athené, who set it in her shield. Heracles received a lock of the hair from Athené as a present. When endeavouring to persuade Cephalus of Tegea to take part in his expedition against Hippocoön of Sparta, the king represented that he feared an attack from his enemies the Argives in Heracles's absence. Heracles accordingly gave to Steropé, the daughter of Cephalus, the lock of Medusa's hair in a brazen urn, bidding her, in case the enemy approached, to avert her head and hold it three times over the walls, for the mere aspect of it would turn the enemy to flight.

Rondanini Medusa. (Glyptothek, Munich.)

In consequence of the belief in this power of the Gorgon's head, or Gorgoneion, to paralyze and terrify an enemy, the Greeks carved images of it in its most terrifying forms, not only on armour of all sorts, especially shields and breastplates, but also on walls and gates. Thus, on the south wall of the Athenian Acropolis, a large gilded Gorgoneion was set on an aegis (Pausan. i. 21, § 4). In the popular belief the Gorgon's head was also a means of protection against all enchantment, whether of word or act, and we thus find it throughout Greek history employed as a powerful amulet, and often carved with graceful settings on decorative furniture and costly ornaments. But the Greek artists, with their innate sense of beauty, knew, even in the case of the Gorgon, how to give adequate expression to the idea which lay at the root of the story. The story said that Medusa had been a fair maiden, whose luxuriant hair had been turned by Athené into snakes in revenge for the desecration of her sanctuary. Accordingly the head of Medusa is represented in works of art with a countenance of touching beauty, and a wealth of hair wreathed with snakes. The face was imagined as itself in the stillness of death, and thus bearing the power to turn the living to stone. The most beautiful surviving instance of this conception is the Rondanini Medusa now at Munich. The story of Medusa has suggested several fine bits of English verse, among them D. G. Rossetti's *Aspecta Medusa*, and Hake's sonnet, *The Infant Medusa*.

Gortyn (Γορτύν) or **Gortyna** (Γόρτυνα). An ancient city in Crete on the southern shore of the island, and situated on the banks of the river Lethaeus. By its two harbours, Metallum and Lebena, it communicated with the sea. Here were temples to Zeus, Apollo, and Artemis; and near the fountain of Saurus was a spring overhung by a palm-tree, a spot which tradition declared to be the scene of the loves of Zeus and Europa (q. v.). Next to Cnossus, Gortyn was the most powerful town of Crete, and between these two cities there existed an almost continuous feud. Under the

mans, Gortyn became the capital of the island. 1884, an archaic inscription was found on the e of Gortyn, by Halbherr, in the bed of a mill-eam. Two fragments of the same inscription d been previously found, the new discovery king a practically complete record of a collec-n of laws regulating the private relations of the ople of the city, with regard to such subjects as eritance, adoption, heiresses, marriage, and di-rce. The inscription is regarded as a little lier than the year B.C. 400. See Merriam, *The w Code of the Cretan Gortyna* (1886) (text, trans-ion, and commentary); and Simon, *Zur Inschrift Gortyn* (Vienna, 1886).

Gossypium. The cotton-tree. See CARBASUS.

Gothi, Gotthi, or **Gothōnes** (in their own lan-age GUTANS or GUTÔS). A powerful northern tion, who acted an important part in the over-ow of the Roman Empire. The name Gothi, Goths, appears first in history in the third cen-y, and it was then used by the Roman writers synonymous with the more ancient one of Getae, eople who lived on the banks of the lower Dan-e, near the shores of the Euxine; but the iden-y of the two races, though maintained by Jakob imm, is now generally rejected. The old Scan-avian tradition in the Eddas makes their chief, in or Woden, to have come from the banks of Dniester to the shores of the Baltic many cen-ies before the Christian era.

About the middle of the third century of our era, Goths are recorded to have crossed the Dniester, l to have devastated Dacia and Thrace. The em-or Decius lost his life in opposing them in Moesia D. 251), after which his successor Gallus induced m by money to withdraw again to their old ellings on the Dniester. They then seem to have ead eastward, and to have occupied the country out the Cimmerian Bosporus, whence they sailed oss the Euxine, occupied Trebizond, and ravaged thynia. In the year 269 they landed in Mace-nia, but were defeated by the emperor Claudius , hence styled Gothicus. Three years after, relian gave up Dacia to a tribe of Goths, who e believed to have been the Visigoths or West-n Goths, while those who ravaged Asia Minor ere the Ostrogoths or Eastern Goths. This dis-nction of the race into two grand divisions ap-ars about this time. Under Constantine I. the oths from Dacia invaded Illyricum, but were pelled. Constantine II. afterwards allowed a rt of them to settle in Moesia, who seem to ve soon after embraced Christianity, as it was them that Ulphilas (Wulfila) translated the iptures, about the middle of the fourth century, o the dialect called Moeso-Gothic. About the r 375, the Huns, coming from the East, fell upon Ostrogoths, and drove them upon the Visigoths, o were living north of the Danube. The latter, ng hard pressed, implored permission of the Ro-n commander to be allowed to cross that river, take shelter in the territory of the Empire. e emperor Valens consented, and a vast multi-le of them were allowed to settle in Moesia, ere soon afterwards they quarrelled with the man authorities, invaded Thrace, and defeated d killed Valens, who came to oppose them (A.D. 8). From that time they exercised great influ-ce over the Byzantine court, either as allies and ercenaries, or as formidable enemies. Towards the end of the fourth century, Alaric, being chosen king of the Visigoths, invaded Northern Italy, but was defeated by Stilicho near Verona (A.D. 402). He came again, however, about six years after, and plundered Rome (A.D. 410). His successor Ataulphus (Atawulf) made peace with the Empire, and repaired to the south of Gaul, where the Visigoths founded the kingdom of Toulouse, from which they afterwards passed into Spain, where a Visigothic dynasty reigned for more than two centuries, till it was conquered by the Moors.

Meanwhile the Ostrogoths or Eastern Goths, who had settled in Pannonia, after the destruction of the kingdom of the Huns, extended their dominion over Noricum, Rhaetia, and Illyricum, and about the year 489 they invaded Italy, under their king, Theodoric, and defeated Odoacer, king of the Heruli, who had assumed the title of King of Italy, a title which Theodoric then took for himself, with the consent of the Eastern emperor. Theodoric was an able prince: his reign was a period of rest for Italy, and his wise administration did much towards healing the wounds of that country. But his successors degenerated, and the Gothic dominion over Italy lasted only till 553, when it was overthrown by Narses, the general of Justinian.

From this time the Goths figure no longer as a power in the history of Western Europe, except in Spain. Their name, however, is found perpetuated long after in Scandinavia, where a kingdom of Gotha existed until the twelfth century, distinct from Sweden Proper, until both crowns were united on the head of Charles Swerkerson (A.D. 1161), who assumed the title of King of the Swedes and the Goths. It is probable, however, that the Gothland of Sweden is etymologically not "the land of the Goths," but "the land of the Gauts," a distinct though kindred people. An Ostrogothic people also settled the Crimea in the fourth century, so that the peninsula was officially styled Gothia by the Greek Church down to the eighteenth century. In 1750, the Jesuit Mondorf learned from a native of the Crimea that his countrymen spoke a dialect bearing some likeness to German. The Gothic language is now classed with the Scandinavian in the "East Germanic group." See INDO-EUROPEAN LANGUAGES.

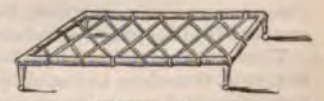
On the early history of the Goths, consult Iordanis, *De Getarum sive Gothorum Origine et Rebus Gestis;* Isidorus, *Chronicon Gothorum;* and Procopius, *De Bello Gothico.* The first two, however, are not to be trusted implicitly when they treat of the remote genealogy and origin of the Gothic race. See H. Bradley, *The Goths* (1888).

Gothīni. A Celtic people in the southeast of Germany, subject to the Quadi (Tac. *Germ.* 43).

Gothōnes. See GOTHI.

Gown. See PALLA; STOLA; TOGA.

Grabātus (κράβατος or κράββατος, the French *grabat*). A small low couch or bed of the commonest description (Cic. *Div.* ii. 63; Verg. *Moret.* 5), such as was used by poor people, having a mere network of cords stretched over the frame (Lucil. *Sat.* vi. 13; Gerlach. Petron. 97. 4), to support the mattress, precisely as represented by the annexed illustration from a terra-cotta lamp.



Grabatus. (Rich.)

Gracchus. (1) TIBERIUS SEMPRONIUS, the father of the Gracchi, married Cornelia, daughter of Scipio Africanus the Elder. He died while his sons were young, having twice filled the office of consul, and, according to Plutarch, obtained two triumphs. He was censor in B.C. 169. As a soldier he carried on war with distinction against the Celtiberi in Spain (B.C. 181) and the Sardinians (177). He had twelve children by Cornelia. After the death of her husband, Cornelia refused all offers of marriage, and devoted herself to the charge and education of her children, who, as Plutarch tells us, were less the inheritors of manly virtue by being sprung from the noblest blood in Rome than they were its possessors from the careful nurture of their mother Cornelia (Plut. *Gracch.*). (2) TIBERIUS, elder son of the preceding, was born B.C. 163. Tiberius served his first campaign in Africa under his uncle Scipio, and having obtained the office of consul's quaestor, we find him next under Mancinus, the unfortunate commander in the Numantine War. His name, which the Numantines respected from remembering his father's virtues, is said to have procured the terms under which Mancinus obtained safety for his army; but the Senate, on his return, was so much displeased at the unfavourable nature of these conditions that it resolved on giving up all the principal officers to the Numantines. By the good-will, however, of the popular assembly, influenced, as it would seem, by the soldiers and their connections in the lower classes, it was decided to send Mancinus as the real criminal, and to spare the other officers for the sake of Gracchus. Treatment of this nature was likely to rouse Gracchus against the Senate, and make him the friend of the poor; and accordingly, in three years afterwards, we find him beginning his short career as a political agitator. He was elected tribune of the people B.C. 128, and immediately began to attempt the revival of the Licinian Rogations. (See AGRARIAE LEGES; ROGATIONES LICINIAE.) In so doing he appears to have had in view the two grand principles which that law involved—namely, the employment of freemen in preference to slaves in cultivating the soil, and especially the more generally recognized principle of the equitable division of the public land. Three commissioners were appointed to superintend the working of the new law which Gracchus had proposed, if Plutarch may be trusted, with the approval of some of the most eminent persons of the times, among whom were Mucius Scaevola and Crassus the orator. Such general interest was excited by the question, that crowds arrived from all parts of the country to support either side; and there appeared no doubt which way the matter would go when left to the tribes. The aristocracy, however, secured the veto of M. Octavius, one of the tribunes, and thereby quashed the proceedings whenever the law was brought on, which violent mode of opposition led Gracchus to exercise his veto on other questions, stop the supplies, and throw the government into the most complete helplessness.

Thus far the contest had been constitutional; but now, Gracchus, irritated by continual opposition, invited Octavius to propose his [Gracchus's] ejection from the office of tribune; and on his refusal, pleading the utter uselessness of two men so different in sentiment holding the same office, he put the question to the tribes that Octavius be ejected. When the first seventeen out of the thirty-five tribes had voted for it, Gracchus again implored him to resign; and, on his entreaty proving unsuccessful, polled another tribe, constituting a majority, and sent his officers to drag Octavius from the tribune's chair. The Agrarian Law was forthwith passed; and Gracchus himself, his brother Caius, and his father-in-law Appius Claudius, were appointed the commissioners. But the Senate, to show their opinion of the whole proceeding, withheld from him the usual allowance for a public officer. While things were in this state, Attalus, king of Pergamus, bequeathed his kingdom and treasures to the Roman people; and, to enhance his own popularity, Gracchus proposed to divide the treasure among the recipients of land under the new law, to enable them to stock their farms, and to commit the management of the kingdom of Pergamus to the popular assembly. This brought matters to a greater pitch of distrust than ever. Gracchus was accused by one senator of aspiring to tyranny, and by another of having violated the sanctity of the tribunitian office in deposing Octavius. On this point Gracchus strove to justify himself before the people, but his opponent seemed to have gained an advantage so great as to induce him to postpone the assembly. When at last he did make his defence, it rested, if Plutarch is correct, on false analogies, and on avoiding the question of the inviolability of a public officer. At this juncture Gracchus seems to have trembled for that popularity which alone preserved him from impeachment; and, lest it should fail, endeavoured to secure his own reëlection to the office of tribune. The other party had demurred as to his eligibility to the office two years in succession, and on the day of election this point occupied the assembly till nightfall. Next morning, accompanied by a crowd of partisans, he went to the Capitol; and, on hearing that the Senate had determined to oppose him by force, armed his followers with staves, and prepared to clear the Capitol. At this juncture, Publius Scipio Nasica, having in vain called on the consul to take measures for the safety of the State, issued from the Temple of Faith, where the Senate had assembled, followed by the whole nobility of Rome. He put the mob to flight, seized their weapons, and attacked all who fell in his way. About three hundred perished, and among the slain was Gracchus, who was killed by repeated blows on the head, B.C. 133 (Plut. *Tib. Gracch.*). See Mommsen, *Hist. of Rome*, vol. ii. pp. 92–126 (American ed. 1888). (3) GAIUS, was nine years younger than his brother Tiberius, and at his death was left with Appius Claudius as commissioner for carrying out the Agrarian Law. By the death of Appius, and of Tiberius's successor, Licinius Crassus, the agrarian commission consisted of Fulvius Flaccus, Papirius Carbo, and himself; but he refrained from taking any part in public affairs for more than ten years after the death of Tiberius. During this time the provisions of his brother's law were carried out by Carbo and Flaccus; but Gaius does not seem to have begun his career as an independent political leader until the year B.C. 123, when, on his return from Sardinia, where he had been for two years, he was elected tribune of the people. His first act was to propose two laws, one of which, directed against the degraded tribune Octavius, disqualified all who had been thus degraded from holding any magistracy; and

the other, having in view Pompilius, a prominent opponent of the popular party, denounced the banishment of a Roman citizen without trial as a violation of the Roman laws. The first was never carried through; to the latter was added a third, by which Pompilius was banished from Italy, or, according to technical phraseology, interdicted from fire and water. These measures were followed by others, by which he aimed at establishing his own popularity. One of them was a poor-law, by which a monthly distribution of corn was made to the people at an almost nominal price. (See FRUMENTARIAE LEGES.) The effect of this law was to make the population of Rome paupers, and to attract all Italy to partake of the bounty. Next came organic changes, as they would now be called; and of these the most important was the transference of the judicial power from the senators, wholly or in part, to the equestrian order. This measure, according to Cicero, worked well; but, in weighing his opinion, we must remember his partiality for the *equites*, and add to this the fact that his eulogies occur in an advocate's speech (*In Verr. Act.* i.).

Gracchus now possessed unlimited power with the populace; and, at the end of the year, not more than ten candidates for the office of tribune having appeared, he was again elected. His second tribuneship was mostly employed in passing laws respecting the colonies, in which matter the aristocratic agent, Livius Drusus, outdid him; and, having won the confidence of the people by his apparent disinterestedness, ventured (being himself a tribune) to interpose his veto to one of Gracchus's measures. The appointment of Gracchus, soon after, to the office of commissioner for planting a colony near Carthage removed him from the scenes of his popularity; and, soon after his return, a proposal was made to repeal the very law which he had been engaged in carrying out, relative to the colony in Africa. This law was not his own measure, but that of one Rubrius, another of the tribunes, and was one of those enactments which had alienated from Gracchus the favour of the people, it having been represented by his opponents as an impious act to build again the walls of Carthage, which Scipio had solemnly devoted to perpetual desolation. Gracchus was now a private person, his second tribuneship having expired; but yet, as such, he opposed the proposition to repeal, and, unfortunately for himself, united with M. Fulvius Flaccus, one of the commissioners of the Agrarian Law, and a man whose character was respected by no party in the Republic. The reputation of Gracchus had already suffered from his connection with Fulvius; and now he took part with him in designs which could be considered as nothing less than treasonable. Charging the Senate with spreading false reports, in order to alarm the religious scruples of the people, the two popular leaders assembled a numerous body of their partisans armed with daggers, and, being thus prepared for violence, they proceeded to the Capitol, where the people were to meet in order to decide on the repeal of the law of Rubrius. Here, before the business of the day was yet begun, a private citizen, who happened to be engaged in offering a sacrifice, was murdered by the partisans of Fulvius and Gracchus for some words or gestures which they regarded as insulting. This outrage excited a general alarm; the assembly broke up in consternation; and the popular leaders, after trying in vain to gain a hearing from the people, while they disclaimed the violence committed by their followers, had no other course left than to withdraw to their own homes. There they concerted plans of resistance, which were considered by the people as an open rebellion against the government of the country. The consul Opimius, exaggerating, perhaps, the alarm which he felt from the late outrage, hastily summoned the Senate together; the body of the murdered man was exposed to the view of the people, and the Capitol was secured at break of day with an armed force. The Senate, being informed by Opimius of the state of affairs, proceeded to invest him with absolute power to act in defence of the commonwealth, in the usual form of a resolution, "that the consul should provide for the safety of the Republic." At the same time Gracchus and Fulvius were summoned to appear before the Senate to answer for the murder laid to their charge. Instead of obeying, they occupied the Aventine Hill with a body of their partisans in arms, and invited the slaves to join them, promising them their freedom. Opimius, followed by the senators and the members of the equestrian order, who, with their dependants, had armed themselves by his directions, and accompanied by a body of regular soldiers, advanced against the rebels, who had made two fruitless attempts at negotiation, by sending to the consul the son of Fulvius. In the meantime the conduct of Gaius Gracchus was that of a man irresolute in the course which he pursued, and with too much regard for his country to engage heartily in the criminal attempt into which he had suffered himself to be drawn. He had left his house, it is said, in his ordinary dress; he had already urged upon Fulvius to propose the terms of a compromise to the Senate; and now, when the Aventine was attacked, he took personally no part in the action. The contest, indeed, was soon over. The rebels were presently dispersed. Fulvius was dragged from the place to which he had fled for refuge, and was put to death; while Gracchus, finding himself closely pursued, fled across the Tiber, and, taking shelter in a grove sacred to the goddess Furrina, was killed, at his own desire, by a servant who had accompanied his flight. His head, together with that of Fulvius, was cut off and carried to the consul, in order to obtain the price which had been set upon both by a proclamation issued at the beginning of the conflict; and the bodies, as well as those of all who had perished on the same side, were thrown into the Tiber. In addition to this, the houses of Gracchus and Fulvius were given up to plunder, their property was confiscated, and even the wife of Gracchus was deprived of her dowry. It is said that in this sedition there perished altogether of the partisans of the popular leaders about 3000, partly in the action and partly by summary executions afterwards, under the consul's orders.

There is little doubt that Gracchus aimed at monarchical power, but many writers, among them Mommsen, justify his purpose on the plea that an absolute monarchy is a less evil than an absolute oligarchy such as that which existed at Rome in the second century B.C. See Mommsen, *Hist. of Rome*, vol. ii. pp. 127–160 (American ed. 1888).

(4) SEMPRONIUS, a Roman nobleman, banished

to Cercina, an island off the coast of Africa, for his adulterous intercourse with Iulia, the daughter of Augustus. After an exile of fourteen years, he was put to death by a party of soldiers sent for that purpose by Tiberius (Tac. *Ann.* i. 53).

Graces. See CHARITES; GRATIAE.

Gradīvus. An epithet of Mars (q. v.) and usually derived from *gradior*, as though "the strider." Prof. Minton Warren suggests an alternative derivation from *grand-is*, *grand-ire*, with reference to growth (*American Journal of Philology*, iv. 71).

Gradus. (1) A set of bed-steps, consisting of several stairs (Varro, *L. L.* v. 168), which were

Gradus. (From the Vatican Vergil.)

requisite for ascending the highest couches. See LECTUS.

(2) A flight of steps leading to the *pronaos* of a temple (Cic. *Ad Att.* iv. 1). In Greek temples there were usually but three steps, but Roman architects added a dozen or more, dividing them into several flights. The number of steps, however, was always uneven, so that a person ascending, and commencing with the right foot (*pes dexter*), might place the same one on the topmost step when he entered the porch, to enter with the left foot being ill-omened (Vitruv. iii. 4. 4; Petron. 30).

(3) The seats on which the spectators sat in a theatre, amphitheatre, or circus. See AMPHITHEATRUM.

(4) The parallel ridges, like steps, on the inside of a dice-box (*fritillus*), for the purpose of mixing the dice when shaken, and giving them a disposition to rotate when cast from it (Auson. *Profess.* i. 28).

Gradus in a dice-box. (Rich.)

(5) A studied and feminine arrangement of the hair, when artificially disposed in parallel waves or gradations rising one over the other, like steps (Quint. xii. 10. 47), the same as now termed "crimping." Nero is said to have had his head always dressed in this manner (Suet. *Nero*, 51); and a statue representing that emperor in the character of Apollo Citharœdus (given under NERO) has the hair parted in the centre, and regularly crimped on both sides, like a girl's. (6) As a measure of length (βῆμα), the *gradus* was half a pace (*passus*), and contained 2½ feet, Greek and Roman respectively. The Greek βῆμα, therefore, was rather more and the Roman *gradus* rather less than 2½ feet English.

Gradus Cognatiōnis. See COGNATIO.

Graeae (Γραῖαι). "The old women," daughters of Phorcys and Ceto, and three in number—Pephredo, Enyo, and Dino, also called Phorcydes. They had gray hair from their birth, and only one tooth and one eye in common, which they borrowed from each other when they needed them. See Hesiod, *Theog.* 270.

Graecia. The Roman name of Hellas or Greece. See HELLAS.

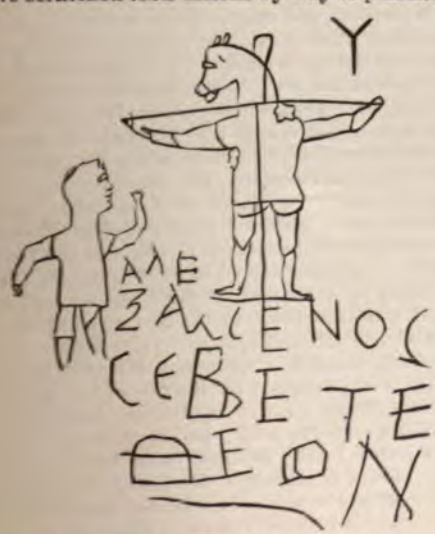
Graecia Magna or **Graecia Maior.** A name given to the districts in the south of Italy inhabited by the Greeks. This name was never used simply to indicate the south of Italy; it was always confined to the Greek cities and their territories, and did not include the surrounding districts inhabited by the Italian tribes. It appears to have been applied chiefly to the cities on the Tarentine Gulf—Tarentum, Sybaris, Croton, Caulonia, Siris (Heraclea), Metapontum, Locri, and Rhegium; but it also included the Greek cities on the west coast, such as Cumae and Neapolis. Strabo extends the appellation even to the Greek cities of Sicily. See Lenormant, *La Grande-Grèce*, 3 vols. (Paris, 1881); and the article ITALIA.

Graecostăsis (Γραικόστασις). Professor Middleton defines the Graecostasis as a platform in the Forum, on which foreign ambassadors stood to hear the speeches from the Rostra or Comitium, like the Diplomatic Gallery in the American Senate and House. The Graecostasis got its name from the fact that the first envoys thus honoured were Greeks from Massilia (Marseilles), as stated by Iustinus (xliii. 5, § 10). Cicero speaks of it as being a place from which disorderly persons often interrupted the debates. It appears to have occupied a different place before and after the reconstruction of the Forum by Iulius Caesar. It is mentioned by Varro (*L. L.* v. § 155) as of stone, and standing to the right of the Curia—this statement referring to the older structure. Archaeologists formerly regarded the term as denoting the foreign embassy at Rome. See Burn, *Rome and the Campagna*, pp. 84, 107, 123; Mommsen, *History of Rome*, i. p. 577 (American ed. 1888); Middleton, *Remains of Ancient Rome*, i. pp. 237, 256 (London, 1892), and cf. the article FORUM.

Graevius (GRAEFE), JOHANN GEORG. A German classical scholar who was born at Naumburg, January 29, 1632. He studied law for a time at Leipzig, but by the influence of Gronovius was led to remove to Deventer, where he turned his attention to literature, attending lectures, also, at Amsterdam, on history. In 1658 he became the successor of Gronovius at Deventer, and in 1661 was called to the University of Utrecht as Professor of Eloquence, to which chair in 1667 was attached the duty of lecturing on political history. He refused calls to the Universities of Heidelberg, Leyden, and Padua; but accepted a pension from Louis XIV. of France. He died January 11, 1703. He edited the works of Cicero (1684, foll.), and also published editions of Hesiod, Callimachus, Iustinus (1668), Catullus, Tibullus, Propertius, Suetonius (1674), and Florus (1680). He is best known, however, by his *Thesaurus Antiquitatum Romanarum*, in twelve vols. (1699). See L. Müller, *Geschichte der class. Philologie in den Niederlanden*, pp. 44 foll. (Leipzig, 1869).

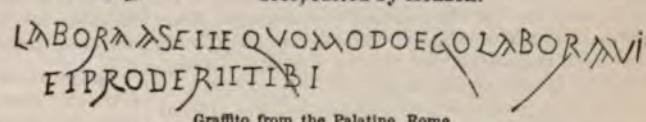
Graffiti (plural of the Italian *graffito*, "a scratching"). A name used of the inscriptions, drawings, and scrawls found upon the walls, doorposts, pillars, and tombs of Rome, Pompeii, and other ancient cities. They are the work of idlers—schoolboys, slaves, loungers, etc.—and are valuable as giving an insight into the daily life, habits, and thoughts of the common people, as well as furnishing, at times, valuable hints as to the nature of

the popular language. (See SERMO PLEBEIUS.) They are usually scratched with some sharp instrument—for instance, a *stilus*, or written with charcoal or red chalk—and are of the most varied character, as might be expected, comprising quotations from the poets, doggerel verses, insulting, coarse, and often obscene words and figures, caricatures, popular catchwords, and amatory effusions, in each of the three languages common in southern Italy—Greek, Latin, and Oscan. They are often of a more serious character, intended as handbills. Of this class, we find advertisements of plays, election notices, public announcements, and admonitions to servants. The following is an example of the political *graffito:* A. VETTIVM FIRMVM AED. O.V.F.D.R.P.V.O.V. F. PILICREPI FACITE (*Aulum Vettium Firmum aedilem, oro vos faciatis, dignum re publica virum oro vos. facite pilicrepi, facite!*), an appeal to the *pilicrepi* or ball-players of the city to rally round a kindred spirit and friend of sport. Many quotations from the poets appear, Ovid and Propertius being great favourites, but only one complete line from Vergil is found among the *graffiti* collected by Garrucci. Of the poetic quotations from the *Aeneid*, the following (i. 1) is interesting as throwing light on the vulgar pronunciation of the letter R: ALMA VILVMQVE CANO TLO—. Occasionally a line from some poet is altered to suit the purposes of the writer, as the following: CANDIDA ME DOCVIT NIGRAS ODISSE PUELLAS, evidently a variation of the Propertian line: *Cynthia me docuit castas odisse puellas*, and intended to flatter some blonde. A love-quarrel between Virgula and her lover Tertius is indicated by the following: VIRGVLA TERTIO SVO: INDECENS ES. There are many allusions to athletic and gladiatorial games. One Epaphras, whose name often appears, is told that he "doesn't know how to play ball" (EPAPHRA PILICREPVS NON ES), and some friend of Epaphras has drawn a line through the last three words. School-boys have scratched their lessons by way of practice on the walls, since there are long lists of nouns, verbs, etc., and alphabets repeated again and again.



Supposed Caricature of the Crucifixion.

An interesting *graffito* is that represented in the preceding illustration. It was first published by Father Garrucci in 1857, and is now in the Kircherian Museum of the Jesuit College at Rome. Apparently it belongs to the third century A.D., and is in ridicule of a person, one Alexamenos, who is represented as worshipping a crucified figure depicted with the head of an ass. Beneath is scrawled in Greek the sentence ΑΛΕΞΑΜΕΝΟΣ ΣΕΒΕΤΕ [ΣΕΒΕΤΑΙ] ΘΕΟΝ, "Alexamenos worships (his) God." It was found in one of the subterranean chambers of the Palatine in 1856. Scholars are not wholly agreed as to the subject of this caricature, some believing it to be a blasphemous representation of Christ, while others think it refers to Anubis, the jackal-headed god of Egypt. Prof. Lanciani in his *Ancient Rome in the Light of Recent Discoveries* (Boston, 1888) mentions an interesting collection of *graffiti* discovered in 1868 on the walls of an *excubitorium*, or station-house, and made by the Roman policemen when off duty. These can be seen in the *Annali dell' Instituto* for 1869, edited by Henzen.

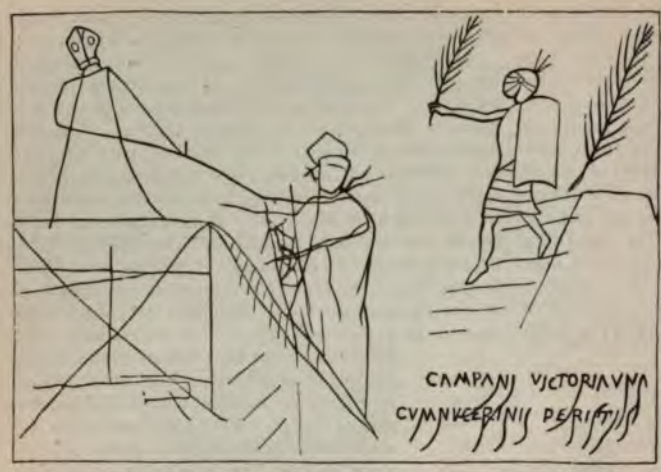


Graffito from the Palatine, Rome.

Another well-executed drawing from the Palatine walls is that given above. It represents an ass turning a mill with the inscription, LABORA ASELLE QVOMODO EGO LABORAVI ET PRODERIT TIBI ("Toil on, little ass, as I have done, and much good may it do you!"), possibly written by a slave who had been made to do a turn at the mill (*pistrinum*) as a punishment (cf. Ter. *Andr.* i. 2. 28). The subjoined *graffito*, which resembles the attempt of a modern school-boy, is from the barracks at Pompeii, and was executed on the barrack-wall with a piece of red chalk by a Roman soldier. It caricatures one Nonius Maximus, whose name appears elsewhere on the same walls coupled with insulting words, and who was probably a centurion whose strictness had made him unpopular.

Graffito in Chalk from Pompeii.

Another Pompeian wall-caricature refers to a fierce town-and-country fight in the amphitheatre between the Pompeians and Nucerians, as the result of which Nero forbade the Pompeians to open the amphitheatre for a period of ten years. The *graffito* represents an armed man descending into the arena bearing the palm of victory, while on the other side a prisoner is being dragged away in bonds. The legend in the corner gives a clue to the meaning of the caricature. It reads: CAMPANI VICTORIA VNA CVM NV-



Caricature from the Outer Wall of a Private House. (Pompeii.)

CERINIS PERISTIS ("Campanians, you suffered in the victory as well as the Nucerians!")

The first notice of this class of inscriptions appeared in the *Journal de Fouilles* for October 18th, 1765; and in 1792 the German archaeologist Murr published at Nuremberg a collection of *graffiti* that had been transcribed for him by a friend. A supplement to this appeared in 1793.

The first good collection published was that of Bishop C. Wordsworth in 1837, consisting wholly of *graffiti* from Pompeii, and reprinted in his *Miscellanies* in 1879. A large number of them in Latin are given in the *Corpus Inscriptionum Latinarum*, vol. iv. (ed. Zangemeister), under the title *Inscriptiones Parietariae Pompeianae, Herculanenses, et Stabianae*, and in the supplementary volume. Inscriptions in Oscan will be found in Fiorelli's *Inscriptionum Oscarum Apographa* (1854). See, also, Garrucci, *Graffiti de Pompéi* (Paris, 1856); Parton, *Caricature* (N. Y. 1878); and the article POMPEII.

Graffito from Pompeii, representing the Labyrinth. (*Mus. Borb.* xiv. *tav. a*, 1852.)

Grain, PUBLIC DISTRIBUTION OF. See FRUMENTARIAE LEGES.

Grallae. A pair of stilts used by actors in personating Pan or the satyrs on the Roman stage (Fest. s. v. *grallatores*).

Grammar. See GRAMMATICA.

Grammăteus (γραμματεύς). The Greek word for a writer, secretary, or clerk. At Athens the officials had numerous clerks attached to them, who were paid by the State and belonged to the poorer class of citizens. But there were several higher officials who bore the title of grammateus. The Boulé, or Senate, for instance, chose one of its members by show of hands to be its clerk or secretary for one year. His duty was to keep the archives of the Senate. So, too, a secretary was chosen by lot from the whole number of senators for each prytany to draft all resolutions of the Senate. (See PRYTANIS.) His name is therefore generally given in the decrees next to that of the president and the proposer of the decree. The name of the grammateus of the first prytany was also given with that of the archon, as a means of marking the year with more accuracy. At the meetings of the Ecclesia, a clerk, elected by the people, had to read out the necessary documents. The office of the ἀντιγραφεῖς, or checking clerks, was of still greater importance. The ἀντιγραφεύς of the Senate, elected at first by show of hands, but afterwards by lot, had to take account of all business affecting the financial administration. The ἀντιγραφεύς of the administration had to make out, and lay before the public, a general statement of income and expenditure, and exercised a certain amount of control over all financial officials. In the Aetolian and Achaean leagues the grammateus was the highest officer of the league after the *strategi* and *hipparchi*.

Grammatĭca (γραμματική, *litteratura*). (1) IN GREECE.—The term γραμματική, in the scientific sense, included, in antiquity, all the main philological branches, grammar proper, lexicography, prosody, the lower and higher criticism, antiquities—everything, in short, necessary to the understanding and explanation of γράμματα, or the treasures of literature, whether their form or their matter be in question. It was first developed into a special science during the Alexandrian Age, in Alexandria and Pergamum, where the great libraries gave ample opportunity for philological studies on the scale above indicated. It was the restoration of the text of the Homeric poems and the explanation of their words and contents that primarily exercised the minds of the scholars. (See ALEXANDRIAN SCHOOL.) Hesiod, the lyric poets, the dramatists, and certain prose writers next engaged their attention. The progress and development of philology is marked by the names of Zenodotus (about B.C. 280), Aristophanes of Byzantium (260–183), and Aristarchus (about 170), the three chief representatives of the Alexandrian School. To these must be added Crates (about 160), the head of the school of Pergamus, and the opponent of the Alexandrians. The name of Aristarchus (q. v.) represents the highest point of philological learning and criticism in antiquity. He was the founder of the celebrated school of Aristarcheans, which continued to exist and to maintain an uninterrupted tradition down to the first century of the imperial age. His disciple, Dionysius Thrax, wrote the oldest manual of grammar that we po[illegible] and his work compiled for the use of his stu[illegible] at Rome (Τέχνη Γραμματική) became the [illegible] all subsequent grammars and was [illegible] turies either in the original or in L[illegible] tions. From it, through the Latin [illegible] came most of the technical terms [illegible] mar. (See DIONYSIUS THRAX, p. [illegible] however, originate these terms.

is old as the time of Plato, who recognized two
parts of speech, the noun (ὄνομα) and the verb
(ῥῆμα). Aristotle names four—noun, verb, article
(ἄρθρον), and conjunction (συνδεσμος). The Stoics
Grammarians give six—noun, verb, article, con-
junction, proper noun (προσηγορία), and adverb.
Aristarchus raised the number to eight—noun,
verb, article, conjunction, pronoun (ἀντωνυμία), ad-
verb (ἐπίρρημα), participle (μετοχή), and preposition
(πρόθεσις). The Greeks, who were accustomed to
see in Homer all possible wisdom, claimed that he
knew of the eight parts of speech, citing in proof
of it two lines (*Iliad*, i. 15; xxii. 59), each of which
contains them all. By far the most celebrated of
the later Aristarcheans was Didymus Chalcenterus,
born about B.C. 63. His writings are the chief foun-
dation of the Byzantine collections of scholia. The
science of γραμματική gradually narrowed its scope
till it confined itself to grammar in the restricted
sense of the word—namely, accidence and syntax,
combined with lexical researches into the dialects
and into the usages of special periods of literature
and special groups of authors. The most eminent
scholars of the Empire are Apollonius Dyscolus
(about A.D. 150), the founder of scientific syntax,
who endeavoured to reduce the whole of empirical
grammar to a system, and his son, Aelius Herodi-
anus, a still more important personage. The writings
of the latter form one of the chief authorities of the
later grammarians, such as Arcadius. The lexical
writings of the earlier scholars were often very com-
prehensive, and have only survived in fragments or
in later extracts, such as that of Hesychius. They
had consisted mainly of collections of glosses (γλῶτ-
ται) or strange and antiquated expressions. (See
GLOSSA.) But in the second century A.D. the influ-
ence of the reviving sophistic literature and elocu-
tion turned the attention of lexicographers to the
usage of the Attic writers. (See LEXICON.) This
tendency is represented in the surviving works
of Pollux, Harpocration, and others. To the same
period belongs Hephaestion's manual of prosody,
which is the only complete treatise on the subject.
Athenaeus, at the beginning of the third
century, wrote a work (the *Deipnosophistae*) of
estimable value to the student of antiquity.
Longinus, who died A.D. 273, may be regarded as
the last considerable scholar of the ancient world.
The later grammarians restricted themselves to
compiling extracts from the works of earlier writers.

(2) AT ROME.—After the middle of the second
century B.C. a lively interest in the history of lit-
erature and the study of language arose in Rome.
It had been excited by the lectures and
tors given by Crates of Mallos during his
in Rome as ambassador (B.C. 159). Many
of repute, such as Attius and Lucilius,
Aelius Stilo, a member of the equestrian order,
who was actively engaged in public life,
these studies with eagerness. Many
wards known of the primitive Latin
we mainly to Aelius Stilo. He
of the great encyclopaedist Varro,
o, Cicero's contemporary. This period
his mark on every department of literature,
search, and his writings were the
which the following generations
information. Besides Varro, many
occupied themselves with grammar
the Ciceronian age, among
lius Caesar was the author of a work

[illegible]

Latini Grae-
1528); Seyf-
dig, 1824); A.
griech. Alpha-
Aussprache des
luable than any
ciation of Ancient
Cambridge, 1890).
been freely drawn

RCUS, p. 356.

. One of the most im-
rians, born about A.D. 1295,
His principal work is enti-
ma, in thirty-eight books. It
pture of Constantinople by the
d extends to 1359. It has been
Schopen (Bonn, 1830).

Codex. See CODEX GREGORI-

(Γρηγόριος). (1) Surnamed NAZIAN-
usually called GREGORY NAZIANZEN.
rn in a village near Nazianzus in Cappa-
ut A.D. 329, and prosecuted his studies at
, where he earned a great reputation for his
ledge of rhetoric, philosophy, and mathemat-
Among his fellow students was Julian, the
re emperor, and Basil, with the latter of whom
formed a most intimate friendship. Gregory
mained at Athens about six years (350–356), and
then returned home. Having received ordination,

breadth of modern Scotland, from Loch Lomond to Stonehaven. The range is now called the Grampian Hills, and the name is derived from the Mons Grampius, which is mentioned by Tacitus as the spot where Galgacus waited the approach of Agricola (*Agric.* 29). Some scholars defend GRAUPIUS as the proper form.

Granīcus (Γράνικος). A small river of Mysia, rising in Mount Ida, and falling into the Propontis (Sea of Marmora) east of Priapus; memorable as the scene of the victory of Alexander the Great over the Persians (B.C. 334) (Arrian, *Exp. Alex.* i. 13), and, in a less degree, for a victory of Lucullus over Mithridates, B.C. 73.

Granius Liciniānus. A Roman historian, who probably flourished in the second century A.D. He was the author of a work of some forty books, compiled in the style of *annales*, ending with the death of Caesar. Some considerable fragments have been found in modern times of books xxviii.–xxxvi., covering the history of the years B.C. 163–178. Licinianus was first edited from a codex in the British Museum by Pertz (Berlin, 1857). See Madvig, *Kleine philol. Schriften* (Leipzig, 1875).

Granūa (Γρανούα). A tributary of the Danube in Southeastern Germany.

Graphé (γραφή). See DIKÉ; JUDICIAL PROCEDURE.

Graphiarium (also **Graphiaria Theca**). A sheath or case for holding the *graphium* (q. v.) or *stilus*, used for writing on tablets (Mart. xiv. 20; Suet. *Claud.* 35). See WRITING AND WRITING MATERIALS.

Graphis (γραφίς). See PICTURA.

Graphium (γραφίον). A sharp-pointed instrument made of iron or bronze, used for writing on modern tablets covered with wax. The accompanying illustration shows the graphium shut (the top figure) and opened (the bottom figure) (Suet. *Caes.* 82; *Calig.* 28). It is some eight inches in length. See STILUS.

Graphium. (Rich.)

Grassatōres. See LATROCINIUM.

Gratiae. The Latin name for the Graces. See CHARITES.

Gratiānus. (1) The eldest son of Valentinian I., succeeding, after his father's death, A.D. 375, to a share of the Western Empire, having for his portion Gaul, Spain, and Britain. His brother, Valentinian II., then an infant under five years of age, had Italy, Illyricum, and Africa, under the guardianship, however, of Gratianus, who was therefore, in reality, ruler of all the West. His uncle Valens had the Empire of the East. Gratianus began his reign by punishing severely various prefects and other officers who had committed acts of oppression and cruelty during his father's reign. At the same time, through some insidious charges, Count Theodosius, father of Theodosius the Great, and one of the most illustrious men of his age, was beheaded at Carthage. In the year 378, Valens perished in the battle of Adrianople against the Goths, and Gratianus, who was hastening to his assistance, was hardly able to save Constantinople from falling into the hands of the enemy. In consequence of the death of his uncle, Gratianus, finding himself ruler of the whole Roman Empire during the minority of his brother Valentinian, called to him young Theodosius, who had distinguished himself in the Roman armies. Gratianus appointed him his colleague, a choice equally creditable to both and fortunate for the Empire, and gave him the provinces of the East. Gratianus now returned to Italy, but was obliged soon after to hasten to Illyricum to the assistance of Theodosius, and repelled the Goths, who were threatening Thrace. Thence he was forced to march to the banks of the Rhine, to fight the Alemanni and other barbarians. Having returned to Mediolanum in the year 381, he had to defend the frontiers of Italy from other tribes, who were advancing on the side of Rhaetia. Gratianus showed himself stern and unyielding towards the remains of the heathen worship. At Rome he overthrew the altar of Victory and confiscated the property attached to it, as well as all that which belonged to the other priests and the vestals. He also refused to assume the title and insignia of Pontifex Maximus, a dignity till then considered as annexed to that of emperor. These measures gave a final blow to the old worship of the Empire; and although the senators, who, for the most part, were still attached to it, sent him a deputation, at the head of which was Symmachus, they could not obtain any mitigation of his decrees. In the year 383, a certain Maximus revolted in Britain, and was proclaimed emperor by the soldiers, to whom he promised to re-establish the temples and the old religion of the Empire. He invaded Gaul, where he found numerous partisans. Gratianus advanced to meet him, but was forsaken by most of his troops, and obliged to hasten towards Italy. He was seized at Lugdunum, and put to death by the partisans of Maximus. He was little more than twenty-four years of age, and had reigned about eight years. (2) A usurper who assumed the imperial purple in Britain (A.D. 407), but was murdered by his troops in a few months. He was succeeded by Constantine. See CONSTANTINUS (3), p. 405.

Grattius. A contemporary of Ovid (cf. Ovid, *ex Pont.* iv. 16, 34) and the author of an extant poem on the chase (*Cynegetica*), of which 536 hexameters are extant and five fragments. From an allusion in the fortieth line, Grattius is without good reason regarded by some as a native of Falerii, and hence is often styled FALISCUS. The poem has been edited with a commentary by Stern (Halle, 1832), and revised by Haupt (Leipzig, 1838). The best text is that of Bährens (Leipzig, 1879). See CYNEGETICA.

Graviscae. An ancient city of Etruria, subject to Tarquinii, and colonized by the Romans B.C. 183. It was situated in the Maremma, and its air was unhealthful, whence Vergil calls it *intempestae Graviscae* (*Aen.* x. 184).

Greece. See HELLAS.

Greek, Pronunciation of. Three different methods of pronouncing Greek have been followed in the schools of America and England. They may be called, respectively, the English method; the Reuchlinian or modern Greek method; and the Erasmian method.

I. THE ENGLISH METHOD gives the letters their ordinary English sounds, but follows the Latin rules of accent (accenting the penult if it is long

in quantity, but otherwise the antepenult). This method is still current in England, but has almost disappeared in the United States.

II. THE REUCHLINIAN METHOD, called after Reuchlin (q. v.), a great scholar of the fifteenth century, who was one of its earliest advocates, aims to follow the pronunciation of the modern Greeks. Of the vowels, η, υ, ει, οι, and υι, all have the sound of *i* in *machine;* αι is pronounced much like *a* in *fate*. In the diphthongs αυ, ευ, ηυ, and ωυ, υ is pronounced like *v* when the diphthong stands before a vowel, or β, γ, δ, ζ, λ, μ, ν, ρ; otherwise like *f*. π, κ, τ, after nasals, are pronounced like *b*, *g*, *d*. χ has the two sounds of German *ch*. δ is pronounced like *th* in *then*, β like *v*, γ like *ch* in German *ach*, ζ like English *z*. It has been argued that scholars ought to agree to pronounce Greek as the Greeks of to-day pronounce it, but many changes and corruptions have crept in during the centuries since the classical period; so that the pronunciation which prevails in Athens at present differs widely from that of ancient times. This method has therefore found few adherents in England or America, though it has been strongly advocated by a number of eminent men.

III. THE ERASMIAN METHOD, first proposed by Erasmus in a humorous dialogue published at Basle in 1528 (see below), is the one which is now prevalent in the United States and on the continent of Europe, though with various modifications. In the United States the ordinary pronunciation is as follows: *a* like *a* in *father;* η like *a* in *fate;* ε like *e* in *met;* ι like *i* in *machine;* ω like *o* in *note;* ο the same sound, but shorter; υ as French *u* or German *ü;* αι like *ai* in *aisle;* ει like *ei* in *freight* (or more often like *ei* in *height*); οι like *oi* in *boil;* υι like *ui* in *quit;* αυ like *ou* in *out;* ευ like *eu* in *feud;* ου like *ou* in *soup;* ᾳ, ῃ, ῳ like *a*, η, ω. The consonants are pronounced as in English, except that γ is always hard; before a palatal it is pronounced like *n* in *anxious;* ζ like *dz;* θ like *th* in *thin* (not like *th* in *this*); σ never like *z;* τ never aspirated; χ like German *ch* in *ach*. The written accent is followed in pronunciation.

We have so far been describing the methods of pronunciation generally followed by modern scholars. How the ancient Greeks pronounced is very difficult to determine, but on many points a tolerable degree of certainty can be arrived at. When the comic poets transcribed the cry of a sheep with βῆ, βῆ, it is plain that β was not pronounced like *v*, or η like *i* in *machine*, as in modern Greek. So, too, υ cannot have been pronounced like *i* in *machine*, as is seen from the description of the two sounds in Dion. Hal. (*Comp.* xiv. 96), and from the existence of the diphthong υι. It is probable that υ originally received the sound of *oo* in *boot*, later that of French *u* (German *ü*), and not until the ninth or tenth century of our era the sound of *i* in *machine*. αι and οι were true diphthongal sounds until a late period (αι = *ah-ee* = *i* in *pine;* οι = *o-ee* = *oi* in *boil*, nearly). ει was at first a true diphthong (*ĕ-ee* = *e* in *ere*, nearly); about B.C. 400 it came to be the simple sound of *ei* in *rein;* and not till much later was it sounded like *ei* in *seize*. αυ and ευ were true diphthongs (*ah-oo* and *ĕ-oo*). ου was originally a diphthongal sound, but later assumed the sound of *ou* in *youth*. υι was probably like French *ui* in *lui*. In the so-called improper diphthongs, ᾳ, ῃ, ῳ, the ι was probably pronounced until about the second century B.C., when it became silent, and was often omitted, even in writing. Of the consonants β, which in modern Greek has the sound of *v*, was reckoned a mute by the ancient Greeks, and hence must have been sounded as in English. The same argument proves that γ and δ received their English, rather than their modern Greek, sounds. But γ before palatals had the sound of *n* in *anxious*. σ was pronounced like *s* in *sink*, except before middle mutes and liquids, when it was pronounced like *s* in *as*. ζ had the sound of *sd* or *zd*, as is seen from such compounds as Ἀθήναζε (for Ἀθήνασ-δε), and from the fact that the preposition συν loses ν before ζ, just as before στ, σπ, etc. The aspirates φ, χ, θ were pronounced as two sounds (*p-h*, *k-h*, *τ-h*), as in English *uphill*, *block-house*, *hothouse*. This conclusion is drawn from the fact that these consonants were classed as mutes and not as spirants. The ancient consonant called *digamma* or *vau* (Ϝ) was probably pronounced like English *w* rather than *v*, as the strong *v*-sound would not have disappeared so quickly or completely as the digamma did.

The accent in ancient Greek consisted in a raising of the pitch, and not in the stress or duration of the sound. But the latter element was added at the period of the decay of the language, and the Greeks of to-day make all accented vowels long and all unaccented vowels short. When this change took place can be determined only approximately, but it must have been during the Alexandrian period and before the beginning of our era, as may be gathered from some of the rules of prosody observed by such poets as Babrius and Nonnus. The difference between high pitch and low pitch, according to Dionysius of Halicarnassus, amounted to almost a fifth (Dion. Hal. *Comp.* 58).

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Green Faction. See CIRCUS, p. 356.

Gregŏras, NICEPHŎRUS. One of the most important Byzantine historians, born about A.D. 1295, and died about 1359. His principal work is entitled *Historia Byzantina*, in thirty-eight books. It begins with the capture of Constantinople by the Latins in 1204, and extends to 1359. It has been edited in part by Schopen (Bonn, 1830).

Gregoriānus Codex. See CODEX GREGORIANUS.

Gregorius (Γρηγόριος). (1) Surnamed NAZIANZĒNUS, and usually called GREGORY NAZIANZEN. He was born in a village near Nazianzus in Cappadocia about A.D. 329, and prosecuted his studies at Athens, where he earned a great reputation for his knowledge of rhetoric, philosophy, and mathematics. Among his fellow students was Julian, the future emperor, and Basil, with the latter of whom he formed a most intimate friendship. Gregory remained at Athens about six years (350–356), and then returned home. Having received ordination,

he continued to reside at Nazianzus, where he discharged his duties as a presbyter, and assisted his father, who was bishop of the town. In A.D. 372 he was associated with his father in the bishopric; but after the death of the latter in 374, he refused to continue Bishop of Nazianzus, as he was averse to public life and fond of solitary meditation. After living some years in retirement, he was summoned to Constantinople in 379, in order to defend the orthodox faith against the Arians and other heretics. In 380 he was made Bishop of Constantinople by the emperor Theodosius; but he resigned the office in the following year (381), and withdrew altogether from public life. He lived in solitude at his paternal estate at Nazianzus, and died there in 389 or 390. His extant works are about 45 orations or sermons, 243 letters, and 407 poems of a very varied description, comprising hymns, prayers, epitaphs, epigrams, etc. His discourses, though sometimes really eloquent, are generally little more than favourable specimens of the rhetoric of the schools, more earnest than Chrysostom, but less attractive. The Benedictine edition was published at Paris (1778–1842). See the monographs by Ullmann (Eng. trans. 1851); and by A. Benoît (Paris, 1876). (2) NYSSENUS, bishop of Nyssa in Cappadocia, was the younger brother of Basil, and was born at Caesarea in Cappadocia, about A.D. 331. He was made bishop of Nyssa about 372, and, like his brother Basil and their friend Gregory Nazienzen, was one of the pillars of orthodoxy. He died soon after A.D. 394. Like his brother, he was an eminent rhetorician, though his oratory often offends by its extravagance. His works are printed in Migne's *Patrologia*, vols. xliv.–xlvi. (3) Styled THAUMATURGUS, from his miracles, was born at Neocaesarea in Cappadocia, of heathen parents. He was converted to Christianity by Origen about A.D. 234, and subsequently became the bishop of his native town. He died about the year 265. His celebrated Ἔκθεσις, or confession of faith, is a summary of the theology of Origen. It is said to have been divined by him through a revelation from the Virgin Mary and the Apostle John. Other treatises of doubtful authenticity are attributed to him. His works are printed in vol. x. of the Patristic collection of the Abbé Migne. See Ryssel, *Gregorius Thaumaturgus: sein Leben und seine Schriften* (Leipzig, 1880); and Harnack, *Dogmengeschichte*, vol. i. (Freiburg im Breisg. 1888). (4) OF TOURS, called "the Father of Frankish History," was born at Arverna (Clermont), about A.D. 540, his baptismal name being Georgius Florentius. He became Bishop of Tours in 573, and after the death of Chilperic, whom Gregory calls "the Nero and the Herod of our times," and by whom he was much harassed, he enjoyed general esteem and consideration down to the end of his life in 594. He is best known by his *Historiae sive Annalium Francorum Libri X.*, which is the chief authority for the history of Gaul in the sixth century, beginning with an epitome of universal history, and developing the narrative with greater fulness as he proceeds. In it the author shows himself unskilled in literary composition, and his Latinity is especially interesting as a specimen of the gradual blending of the classic Latin into the rustic Latin from which the Romance languages emerged. His works are printed in vol. lxxi. of the Abbé Migne's collection. There is a French translation by Bordier, 2 vols. (1859–61), and Jacobs, 2 vols. (1861). See Löbell, *Gregor von Tours und seine Zeit* (2d ed. 1869); Pattison, *Essays*, vol. i. (1889); and on his language, Bonnet, *Le Latin de Grégoire de Tours* (1891).

Gridiron. See CRATICULA.

Grimm's Law. The peculiar type or character of the Teutonic languages, distinguishing them as a class from the other Indo-European languages, is prominently determined by a general change in the pronunciation of those consonants commonly known as mutes or explosives. The other consonants remain in general unchanged, thus: *n* in Eng. *new*, Lat. *novus*; *m* in Eng. *name*, Lat. *nōmen*; *r* in Eng. *acre*, Lat. *ager*; *l* in Eng. *light*, Lat. *lux*; *w* in Eng. *will*, Lat. *velle*; *y* in Eng. *yoke*, Lat. *jugum*; *s* in Eng. *seven*, Lat. *septem*; but the explosives (*k, t, p, g, d, b, gh, dh, bh*) occupied so prominent a place in the mechanism of the parent speech, one or more of them appearing in almost every word, that the changes which they underwent in passing into the Teutonic form could not fail to impress upon the Teutonic languages a distinct mark of individuality. The credit of first discovering the uniformity of these changes is largely due to a Danish scholar, Rasmus Kristian Rask (1787–1832), but the formulation of them in the shape of a general law and the exhibition of the parallelism contained in the second or High German shifting are the work of Jakob Grimm (1785–1863), first made public in the second edition of the first volume of his *Deutsche Grammatik* (1822).

I. THE GENERAL TEUTONIC or first shifting. The most essential facts are the following:

(1) Indo-European	*gh*	*dh*	*bh*	become
Teutonic	ʒ (*g*)	*d* (*d*)	*ƀ* (*b*)	
(2) Indo-European	*g*	*d*	*b*	become
Teutonic	*k*	*t*	*p*	
(3) Indo-European	*k*	*t*	*p*	become
Teutonic	*h*	*þ*	*f*	

(1) The Indo-European voiced aspirates (*gh, dh, bh*) represent an explosion of voiced breath followed by an after-puff; the pronunciation of *dh*, e. g. may be crudely illustrated by the sound of *d-h* in *sandhill*. These sounds passed readily and very early into the *affricatae gʒ, dd* (cf. *dž* in the pronunciation of Eng. *j*), *bƀ*, which double sounds were then unified into the pure spirants ʒ, *d*, *ƀ*. The first of these (ʒ) is the voiced form of German *ch*, and equivalent to the Modern Greek medial gamma, and may be produced by driving voiced breath over the tongue set nearly in the position for English *y*. The sound *d* lies between English *th* in *then* and *z* (*ž*) in *azure*. Finally, *ƀ* may be produced by pronouncing English *v* with the two lips instead of with the under lip and upper teeth. These three spirants, ʒ, *d*, *ƀ*, became quite generally changed to voiced explosives or mediae (*g, d, b*) in the West Germanic dialects (i. e. all except Scandinavian and Gothic), though the spirants ʒ and *ƀ* (*v*) remained medially in all but the High German dialects; contrast Eng. *lay, day* with Germ. *legen, tag*, and Eng. *raven, have* with Germ. *rabe, haben*. With the understanding, therefore, that *g, d, b* represent sometimes spirants and sometimes explosives we may set the formula, Indo-European *gh, dh, bh* > Teutonic *g, d, b*. The regular correspondences in the cognate languages are as follows:

I.-E.	Sanskrit.	Gr.	Lat. Initial.	Lat. Medial.	Teuton.
gh	*h*	χ	*h*	*h(g)*	*g* (3)
dh	*dh*	θ	*f*	*d*	*d (đ)*
bh	*bh*	φ	*f*	*b*	*b (ƀ)*

Examples:

Sanskrit.	Greek.	Latin.	Teutonic. Goth.	Teutonic. Eng.
haṅsá-, goose	χήν	*(h)anser*	*gans*	*goose*
váhati, convey	ὄχος, wagon	*veho*	*wigs*	*way*
dhā-, set, make	ἔθηκα, set	*fēcī*	*gadēps*	*deed*
vidhávā, widow	ἠίθεος, bachelor	*vidua*	*widuwō*	*widow*
bhárati, bears	φέρω	*fero*	*baíran*	*bear*
lubhyáti, desires		*lubet*	*liubs*	*lief* / *love*

(2) The Indo-European voiced explosives (*mediae*) become voiceless (*tenues*). The labial *b* was evidently a rare sound in Indo-European, and as an initial sound it seems not to have existed at all. The following are the regular correspondences:

Indo-Europ.	Sanskrit.	Greek.	Latin.	Teutonic.
g	*j*	γ	*g*	*k*
d	*d*	δ	*d*	*t*
b	*b*	β	*b*	*p*

Examples:

Sanskrit.	Greek.	Latin.	Teutonic. Goth.	Teutonic. Eng.
jánas-, race	γένος	*genus*	*kuni*	*kin*
jānu-, knee	γόνυ	*genu*	*kniu*	*knee*
ájra-, pasture	ἀγρός	*ager*	*akrs*	*acre*
dáça, ten	δέκα	*decem*	*taíhun*	*ten*
véda, I know	οἶδα	*video*	*wait*	*wot*
Lithran. *dubùs*, deep			*diups*	*deep*

(3) The Indo-European voiceless explosives (*tenues*) become voiceless spirants:

Indo-Europ.	Sanskrit.	Greek.	Latin.	Teutonic.
k	*ç*	κ	*c*	*h*
t	*t*	τ	*t*	*þ (th)*
p	*p*	π	*p*	*f*

Examples:

Sanskrit.	Greek.	Latin.	Teutonic. Goth.	Teutonic. Eng.
çvan-, dog	κύων	*canis*	*hunds*	*hound*
aṣṭáu, eight	ὀκτώ	*octō*	*ahtáu*	*eight*
tráyas, three	τρεῖς	*trēs*	*þreis*	*three*
bhrâtar-, brother	φρᾱ́τωρ	*frāter*	*brōþar*	*brother*
pād-, foot	πούς	*pēs*	*fōtus*	*foot*
nápāt-, grandson (νέποδες)		*nepōs*	Germ. *neffe*	*nephew*

In the interest of simplification we have thus far omitted all mention of another Indo-European series of gutturals, included in the group known as velars or back-gutturals, and which show in Greek, Latin, Celtic, and Teutonic a labial development. The most characteristic correspondences are the following:

Indo-Europ.	Sanskrit.	Greek.	Latin.	Teutonic.
q	*k (c)*	π, τ, κ	*qu, c*	*hw*
g	*g (j)*	β, δ, γ	*gu (v), g*	*kw*
gh	*gh (jh)*	φ, θ, χ	*gu (v), f*	*gw*

In Sanskrit the palatals *c, j, jh* appear before vowels which *were* in Indo-European *e, i, ə*. In Greek, π, β, φ appeared before *o*-vowels, and I.-E. *m, n, r, l*; τ, δ, θ appeared before *e*-vowels (τ also before *i*-vowels). In Latin, *qu, gu (v)* appear in general before vowels (except *u*); *f* (< I.-E. *gh*) before *r*. Examples:

Sanskrit.	Greek.	Latin.	Teutonic. Goth.	Teutonic. Eng.
ka-, who	πόθεν, whence	*quod*	*hvas*	*who*
sácatē, follows	ἕπομαι	*sequor*	*saíhvan*	*see*
gámati, comes	βαίνω	*veniō*	*qiman*	*come*
jīvá-, alive	(βίος)	*vīvus*	*qius*	*quick*
gharmá-, warmth	θερμός	*formus*	*warmjan*	*warm*
Lithran. *snẽgas*, snow	νίφα (acc.)	*nivis* (gen.)	*snáiws*	*snow*

The apparent exceptions to the laws stated may be chiefly summarized under the following heads:

1. Dissimilation of Indo-European aspirates in Sanskrit and Greek. In Greek it took place after the voiced aspirates had become voiceless, thus: I.-E. *dh-dh* > Sanskr. *d-dh*, Gr. *τ-θ*, Teuton. *d-d*; cf.:

Indo-Europ.	Sanskrit.	Greek.	Teutonic. (Gothic.)
dhədhēmi	*dádhāmi*	τίθημι	
bheudh-	*bódhati*	πεύθομαι	*anabiudan*
bheidh-		πείθω	*bidjan*
bhendh-	*bándhu-*	πενθερός	*bindan*
dhigh-	*dih-*	τεῖχος	*deigan*
bhāghú-	*bāhú-*	πῆχυς	OHG. *buog*

cf. Grassman, *Kuhn's Zeitschr.* xii. 81 foll.

2. Shifting of *k, t, p* checked by preceding spirant in the combinations I.-E. *sk, st, sp* and Teuton. *ht* (< I.-E. *kt*), *ft* (< I.-E. *pt*); cf. Lat. *piscis*, Goth. *fisks*; Lat. *stāre*, Goth. *standan*; Lat. *rectus*, Goth. *raíhts*; Gr. ἔστι, Goth. *ist*; Lat. *spuere*, Goth. *speiwan*; Lat. *noctis* (genit.), Goth. *nahts*; Gr. κλέπτης, Goth. *hliftus*; Lat. *captus*, Goth. *hafts*. See Brugmann, *Compar. Gramm.* i. § 528.

3. Interchange of mediae and tenues and of mediae and aspirates in Indo-European, especially at the end of roots. This dualism was probably due originally to the character of the following consonant. So are to be explained, e. g. Gr. πυθμήν, O.Eng. *botm*; Gr. ἀστεμφής, O.H.G. *stampfōn*; Goth. *táikns*, *teihan*, etc.

4. The phenomena discussed under article VERNER'S LAW (q. v.).

II. THE HIGH GERMAN or second shifting. This affects only a portion of the West Germanic dialects. It began in the fifth century A.D. in the extreme south, affecting most powerfully the dialects of the Lombards, Allemans, Bavarians, and Southern Franks, but losing its force as it spread towards the north (cf. Braune, *Paul-Braune's Beitr.* i. 1 foll.). The frontier between the present High German and Low German dialects is formed without any reference to the older dialectal divisions by the final halt in the shifting of the *tenues*. The dialects which change initial *t* to *ts* (*z*), medial and final *t* to *s*, medial *p, k* to *f, ch* are High German, the others Low German. This frontier crosses Germany from west to east. Its course is approximately indicated by a line drawn from Aix-la-Chapelle through Düsseldorf, Siegen, Cassel, Magdeburg, Lübben, Fürstenberg (south of Frankfurt-on-the-Oder) to the Slavic language-frontier at Birnbaum on the Warthe. The most prominent features of this second shifting may be exhibited by a comparison of the sounds concerned as they at present stand in English and modern German. The English retains these sounds approximately in their original West Germanic values. The modern German as a normalized standard language occu-

pies in its adoption of the results of shifting a middle position between the south German dialects which shifted most and the northern which shifted least. The second shifting affected the dentals most radically.

		Tenues.			Mediae.			Spirants.		
English		*k*	*t*	*p*	*g (y)*	*d*	*b (v)*	*h*	*th (þ)*	*f*
Germ.	Initial and after conson.	*k*	*ts (=z)*	*pf*	*g*	*t*	*b*	*h*	*d*	*f*
	After vow.	*ch*	*ss*	*f*						

Examples: (1) Eng. *cold*, Germ. *kalt;* Eng. *yoke*, Germ. *joch;* Eng. *break*, Germ. *brechen*. (2) Eng. *ten*, Germ. *zehn;* Eng. *token*, Germ. *zeichen;* Eng. *heart*, Germ. *herz;* Eng. *bite*, Germ. *beissen;* Eng. *goat*, Germ. *geiss*. (3) Eng. *path*, Germ. *pfad;* Eng. *sleep*, Germ. *schlafen*. (4) Eng. *gird*, Germ. *gürten;* Eng. *ghost*, Germ. *geist;* Eng. *day*, Germ. *tag;* Eng. *honey*, Germ. *honig*. (5) Eng. *dead*, Germ. *tot;* Eng. *drink*, Germ. *trinken;* Eng. *deed*, Germ. *that;* Eng. *bread*, Germ. *brot*. (6) Eng. *blood*, Germ. *blut;* Eng. *love*, Germ. *lieben*. (7) Eng. *home*, Germ. *heim;* Eng. *heath*, Germ. *heide;* Eng. *laugh*, Germ. *lachen;* Eng. *might*, Germ. *macht*. (8) Eng. *that*, Germ. *das;* Eng. *thorn*, Germ. *dorn;* Eng. *wether*, Germ. *widder;* Eng. *earth*, Germ. *erde*. (9) Eng. *ford*, Germ. *furt;* Eng. *floor*, Germ. *flur*.

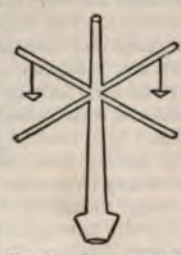
For treatment of the West Germ. double consonants, *gg, dd, bb, kk, tt, pp*, etc., cf. Wilmanns, *Deutsche Grammatik*, §§ 47, 48, 76, 84; Brugmann, *Compar. Grammar*, i. §§ 532, 535, 540.

Reference may be made to Brugmann, *Elements of the Comparative Grammar of the Indo-Germanic Languages*, i. §§ 342–344, 374–376, 393–395, 439–444, 527–541 (Eng. transl. N. Y. 1887); Wilmanns, *Deutsche Grammatik*, §§ 17 foll.; Kluge, *Paul's Grundriss der germ. Philol.* i. pp. 324 foll.; Behaghel, *Paul's Grundriss*, i. pp. 584 foll.; Brandt, *German Grammar*, §§ 407 foll., and *Amer. Journ. Philol.* i. 146 foll.; Skeat, *Principles of English Etymology*, first series, chs. vii, viii.

Griphus (γρῖφος). Literally "a net;" then any intricate, puzzling, or "catch" question. A riddle, enigma (Gell. i. 4, 4). See AENIGMA.

Grōma. The measuring instrument used by land-surveyors, who were from it called *gromatici*. See AGRIMENSORES.

The groma is represented on the gravestone of a *gromaticus* found some years ago at Ivrea (Rossi, *Groma e Squadro*, 1877, p. 43). The design is not in perspective, but, if allowances be made for the inexperience of the artist, it explains fairly well the nature of the instrument. Two small planks crossing one another at right angles are supported on a column or post (*ferramentum*). Plummets (probably four, though there are only two in the monument) are suspended from the planks to guide the operator in securing a vertical position of the column, and a horizontal for the cross-pieces. The small circles at the point of section in the drawing may represent a hole in the continuation of the column for the operator to look through, or a large hole in the cross-pieces to allow of their being tipped up to a certain angle if necessary. The latter is the more likely, for in that case the continuation of the column would serve as a support to prevent the cross from falling. In any case it obstructs the view along the planks.



Groma. (From a gravestone at Ivrea.)

The use of the instrument is obvious. It is intended to guide a surveyor in drawing real or imaginary lines at right angles to one another, more especially in fixing the *cardo* (or north and south line) and *decumanus* (or east and west line) essential to the orientation of any *templum* or to the laying out of a Roman camp. See CASTRA.

Gromatĭci. Land-measurers. See AGRIMENSORES.

Gronovius (GRONOV). The name of three distinguished Dutch classical scholars.

(1) JOHANN FRIEDRICH, born at Hamburg, September 20th, 1613. He studied at Bremen and at the Universities of Leipzig, Jena, and Altdorf, after which he spent some time in travel in both France and Italy. In 1643 he became Professor of Rhetoric and History at Deventer in the Netherlands, and in 1658 succeeded Daniel Heinsius, at Leyden, as Professor of Greek. He died at Leyden, December 28th, 1671.

He edited, with commentaries, Statius (1653), Plautus (1664), Livy (1645), Pliny the Elder (1669), Tacitus (1672), the tragedies of Seneca (1661), and published separately various notes upon Phaedrus, Seneca, and other authors, these being subsequently incorporated with the works of his more distinguished son. A valuable contribution to the study of numismatics is the treatise *De Sestertiis*, in four books, which appeared in 1643.

(2) JAKOB, son of the preceding, born at Deventer, October 20th, 1645. He early distinguished himself at Leyden, and in 1668 visited England, where he became intimate with Casaubon, Pocock, and Pearson. While in England he spent several months in collating a number of rare MSS. at the Universities of Oxford and Cambridge. Soon after he declined a professorship at Deventer, and in 1671 visited France, where he made the acquaintance of some of the greatest scholars of that country. In the following year he travelled in Spain and Italy, accepting in the latter country a chair in the University of Pisa offered him by the Grand Duke of Tuscany. Resigning this at the end of two years, he returned to Leyden, where he soon after accepted the professorship, which he held to the end of his life, declining several calls from foreign universities, and passing his time in congenial work, though often embroiled in literary quarrels, in which he sustained his part with extreme violence of temper and a remarkable power of vituperative scurrility. He died October 21st, 1716.

His most important work is his *Thesaurus Antiquitatum Graecarum*, in thirteen vols. folio (Leyden, 1698–1702), reprinted at Venice (1732–37)—a work modelled on the great *Thesaurus Antiquitatum Romanarum* of Graevius (q. v.). He also brought out new editions of the authors edited by his father, and himself edited and annotated Macrobius (1670), Polybius (1670), Tacitus (1721), Cicero (1691), Ammianus Marcellinus (1709), Minucius Felix (1707), Gellius (1706), Herodotus (1715), Cebes (1689), the poems ascribed to Manetho, the *Dactylotheca* of Gorlaeus, the *Lexicon* of Harpocration, besides publishing a great number of pamphlets, theses, discourses, etc.

(3) ABRAHAM, son of the preceding, was born at Leyden in 1694, and died there in 1775. He was for a long time librarian to the University, and is known by his editions of Iustinus (1719), Tacitus (with his father, 1721), and Mela (1722).

Grote, GEORGE, the distinguished historian of Greece, was born at Clay Hill in Kent, England, November 17th, 1794. Educated at the Charterhouse, he did not enter one of the universities, but connected himself with a banking-house, in which he remained for thirty-two years, devoting his leisure to literary and political pursuits. In 1823 he began the special studies necessary for an exact and critical knowledge of Greek history, and in 1846 put forth the first two volumes of the great *History of Greece*, the twelfth and last volume of which appeared in 1856 (4th ed. London, 1872). It begins with the earliest period and carries on the narrative to the end of the generation contemporaneous with Alexander the Great. It is notable for its accurate geographical details, for the spirit and vigour of its passages descriptive of martial exploits, and, above all, for its obvious purpose of showing the elevating and inspiring influence of freedom upon human activity. In this last respect the history of Grote has been called a Liberal history of Greece, as that of Bishop Thirlwall is undeniably a Tory history. Each chapter is, in a way, a monograph in itself, and the work as a whole is one of the greatest masterpieces of historical research that have ever been put forth. It was followed by *Plato and the Other Companions of Socrates*, 3 vols. (London, 1865); and *Aristotle*, edited by Bain and Robertson, 2 vols. (London, 1872), forming a sort of supplement to the *History*.

In 1862 Grote was elected Vice-Chancellor of the University of London, and in 1868 President of the Council of University College. In 1869 a peerage was offered him by Mr. Gladstone, but was declined. Grote died June 18th, 1871, and was buried near Gibbon in Westminster Abbey. His life was written by his wife (1873); and a good critical review of his work as an historian by Professor Bain in the remarks prefixed to the edition of Grote's minor works (1873).

Grotefend. The name of several archaeologists of distinction. (1) GEORG FRIEDRICH, born at Münden in Hanover, June 9th, 1775. He was educated at Münden, Ilfeld, and the University of Göttingen. In 1797 he became master in the Göttingen Gymnasium, and soon after wrote his treatise *De Pasigraphia* (1799), which led to his being made Pro-rector of the Gymnasium at Frankfort-on-the-Main, and soon after Co-rector. In 1821 he was called to the rectorship of the Gymnasium at Hanover, which he held until 1849. He died December 15th, 1853.

In 1823–24 Grotefend revised Wenck's Latin grammar, and followed this publication with a smaller grammar for the use of schools (1826). His *Rudimenta Linguae Umbricae*, eight parts (1835–38), is an attempt to explain the remains of the Umbrian dialect (see UMBRIA); and soon after he put forth a similar work relating to the Oscan, *Rudimenta Linguae Oscae* (1839). In 1840–42 appeared, in five parts, his work *Zur Geographie und Geschichte von Altitalien*. He will, however, be longest remembered by his brilliant work in discovering a clue to the decipherment of the Persian cuneiform inscriptions that had so long defied all attempts at elucidation. Grotefend communicated his discovery to the Royal Society of Göttingen in 1800. The points that he was the first to establish were (*a*) that the Persian inscriptions contain three different varieties of cuneiform, so that the decipherment of one would give a clue to the decipherment of the others; (*b*) that the characters of the Persian cuneiform are alphabetic and not syllabic; (*c*) that they must be read from left to right; (*d*) that the alphabet consists of forty letters, including the signs for long and short vowels. These discoveries laid a solid basis for the work of those who followed and who finally solved the remaining problems. The details of the methods that led to his discoveries are given by Grotefend in his *Neue Beiträge zur Erläuterung der persepolitanischen Keilinschrift* (1837); and *Neue Beiträge zur Erläuterung der babylonischen Keilinschrift* (1840). See CUNEIFORM.

(2) KARL LUDWIG, son of the preceding, was born at Frankfort, December 22d, 1809. He studied at Göttingen, and held a post in the Royal Archives of Hanover from 1853. He died October 27th, 1874. His chief work was done in numismatics, epigraphy, and history. He published *Die Münzen der griechischen, parthischen, und indoskythischen Könige von Baktrien* (1839); *Imperium Romanum Tributim Descriptum* (1863); *Chronologische Anordnung der athenischen Silbermünzen* (1872); and a number of historical papers in the *Zeitschrift des historischen Vereins für Niedersachsen* (1850–74).

Grotius, HUGO (HUIG VAN GROOT). A Dutch scholar and jurist of great distinction, born at Delft, April 10th, 1583. As a boy he was extraordinarily precocious, entering the University of Leyden in his eleventh year, having already become well known for his skill in Latin versification. At Leyden he studied under Joseph Justus Scaliger, and when only fifteen years of age edited the very difficult, and, in fact, encyclopædic, work of Martianus Capella (Leyden, 1599). After a year spent in travel, he was admitted to the doctorate in law, and entered upon regular practice as an advocate. Though unusually successful in his chosen profession, he still reverted to letters, and in 1600 edited the remains of Aratus with the versions of Cicero, Germanicus, and Avienus. He also wrote much excellent Latin verse, and three dramas in Latin, one of which (*Adamus Exul*) is thought to have furnished a number of suggestions to Milton for his *Paradise Lost*. In 1614 he edited the *Pharsalia* of Lucan, of which edition a recension was published by Usener at Greifswald in 1862. Later, he put forth an edition of Silius Italicus, and a celebrated translation of the *Anthologia Graeca Planudea*. In 1657 he composed *Annales et Historiae de Rebus Belgicis*, an historical work of much value, and recalling by its terse and pointed style the Latinity of Tacitus. He is best known to the world at large, however, by his remarkable treatise *De Iure Pacis et Belli* (1625)—a work of profound and searching scholarship, which long remained the standard authority on international law. To describe his stormy career as a theologian and statesman would be beyond the scope of the present work. He died at Rostock, August 29th, 1645.

Few men have shown so great an aptitude for so many fields of intellectual labour. He was profoundly learned as a classical scholar, uniting elegance to accuracy. As a theologian he was probably the most soundly critical exegete of his age.

An able and acute historian, a philosopher of depth and ingenuity, an influential and original statesman and diplomat, a poet of much distinction, and a jurist who will always rank among the greatest in the history of jurisprudence—no wonder that an amazed contemporary styled him "a monster of learning."

The fullest biography of Grotius, with a complete list of his works, is that of Lehmann (Delft, 1727). There is also a good life of him in English by C. Butler (London, 1826). See L. Müller, *Gesch. d. class. Philol. in den Niederlanden*, p. 38 (Leipzig, 1869); and Pökel, *Philolog. Schriftstellerlexikon*, s. v. "Grotius" (Leipzig, 1882).

Grove. See LUCUS.

Grudii. A people in Gallia Belgica, subject to the Nervii, north of the Scheldt.

Grumentum. A town in the interior of Lucania, on the road from Beneventum to Heraclea.

Grylli. See ANTIPHILUS; GEMMA.

Gryllus (Γρύλλος). The elder son of Xenophon, who fell at the battle of Mantinea, B.C. 362, after he had, according to some accounts, given Epaminondas his mortal wound (Pausan. x. 8, 11).

Grynēum (Γρύνειον) or **Grynēa** (Γρύνεια). One of the twelve cities of Aeolis, situated on the coast of Lydia, near the northern confines, and northwest of Cymé. It was celebrated for the worship of Apollo, who thence derived the surname of Gryneus (Verg. *Eclog.* vi. 72; *Aen.* iv. 345). The temple of the god was remarkable for its size, and for the beauty of its white marble.

Gryps (γρύψ) or **Gryphus.** A griffin; a fabulous animal, with the body of a lion and the head and wings of an eagle, dwelling in the Rhipaean Mountains, between the Hyperboreans and the one-eyed Arimaspi (q. v.), and guarding the gold of the north. The Arimaspi mounted on horseback, and attempted to steal the gold, and hence arose the hostility between the horse and the griffin. The belief in griffins came from the East, where they are mentioned among the fabulous animals which guarded the gold of India (Herod. iii. 116; iv. 13). See AURUM.

Guard. See CASTRA; PRAETORIANI; VIGILES.

Gubernăculum (πηδάλιον). A rudder; originally nothing more than a large oar with a broad blade, either fastened by braces (*funes*, ζεύγλαι) outside the quarters of the vessel or passed through an aperture in the bulwarks. Later, it was furnished with a cross-bar, which served as a tiller, like the left-hand figure, from a Pompeian painting. Its different parts were distinguished by the following names: *ansa*, the handle, *a*; *clavus*, the shaft, *b*; *pinna*, the blade, *c*. The word is frequently used in the plural; because the ancient vessels were commonly furnished with two rudders, one on each quarter, each of which had its own helmsman, if the vessel was a large one; but were both managed by a single steersman when it was small enough. See GUBERNATOR; NAVIS.

Gubernacula. (Pompeii.)

Gubernātor (κυβερνήτης). A helmsman or pilot, who sat at the stern to steer the vessel (Cic. *De Sen.* 9), gave orders to the rowers, and directed the management of the sails (Verg. *Aen.* x. 218; Lucan. viii. 193). He was next in command to the *magister* and immediately above the *proreta*.


Gubernator. (From a bas-relief found at Puteoli.)

Gugerni or **Guberni.** A people of Germany, who crossed the Rhine and settled on its left bank, between the Ubii and Batavi.

Guild. See COLLEGIUM.

Gulussa. A Numidian, second son of Masinissa, and brother to Micipsa and Mastanabal. He left a son, named Massiva. See IUGURTHA.

Gustatio. Any kind of delicacy taken as a relish or stimulant to the appetite before a meal (Petron. 21, 31). See CENA, p. 313.

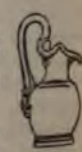
Gustatorium. The tray upon which a *gustatio* (q. v.) was served up; often made of valuable materials, and lined with tortoise-shell (Petron. *Sat.* xxxiv. 1; Plin. *Ep.* v. 6, 37; cf. Mart. xiv. 88).

Guttae. Drops, in architecture, used principally under the triglyphs of the Doric order, in the architrave, and under the taenia (Vitruv. iv. 3, 4), as in the above example; but sometimes also applied under the mutules of the order (Vitruv. iv. 3, 6). They are shaped like the frustra of cones, and represent the drops of water which distil from above, and hang in pendent drops below.


Guttae. (Rich.)

Guttōnes. See GOTHI.

Gutturnium (πρόχοος). A water-jug or ewer; employed especially for pouring water over the hands before and after meals (Fest. s. v.).


Gutturnium. (Pompeii.)

Guttus (λήκυθος). A vessel with a narrow mouth or neck, from which liquids were poured in drops (*guttae*); hence its name (Varr. *L. L.* v. 124 M). Varro goes on to say that for pouring out wine at the banquet it had been superseded by the *epichysis* and *cyathus*; but retained its place in sacrificial libations, especially of the domestic sort (Hor. *Sat.* i. 6, 118, with Orelli's note). The guttus was of the plainest shape and materials; it differed from the *capis* (also used in sacrifices), *epichysis*, and *urceus* in being without a handle; and was usually

Gutti. (British Museum.)

arse pottery. It was in common use as an net, whether at table (Gell. xvii. 8, § 5), or at ath (Juv. iii. 263).

ărus (Γύαρος). A small island of the Archi- o, classed by Stephanus of Byzantium among porades, but belonging rather to the Cycla- It lay southwest of Andros, off the coast of a. So wretched and poor was this barren being inhabited only by a few fishermen, they deputed one of their number to wait Augustus, then at Corinth, after the battle ctium, to petition that their taxes, which nted to 150 drachmae (about $25), might be nished, as they were unable to raise more 100. This island became subsequently no- as, as the spot to which criminals or suspect- rsons were banished by order of the Roman rors (Juv. i. 73; x. 70). The modern name is ara.

es (Γύης). See GYGES.

gaeus Lacus (Γυγαία Λίμνη). A small lake dia, north of Sardis (Herod. i. 93).

ges (Γύγης), more correctly **Gyes** (Γύης). A f Uranus and Gaea, represented as having a red hands. He, with his brothers, made war st the gods, and was afterwards punished in rus. See COTTUS; GIGANTES; TITANES.

ges (Γύγης). A Lydian, to whom Candaules, of the country, showed his wife with her per- xposed. The latter, having discovered this, o incensed, although she concealed her anger time, that, calling Gyges afterwards into her nce, she gave him his choice either to submit stant death, or to slay her husband. Gyges the latter alternative, married the queen, ascended the vacant throne, about 680 years e the Christian era. He was the first of the nadae who ruled in Lydia. He reigned y-eight years, and distinguished himself by resents which he made to the oracle of Del- Herod. i. 8 foll.). The wife of Candaules above ioned was called Nyssia, according to He- stion. The story of Rosamund, queen of the bards, as related by Gibbon, bears an exact nblance to this of Candaules (cf. Schlosser, *geschichte*, vol. ii. pt. 1, p. 82). Plato relates ious legend respecting this Gyges, which dif- ssentially from the account given by Herodo- He makes him to have been originally one e shepherds of Candaules, and to have de- led into a chasm, formed by heavy rains and an earthquake in the quarter where he was pasturing his flocks. In this chasm he discovered many wonderful things, and particularly a brazen horse having doors in it, through which he looked, and saw within a corpse of more than mortal size, having a golden ring on its finger. This ring he took off and reascended with it to the surface of the earth. Attending, after this, a meeting of his fellow-shepherds, who used to assemble once a month for the purpose of transmitting an account of their flocks to the king, he accidentally discovered that, when he turned the bezel of the ring inward towards himself, he became invisible, and when he turned it outward, again visible. Upon this, having caused himself to be chosen in the number of those who were sent on this occasion to the king, he murdered the monarch, with the aid of the queen, whom he previously corrupted, and ascended the throne of Lydia (Plat. *De Rep.* ii.; cf. Cic. *De Off.* iii. 9).

Gylippus (Γύλιππος). A Lacedaemonian, sent, B.C. 414, by his countrymen to assist Syracuse against the Athenians, which he effected by the overthrow of Nicias and Demosthenes. He afterwards joined Lysander off Athens, and aided him by his advice in the capture of that city. Lysander sent him to Lacedaemon with the money and spoils which had been taken, the former amounting to 1500 talents (B.C. 404). But Gylippus, unable to resist the temptation, unsewed the bottom of the bags, thus leaving the seals untouched at the top, and abstracted 300 talents. His theft, however, was discovered by means of the memorandum contained in each bag, and to avoid punishment he went into voluntary exile (Plut. *Nicias;* Diod. Sic. xiii. 106).

Gymnasiarches (γυμνασιάρχης). See GYMNASIUM.

Gymnasiarchia (γυμνασιαρχία). See LITURGIA.

Gymnasium (γυμνάσιον). Gymnastics were thought by the ancients a matter of such importance that this part of education alone occupied as much time and attention as all the others put together; and while the latter necessarily ceased at a certain period of life, gymnastics continued to be cultivated by persons of all ages. The word "gymnastics" is derived from γυμνός (naked), because the persons who performed their exercises in public or private gymnasia were either entirely naked, or merely covered by the short χιτών.

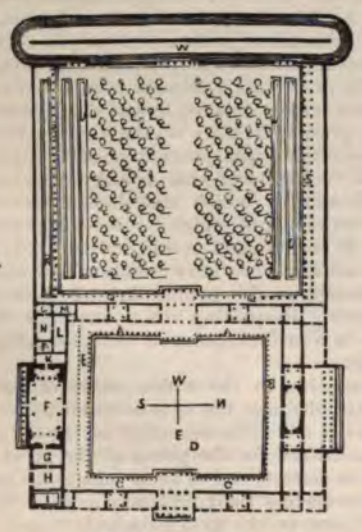
The great partiality of the Greeks for gymnastic exercises was productive of infinite good. It gave to the body that healthy and beautiful development by which the Greeks excelled all other nations, and which at the same time imparted to their minds power and elasticity. The plastic art also must have found its first and chief nourishment in the gymnastic and athletic performances. Respecting the advantages of gymnastics in a medical point of view, see ATHLETAE; MEDICINA.

Gymnastics, in the widest sense of the word, comprehended also the agonistic and athletic arts (ἀγωνιστική and ἀθλητική)—that is, the art of those who contended for the prizes at the great public games in Greece, and of those who made gymnastic performances their profession. In a narrower sense, however, the gymnasia had, with very few exceptions, nothing to do with the public contests,

but were places of exercise for the purpose of strengthening and improving the body, or, in other words, places for physical education and training; and it is chiefly in this point of view that they will be considered in this article.

Gymnastic exercises among the Greeks seem to have been as old as the Greek nation itself, as may be inferred from the fact that gymnastic contests are mentioned in many of the earliest legends of Grecian story; but they were, as might be supposed, of a rude and mostly of a warlike character. They were generally held in the open air, and in plains near a river, which afforded an opportunity for swimming and bathing. The Attic legends, indeed, referred the regulation of gymnastics to Theseus (Pausan. i. 39, § 3), but according to Galen it seems to have been about the time of Clisthenes that gymnastics were reduced to a regular and complete system. Great progress, however, must have been made as early as the time of Solon, as appears from some of his laws which are mentioned below. It was about the same period that the Greek towns began to build their regular gymnasia as places of exercise for the young, with baths, and other conveniences for philosophers and all persons who sought intellectual amusements. There was probably no Greek town of any importance which did not possess its gymnasium. In many places, such as Ephesus, Hierapolis, and Alexandria in Troas, the remains of the ancient gymnasia have been discovered in modern times. The oldest remains are those of the gymnasium at Olympia, which can not be earlier than the end of the fourth century B.C. (Bötticher, *Olympia*, p. 363 foll.).

Athens possessed three great gymnasia—the Lyceum (Λύκειον), Cynosarges (Κυνόσαργες), and the Academia (Ἀκαδημία), to which, in later times, several smaller ones were added. All places of this kind were, on the whole, built on the same plan, though, from the remains, as well as from the descriptions still extant, it is evident that there were many differences in their detail. We have no detailed account of a gymnasium of the best period. The most complete description of a gymnasium which we possess is that given by Vitruvius (v. 11), which, however, is very obscure, and at the same time defective, in so far as many parts which seem to have been essential to a gymnasium are not mentioned in it. Of the numerous plans which have been drawn, that of W. Newton, in his translation of Vitruvius, may here be given with a few alterations, although some of the details are open to criticism.



Plan of Gymnasium.

The peristylium (D) in a gymnasium, which Vitruvius incorrectly calls palaestra, is in the form of a square or oblong, and is two stadia (1200 feet) in circumference. It consists of four porticoes. In three of them (A B C) spacious exedrae with seats were erected, in which philosophers, rhetoricians, and others, who delighted in intellectual conversation, might assemble. A fourth portico (E), towards the south, was double, so that the interior walk was not exposed to bad weather. The double portico contained the following apartments: The Ephebeum (F), a spacious hall with seats in the middle, and one-third longer than broad, destined for the exercises of youths. On the right is the Coryceum (G), used for exercises with the sack (κώρυκος), perhaps the same room which in other cases was called Apodyterium; then came the Conisterium (H) adjoining, where the body was sprinkled with dust; and next to the Conisterium, in the returns of the portico, is the cold bath, λουτρόν (I). On the left of the Ephebeum is the Elaeothesium, where persons were anointed by the aliptae (K). Adjoining the Elaeothesium is the Frigidarium (L), or more probably the Tepidarium, where there was a lukewarm bath. From thence is the entrance to the Propnigeum (M), on the returns of the portico; near which, but more inward, behind the place of the Frigidarium, is the vaulted sudatory (N), in length twice its breadth, which has on the returns the Laconicum (O) on one side, and opposite the Laconicum the hot bath (P). These are the more essential and primitive parts of a gymnasium. But in the time of Vitruvius important additions were made to it. On the outside three porticoes are built: one (Q), in passing out from the peristyle, and, on the right and left, the two stadial porticoes (R, S), of which the one (S) that faces the north is made double and of great breadth, the other (R) is single, and so designed that in the parts which encircle the walls, and which adjoin the columns, there may be margins for paths not less than ten feet; and the middle is so excavated that there may be two steps, a foot and a half in descent, to go from the margin to the plane (R), which plane should not be less in breadth than twelve feet; by this means those who walked about the margins in their apparel would not be annoyed by those who were exercising themselves. This portico is called by the Greeks ξυστός, because in the winter season the athletae exercised themselves in these covered stadia. The ξυστός had groves or plantations between the two porticoes, and walks between the trees, with seats of signine work. Adjoining the ξυστός (R) and double portico (S) are the uncovered walks (U), which in Greek are called περιδρομίδες, to which the athletae, in fair weather, went from the winter-xystus to exercise. Beyond the xystus is the stadium (W), so large that a multitude of people might have sufficient room to behold the contests of the athletae. In this description of Vitruvius, two

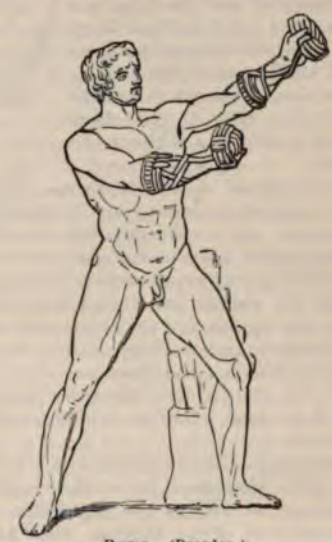
important parts of other Greek gymnasia (the Apodyterium and the Sphaeristerium) are not mentioned.

The Greeks bestowed great care upon the outward and inward splendour of their gymnasia, and adorned them with the statues of gods, heroes, victors in the public games, and of eminent men of every class. Hermes was the tutelary deity of the gymnasia, and his statue was consequently seen in most of them.

The earliest regulations which we possess concerning the gymnasia are contained in the laws of Solon. One of these laws forbade all adults to enter a gymnasium during the time that boys were taking their exercises, and at the festival of the Hermaea. The gymnasia were, according to the same law, not allowed to be opened before sunrise, and were to be shut at sunset (Lex *ap.* Aeschin. *c. Timarch.* § 12). Another law of Solon excluded slaves from gymnastic exercises (Aeschin. *c. Timarch.* § 138; Plut. *Solon*, 1). Boys who were children of an Athenian citizen and a foreign mother (*νόθοι*) were not admitted to any other gymnasium but the Cynosarges (Plut. *Them.* 1). Some of the laws of Solon, relating to the management and the superintendence of the gymnasia, show that he was aware of the evil consequences which these institutions might produce, unless they were regulated by the strictest rules. As we, however, find that adults also frequented the gymnasia, we must suppose that, at least as long as the laws of Solon were in force, the gymnasia were divided into different parts for persons of different ages, or that persons of different ages took their exercise at different times of the day. In the time of Plato the salutary regulations of Solon appear to have been no longer observed, and we find persons of all ages visiting the gymnasia (Plat. *De Rep.* v. p. 452; Xen. *Sympos.* 2, § 18). Athens now possessed a number of smaller gymnasia, which are sometimes called palaestrae, in which persons of all ages used to assemble, and in which even the Hermaea were celebrated by the boys, while formerly this solemnity had been kept only in the great gymnasia, and to the exclusion of all adults (Plat. *Lys.* p. 206). These changes, and the laxity in the superintendence of these public places, caused the gymnasia to differ very little from the schools of the athletae; and it is perhaps partly owing to this circumstance that writers of this and subsequent times use the words gymnasium and palaestra indiscriminately. But K. F. Hermann (*Privatalt.* § 36) seems to have proved that the gymnasium was never used for a place of training.

Married as well as unmarried women were, at Athens and in all the Ionian States, excluded from the gymnasia; but at Sparta, and in some other Doric States, maidens, dressed in the short *χιτών*, were not only admitted as spectators, but also took part in the exercises of the youths. Married women, however, did not frequent the gymnasia.

Respecting the superintendence and administration of the gymnasia at Athens, we know that Solon in his legislation thought them worthy of great attention; and the transgression of some of his laws relating to the gymnasia was punished with death. His laws mention a magistrate, called the Gymnasiarch (*γυμνασίαρχος* or *γυμνασιάρχης*), who was intrusted with the whole management of the gymnasia, and with everything connected therewith. His office was one of the regular liturgies, like the choregia and trierarchy, and was attended with considerable expense. He had to maintain and pay the persons who were preparing themselves for the games and contests in the public festivals, to provide them with oil, and perhaps with the wrestlers' dust. It also devolved upon him to adorn the gymnasium or the place where the contests took place (Xen. *De Rep. Athen.* 1, § 13). The Gymnasiarch was a real magistrate, and invested with a kind of jurisdiction over all those who frequented or were connected with the gymnasia; and his power seems even to have extended beyond the gymnasia, for Plutarch (*Amator.* c. 9, etc.) states that he watched and controlled the conduct of the ephebi in general. He had also the power to remove from the gymnasia teachers, philosophers, and sophists, whenever he conceived that they exercised an injurious influence upon the young. Another part of his duties was to conduct the solemn games at certain great festivals, espe-



Boxer. (Dresden.)

cially the torch-race (*λαμπαδηφορία*), for which he selected the most distinguished among the ephebi of the gymnasia. The number of Gymnasiarchs was, according to Libanius on Demosthenes (*c. Mid.* p. 510) ten, one from every tribe. They seem to have undertaken their official duties in turns, but in what manner is unknown. Among the external distinctions of a Gymnasiarch were a purple cloak and white shoes (Plut. *Anton.* 33). In early times the office of Gymnasiarch lasted for a year, but under the Roman emperors we find that sometimes they held it only for a month, so that there were twelve or thirteen Gymnasiarchs in one year. This office seems to have been considered so great an honour that even Roman generals and emperors were ambitious to hold it. Other Greek towns, like Athens, had their own Gymnasiarchs, but we do not know whether, or to what extent, their duties differed from the Athenian Gymnasiarchs. In Cyrené the office was sometimes held by women.

An office which is not mentioned before the time of the Roman emperors, but was never-

theless decidedly connected with the gymnasia, is that of Cosmetes. He had to arrange certain games, to register the names and keep the lists of the ephebi, and to maintain order and discipline among them. He was assisted by an Anticosmetes and two Hypocosmetae. This officer appears only after the reorganization of the gymnasia in the second century B.C., when they served also as places for intellectual instruction. See EDUCATION, p. 572.

An office of very great importance, in an educational point of view, was that of the Sophronistae (*σωφρονισταί*). Their province was to inspire the youth with a love of *σωφροσύνη*, and to protect this virtue against all injurious influences. In early times their number at Athens was ten, one from every tribe, with a salary of one drachma per day (*Etym. Mag.* s. h. v.). Their duty not only required them to be present at all the games of the ephebi, but to watch and correct their conduct wherever they might meet them, both within and without the gymnasium.

The Wrestlers. (Uffizi Gallery, Florence.)

The instructions in the palaestrae, sometimes attached to gymnasia, were given by the Gymnastae (*γυμνασταί*) and the Paedotribae (*παιδοτρίβαι*); at a later period Hypopaedotribae were added. The Paedotribes was required to possess a knowledge of all the various exercises which were performed by the gymnasia; the Gymnastes was the superior teacher, and was expected to know the physiological effects and influences on the constitution of the youths, and therefore assigned to each of them those exercises which he thought most suitable.

The anointing of the bodies of the youths, and strewing them with dust, before they commenced their exercises, as well as the regulation of their diet, was the duty of the Aliptae. (See ALIPTAE.) These men sometimes also acted as surgeons or teachers. Galen mentions among the gymnastic teachers a *σφαιριστικός*, or teacher of the various games at ball; and it is not improbable that in some cases particular games may have been taught by separate persons.

The games and exercises which were performed in the gymnasia seem, on the whole, to have been the same throughout Greece. Among the Dorians, however, they were regarded chiefly as institutions for hardening the body and for military training; among the Ionians, and especially the Athenians, they had an additional and higher object, namely, to give to the body and its movements grace and beauty, and to make it the basis of a healthy and sound mind.

Among the games we may mention: (1) The ball (*σφαίρισις, σφαιρομαχία*, etc.), which was in universal favour, and was here, in Greece, as at Rome, played in a variety of ways, as appears from the words *ἀπόρραξις, ἐπίσκυρος, φαινίνδα*, or *ἁρπαστόν*, etc. Every gymnasium contained one large room for the purpose of playing at ball in it (*σφαιριστήριον*). (2) *Παίζειν ἑλκυστίνδα, διελκυστίνδα*, or *διὰ γραμμῆς*, was a game in which one boy, holding one end of a rope, tried to pull the boy who held its other end across a line marked between them on the ground. (3) The top (*βέμβηξ, βέμβιξ, ῥόμβος, στρόβιλος*), which was as common an amusement with Greek boys as in our own days. (4) The *πεντάλιθος*, which was a game with five stones, which were thrown up from the upper part of the hand and caught in the palm. (5) *Σκαπέρδα*, which was a game in which a rope was drawn through the upper part of a tree or a post. Two boys, one on each side of the post, turning their backs towards one another, took hold of the ends of the rope and tried to pull each other up. This sport was also one of the amusements at the Attic Dionysia. These few games will suffice to show the character of the gymnastic sports.

The more important games, such as running (*δρόμος*), throwing of the *δίσκος* and the *ἄκων*, jumping and leaping (*ἅλμα*, with and without *ἁλτῆρες*), wrestling (*πάλη*), boxing (*πυγμή*), the pancratium (*παγκράτιον, πένταθλον, λαμπαδηφορία*), dancing (*ὄρχησις*), etc., are described in separate articles.

A gymnasium was, as Vitruvius observes, not a Roman institution, and Dionysius of Halicarnassus (*Ant. Rom.* vii. 70–72) expressly states that the whole *ἀγωνιστική* of the Romans, though it was practised at an early period in the Ludi Maximi, was introduced among the Romans from Greece. Their attention, however, to developing and strengthening the body by exercises was considerable, though only for military purposes. The regular training of boys in the Greek gymnastics was foreign to Roman manners, and even held in contempt (Plut. *Quaest. Rom.* 40). Towards the end of the Republic many wealthy Romans, who had acquired a taste for Greek manners, used to attach to their villas small places for bodily exercise, sometimes called gymnasia, sometimes palaestrae, and to adorn them with beautiful works of art. The emperor Nero was the first who built a public

ymnasium at Rome (Suet. *Ner.* 12); another was rected by Commodus (Herodian, i. 12, 4). But alhough these institutions were intended to introuce Greek gymnastics among the Romans, yet hey never gained any great importance, as the agnificent thermae, amphitheatres, and other olossal buildings had always greater charms for he Romans than the gymnasia.

See Burette, *Histoire des Athlètes*, in the *Mém. de Acad. des Inscript.* i. 3; G. Löbker, *Die Gymnastik er Hellenen* (Münster, 1835); Wachsmuth, *Hellen. lterth.* vol. ii. p. 344, etc., 2d ed.; Müller, *Dorier*, v. 5, § 4, etc.; Becker-Göll, *Charikles*, ii. 213–251; *allus*, iii. 168–188; and especially J. H. Krause, *Die Gymnastik u. Agonistik der Hellenen* (Leipzig, 841); and Dittenberger, *De Ephebis Atticis* (ib. 863). The histories of education among the anients, especially that of Grasberger, likewise conain much useful information on the subject. See THLETAE; EDUCATION.

Gymnastes (γυμναστής). See GYMNASIUM.

Gymnastics. See ATHLETAE; GYMNASIUM.

Gymnesiae (Γυμνησίαι νῆσοι). See BALEARES.

Gymnesii or **Gymnētes** (γυμνήσιοι or γυμνῆτες). class of bond-slaves at Argos, who may be comared with the Helots at Sparta (Steph. Byz. s. v. ίος; Pollux, iii. 83). Their name shows that they ttended their masters on military service in the apacity of light-armed troops, but no particulars re known about them.

Gymnētae (γυμνῆται). A name for the different orts of sharp-shooters employed in the Greek rmies since the Persian Wars, in place of the ght-armed slaves. It was only after the expeition of the Ten Thousand that they came to rm an essential part of a Greek army. They ere generally recruited from the barbarous naons who were specially distinguished in the use particular missiles. The archers (τοξόται), for stance, were generally Cretans, the slingers φενδονῆται) Rhodians and Thessalians, while the avelin men (ἀκοντισταί) were taken from the semiellenic populations in the west of Greece, notay the Aetolians and Acarnanians. The common aracteristic of all these troops was the absence all defensive weapons. It was among the Laceemonians that they were introduced latest. Alexder the Great had a corps of 2000 of them, with hich he opened his campaign against the Perans. Half of these were spearmen and the other alf archers. See EXERCITUS.

Gymnopaedia (γυμνοπαιδία). A great festival eld at Sparta from about the 6th to the 10th July in honour of Apollo, Artemis, and Leto Pausan. iii. 11, § 7). It was an exhibition of all nds of accomplishments in gymnastics, music, d dancing, given by boys, youths, and men for e benefit of the citizens and of the numerous rangers who flocked to Sparta for the occasion, d were hospitably entertained there. Old bachors were excluded from the festivities (Schömann, *ntiq.* i. 264, Eng. transl.).

Gymnosophistae (Γυμνοσοφισταί). "Naked ages." A name given by the Greek writers to a rtain class of Indian ascetics belonging to the ste of the Brahmins, and who, in accordance ith the prevalent belief, thought that, by subjecting the body to sufferings and privations, and by withdrawing from all intercourse with mankind, they could effect a reunion of the spiritual nature of man with the divine essence. Most of these ascetics dispensed almost entirely with the use of clothes, and many of them went entirely naked. Hence the name applied to them by the Greeks. Many of these hermits appear in former times to have studied the abstract sciences with great success, and they have always been considered by the orthodox Hindus as the wisest and holiest of mankind. The Gymnosophists often burned themselves alive, as Calanus did in the presence of Alexander (Arrian, *Anab.* vii. 18; Plut. *Alex.* 65 foll.; Diod. Sic. xvii. 107).

Gynaeconītis (γυναικωνῖτις). See DOMUS, p. 539.

Gynaeconŏmi (γυναικονόμοι). Magistrates in many Greek States, who exercised a censorship over the conduct of women and to some extent of men also, especially the young. At Sparta there were παιδονόμοι, but not γυναικονόμοι. The far-reaching Spartan discipline brought both sexes alike under the control of the authorities, and such special officers may not have been required. Aristotle mentions them as a well-known institution in two passages of the *Politica* (iv. 12 [15], § 9; vi. 5 [8], § 13), and each time observes that they were characteristic of aristocracies rather than of oligarchies or democracies — a remark which alone is almost sufficient to prove that they did not exist at Athens in his time. We find them at Chaeronea, Syracuse, Andania, and at Gambreion near Pergamum.

They were associated with the Areopagus in the maintenance of public decency and the enforcement of sumptuary laws. They superintended even the meetings of friends in their private houses — e. g. at weddings, and on other festive occasions. Meetings of this kind were not allowed to consist of more than thirty persons, and the γυναικονόμοι had the right of entering any house and sending away all the guests above that number. They also controlled the eccentricities of female attire; women who went unsuitably dressed in public were liable to a fine of 1000 drachmas, and these fines were recorded on a tablet suspended to a plane-tree in the Ceramicus (Harpocrat. s. v. ὅτι χιλιάς; Hesychius, s. v. πλάτανος). The number of these officers and the mode of their appointment are alike unknown.

Gyndes (Γύνδης). A river of Assyria, rising in the country of the Matieni (in the mountains of Kurdistan) and flowing into the Tigris, celebrated through the story that Cyrus the Great drew off its waters by 360 channels. See Herod. i. 189.

Gypsoplastes. One who takes casts in plaster of Paris (*gypsum*). See Cassiod. *Var. Ep.* vii. 5.

Gyrton or **Gyrtona** (Γυρτών, Γυρτώνη). An ancient town in Pelasgiotis in Thessaly, on the Peneus.

Gythĭum (Γύθιον, Γυθεῖον). An ancient seaport town of Laconia, situated near the head of the Laconian Gulf, southwest of the mouth of the river Eurotas. In the Second Persian War, the Spartan fleet was stationed here, and here the Athenians under Tolmides burned the Spartan arsenal in B.C. 455 (Thuc. i. 102).

H

H, as a symbol.

In Greek.—H = ἡμέρας, ἡμερῶν, ὑιός (*C. I. G.* 5762) ὥρας (ib. 3013).

In Latin.—H = habet (habens), hic (and its forms), heres, homo, hora. H H = heredes.

H·A = Herculaneus Augustalis.

H·B = homo bonus.

H·C = hic conditus, Hispania Citerior, honoris causa, honore contentus, horrearius cohortis.

H·F = heres fecit, honestissima femina, honore functus.

H·I = Hercules invictus.

H·L = haec lex, hic locus.

H·M = hoc monumentum (very frequent), honesta missione.

H·P = heres posuit, hic positus.

H·V = Hercules victor, honore usus.

H·B·F = homini bono fecit.

H·B·Q = hic bene quiescat.

H·D·S = heres de suo.

H·E·F = heres eius fecit.

H·E·P = hic est positus.

H·E·T = heredes ex testamento.

H·L·O = (uti) hac lege oportebit.

H·L·R = (ante) hanc legem rogatam.

H·M·V = honestae memoriae vir.

H·N·C = Hispania Nova Citerior.

H·P·C = heres ponendum curavit.

H·P·R = hostes populi Romani.

H·A·I·R = honore accepto impensam reliquit.

H·B·M·F = heres bene merenti fecit.

H·E·N·S = heredem exterum non sequetur.

H·M·I·A = huic monumento itus actus.

H·S·B·Q = hic situs bene quiescat.

H·S·O·B = hic situs; ossa bene.

H·V·V·S = Herculi victori votum solvit.

H·A·S·F·C = heres a se faciundum curavit.

H·C·E·C·E·B·Q = hic conditus est; cineres ei bene quiescant.

H·C·S·P·P = honore contentus sua pecunia posuit.

H·L·D·M·A = huic loco dolus malus abesto.

H·L·S·H·N·S = hic locus sepulturae heredem non sequetur.

H·L·T·C·S = hunc locum tessellavit cum suis.

H·M·A·H·N·P = hoc monumentum ad heredes non pertinebit.

H·M·D·M·A·B·M·M·C = huic monumento dolus malus abesto, bene merenti memoriae causa.

H·M·S·S·H·N·S = hoc monumentum, sive sepulcrum, heredem non sequetur.

H·O·T·B·Q = hic ossa tibi bene quiescant.

H·S·E·S·T·T·L = hic situs est, sit tibi terra levis.

H·S·E·T·F·I·H·F·C = hic situs est, titulum fieri iussit, heres faciundum curavit.

H·S·H·A·N·L = hoc sepulcrum heredibus abalienare non licet.

H·V·O·B·Q = hic volo ossa bene quiescant.

H·V·S·R·L·D·D·D = honore usus sumptus remisit, loco dato decreto decurionum.

Habēna. (1) (ἡνίαι). Mostly in the plural. Reins for driving; hence ἡνίοχος, a charioteer or driver. (2) (ῥυταγωγεύς). A halter-rope (Ammian. xix. 8, 7). (3) The sheets of a sail—i. e. the ropes by which the lower ends of the sail are braced or slacked (Val. Flacc. iv. 679). (4) The word is also used in general of any strap or thong, as the strap of a spear (see Amentum), the thong of a sandal (Gell. xiii. 21, 2), of a helmet (Val. Flacc. vi. 365), the thong of a whip (Ovid, *Her.* ix. 81), and in medicine, a bandage (Suet. *Aug.* 80).

Hades (Ἅιδης). According to the belief current among the Greeks, the world of the dead, or the abode of Hades, with its wide doors, was in the depths of the earth. In the *Odyssey*, its entrance and outer court were on the western side of the river Oceanus, in the ground sacred to Persephoné, with its grove of barren willows and poplars. Here was the home of the Cimmerians, veiled in darkness and cloud, where the sun never shines. This court, and indeed the lower world in general, is a meadow of asphodel, an unattractive weed of dreary aspect usually planted on graves. The actual abode of the subterranean powers is Erebus (Ἔρεβος), or the impenetrable darkness. In later times entrances to the lower world were imagined in other places where there were cavernous hollows which looked as if they led into the bowels of the earth. Such places were Hermioné and the promontory of Taenarum in the Peloponnesus, Heraclea on the Euxine, and Cumae in Italy, where the mythical Cimmerii were also localized. The lower world of Homer is intersected by great rivers — the Styx, Acheron ("river of woe"), Cocytus ("river of wailing"), a branch of the Styx, Phlegethon and Pyriphlegethon ("rivers of fire"). The last two unite and join the waters of the Acheron. In the post-Homeric legend, these rivers are represented as surrounding the infernal regions, and another river appears with them, that of Lethé, or oblivion. In the waters of Lethé the souls of the dead drank forgetfulness of their earthly existence. The lower world once conceived as separated from the upper by these rivers, the idea of a ferryman arose. This was Charon (q. v.), the son of Erebus and of Nyx, a gloomy, sullen old man, who took the souls in his boat across Acheron into the realm of shadows. The souls were brought down from the upper world by Hermes, and paid the ferryman an obolus, which was put for this purpose into the mouths of the dead. Charon had the right to refuse a passage to souls whose bodies had not been duly buried. (See Funus, p. 697.) In Homer it is the spirits themselves who refuse to receive any one to whom funeral honours have not been paid. At the gate lies the dog Cerberus, son of Typhaon and Echidna. He is a terrible monster with three heads, and mane and tail of snakes. He is friendly to the spirits who enter, but if any one tries to escape he seizes him and holds him fast.

The ghosts of the dead were in ancient times conceived as incorporeal images of their former selves, without mind or consciousness. In the *Odyssey* the seer Tiresias is the only one who has retained his consciousness and judgment, and this as an exceptional gift of Persephoné. But they have the power of drinking the blood of animals, and having done so they recover their consciousness and power of speech. The soul, therefore, is

not conceived as entirely annihilated. The ghosts retain the outer form of their body, and follow, but instinctively only, what was their favourite pursuit in life. Orion in Homer is still a hunter, Minos sits in judgment, as when alive. Perhaps the punishments inflicted in Homer on Tityus, Tantalus, and Sisyphus (Ixion, the Danaides, Pirithoüs, and others belong to a later story) should be regarded in this light. The penalties inflicted on them in the upper world may be merely transferred by Homer to their ghostly existence; for the idea of a sensible punishment is not consistent with that of an unconscious continuance in being. It must be remembered, at the same time, that Homer several times mentions that the Erinyes punish perjurers after death. It must be concluded, then, that the ancient belief is, in this instance, found side by side with the later and generally received idea that the dead, even without drinking blood, preserved their consciousness and power of speech. Connected with it is the notion that they have the power of influencing men's life on earth in various ways. The most ancient belief knows nothing of future rewards of the righteous, or, indeed, of any complete separation between the just and the unjust, or of a judgment to make the necessary awards. The judges of the dead are in the later legend Minos, Rhadamanthys, Aeacus, and Triptolemus. It was a later age, too, which transferred Elysium and Tartarus to the lower world—Elysium as the abode of the blessed, and Tartarus as that of the damned. In the earlier belief these regions had nothing to do with the realm of Hades. The name Tartarus (Τάρταρος) was in later times often applied to the whole of the lower world. The spirits of those who had lived a life of average merit were imagined as wandering on the asphodel meadow. See in English literature the *Epic of Hades*, by Lewis Morris, and *Ades, King of Hell*, by Buchanan.

In general it must be said that the ancient ideas of a future life were always subject to considerable changes, owing to the influence of the doctrines taught in the mysteries, and the representations of poets, philosophers, sculptors, and painters. (See POLYGNOTUS.) The general tendency was to multiply the terrors of Hades, especially at the gates and in Tartarus. (For the deities of the lower world, see EUMENIDES; HADES; PERSEPHONÉ.) The Greek beliefs on the subject found their way to Rome through the instrumentality of the poets, especially Vergil; but they did not entirely supplant the national traditions. See Alger, *Critical History of the Doctrine of a Future Life*, with an exhaustive bibliography of the subject (10th ed. Boston, 1880); Ettig, *Acheruntica* (Leipzig, 1891); and the articles LARES; LARVAE; MANES; MANIA; ORCUS.

Hades (Ἅιδης; Attic, Ἅιδης or ᾅδης [ἀϊδής]). In Greek mythology, the son of Cronus and Rhea, who received the dominion of the lower world at the division of the universe after the fall of Cronus, his brothers, Zeus and Poseidon, being made lords respectively of the sky and sea. With his queen Persephoné he held sway over the other powers of the infernal regions, and over the ghosts of the dead. The symbol of his invisible empire was the helmet that made men invisible. This was given to him by the Cyclopes to aid him in the battle of the gods with the Giants. Originally he was, to all appearance, conceived as bringing down the dead himself to the lower world in his chariot, or as driving them down with his staff; but in the later belief the office of conductor of souls belonged to Hermes. Hades is the enemy of all life, heartless and inexorable, and hated, accordingly, by gods and men. Sacrifice and prayer are of no avail with him, and he is therefore only worshipped on exceptional occasions. But, like Persephoné, he was sometimes represented in a milder light, being called Pluto (Πλούτων, Πλοῦτος), or the giver of wealth. This because it is from the depths of the earth that corn and its attendant blessings are produced. As old as Hesiod is the advice to the plougher to call upon Zeus of the lower world, as well as upon Demeter. He is also styled Polydectes and Polydegmon, as receiving at last all men in his realms.

Hades. (Palazzo Chigi, Rome.)

The most celebrated of the myths referring to Hades is that of the rape of Persephoné. In works of art he is represented as resembling his brothers Zeus and Poseidon, but with gloomy features and hair falling over his brow, the key of the infernal world in his hand, and the dog Cerberus at his side. Sometimes he appears as a god of agriculture, with a cornucopia, or a two-pronged pickaxe. The plants sacred to him were the cypress and the narcissus; black sheep were offered to him in sacrifice. When mortals invoked him, they struck the earth with the hand.

By the Romans Hades was identified partly with Orcus, partly with Dis.

Hadrānum (Ἄδρανον). A town of Sicily, near Mount Aetna, having in its vicinity a river of the name of Hadranus. It was founded by Dionysius (Diod. Sic. xiv. 38).

Hadria. See HADRIATICUM MARE.

Hadrianopŏlis (Ἀδριανόπολις). The modern Adrianople. A town in Thrace, on the right bank of the Hebrus, situated in an extensive plain, founded by the emperor Hadrian. In the Middle Ages it ranked second to Constantinople alone.

Hadriānus, PUBLIUS AELIUS. (1) A Roman emperor, born at Rome A.D. 76. He lost his father when ten years of age, and had for his guardians Trajan, who was his relation, and Cornelius Ta-

tianus, a Roman knight. His father's name was Aelius Hadrianus Afer. It is conjectured that the surname of Afer was given the latter because he had been governor of Africa, and that he is the same Hadrianus who put the martyr Leontius to death at Tripolis in the reign of Vespasian. Hadrian's father was Trajan's first cousin; for he was the son of Ulpia, the sister of Marcus Ulpius Trajanus, the emperor Trajan's father. Hadrian began very early to serve in the army, and was tri-

Coin of Hadrian.

bune of a legion before Domitian's death. The forces in Lower Moesia chose him to congratulate Trajan upon his being adopted by Nerva, and it was he that acquainted Trajan with the first news of Nerva's death. He regained the emperor's favour, which he had almost entirely lost by his extravagant expenses and the debts which he had in consequence incurred, and finally married Trajan's grandniece, Sabina, chiefly through the aid of Plotina the empress. His subsequent rise was rapid, and he was the companion of Trajan in most of his expeditions. He particularly distinguished himself in the war against the Dacians, and was successively appointed praetor, governor of Pannonia, and consul. The orations he composed for Trajan increased his fame (Spart. *Hadr.*). After the siege of Atra, in Arabia, Trajan left him in command of his army, and when he found his death approaching, adopted him, although the reality of this adoption is disputed by some authorities, who attribute his elevation to the intrigues of Plotina.

On the death of Trajan he assumed the reins of government (A.D. 117), with the concurrence of the Syrian army. The Senate readily ratified the act. The first care of Hadrian was to make a peace with the Persians, and to restore all the provinces just taken from them, making the Euphrates the boundary of the Roman Empire. He had then to turn his attention to certain revolts and insurrections in Egypt, Libya, and Palestine; and, after quickly concluding a peace with the Parthians, returned to Rome, A.D. 118. The Senate decreed him a triumph, and honoured him with the title of Pater Patriae; but he refused both, and required that Trajan's image should triumph. He sought popularity by a repeal of fifteen years accumulation of arrears of public debt, by a vast reduction of taxation generally and by immense largesses to the people. He was less generous to certain senators accused of a plot against him, four of whom, although of consular rank and intimates of Trajan, he caused to be put to death.

A year after his return to Rome, Hadrian marched against the Alani, the Sarmatians, and the Dacians, but showed a greater desire to make peace with the barbarians than to extend the prowess of the Roman arms. This policy has been attributed to envy of the fame of his warlike predecessor; but a due consideration of the subsequent history of the Empire will amply justify him against the imputation; for it had reached an extent which rendered all increase to its limits a source of weakness rather than of strength. Hadrian was an active and incessant traveller, visiting every province in the Empire, not simply to indulge his curiosity, but to inspect the administration of government, repress abuses, erect and repair public edifices, and exercise all the vigilance of personal examination. (See Dürr, *Die Reisen des Kaisers Hadrian* [Vienna, 1881]). In A.D. 120, he passed over from Gaul to Britain, where he caused a wall to be built from the mouth of the Tyne to Solway Frith, in order to secure the Roman provinces from the incursions of the Caledonians.

Like Trajan, he lived familiarly with his friends, but was much more suspicious, and would not repose in them the same confidence. When at Rome he cultivated all kinds of literature, conversing with learned men, and giving and receiving information in their society. Hadrian had once again to visit the East to repress the Parthians, who paid little regard to treaties. On his return he passed the winter at Athens, and was initiated in the Eleusinian Mysteries. He published no edict against the Christians, yet they nevertheless suffered considerable persecution, until, upon the remonstrance of Quadratus, bishop of Athens, and Aristides, an eminent Christian, he ordered the persecution to cease; but no credit is due to the unauthorized assertion of Lampridius that he thought of building a temple to the Saviour. His treatment of the Jews, on the other hand, was extremely severe, though ample provocation had been given by that turbulent people, for they had raised disturbances towards the end of Trajan's reign, which were not completely quelled until the second year of Hadrian. But now a more formidable insurrection broke out under Barcochebas ("Son of a Star"), who, though a robber by profession, had given himself out as the Messiah. It required a war of three years to reduce the revolted Jews to complete subjection, and after this was accom-

Map of Hadrian's Wall, with the chief Stations. (After Collingwood Bruce.)

plished, there was scarcely any indignity that was not inflicted on the conquered nation. Jerusalem was rebuilt under the new title of Aelia Capitolina, uniting the family name of the emperor with

Hadrian. (British Museum.)

the Roman surname of Iupiter; and in the execution of his plan Hadrian studiously profaned all the places which had been most revered by both Jews and Christians, whom he seems to have confounded together. He built a temple in honour of Iupiter Capitolinus upon the mountain where had stood that of the true God; placed a marble hog upon that gate of the city which looked towards Bethlehem; erected in the place where Jesus was crucified a statue of Venus; and in that where he rose from the dead, an image of Iupiter. In the grotto of Bethlehem, where the Saviour was born, he established the worship of Adonis. The Jews were also forbidden the very sight of Jerusalem, which they were not permitted to enter save on one day in the year—the anniversary of the destruction of the city. After the conclusion of the Jewish War Hadrian returned to Italy, where a lingering illness put a stop to his unsettled mode of life, and eventually terminated his existence. Having no children of his own, Hadrian first adopted for his successor L. Ceionius Commodus, more generally known by the name of Verus, to which last he prefixed that of Aelius after his adoption by the emperor. Verus, however, who was remarkable for nothing but his excessive effeminacy and debauched mode of life, died soon after, and Hadrian made a very excellent selection in the person of Antoninus. (See ANTONINUS PIUS.) Hadrian died not long after at Baiae, A.D. 138, in the sixty-third year of his age and the twenty-second of his reign. His disorder was the dropsy, from which disease his sufferings were so great as apparently to affect his reason.

Hadrian was, in general, a just and able ruler, yet there were times when he showed himself revengeful, suspicious, and cruel. His treatment of his wife Sabina does no honour to his memory, his passion for Antinoüs (q. v.) taints it; while his excessive superstition, to which even that favourite fell a victim, entitles him to a large measure of contempt. He was, in fact, a peculiar character, full of paradoxes—witty, pedantic, droll, dull, impulsive, sociable, suspicious, morbidly self-conscious, and persevering in nothing. The greater portion of the Romans appear to have formed a just estimate of his character long before his death, and it was with difficulty that Antoninus could obtain from the Senate the usual compliment of having him ranked among the gods. Their dread of the soldiery, by whom Hadrian was greatly beloved, appears to have conquered their reluctance.

Hadrian did much towards restoring and improving the city of Rome. He also erected a splendid temple to Trajan, a temple to Venus and Roma, and the great Mausoleum in the district beyond the Tiber, now known as the Castle of St. Angelo. In this, he and a number of his successors were buried. For an illustration of it see the article MAUSOLEUM.

Hadrian wrote several works. He was fond of entering the lists against the poets, philosophers, and orators of the day, and Photius mentions several declamations of the emperor's, written for such occasions, as still existing in his time, and not devoid of elegance. Hadrian composed a history of his own times, which he published under the name of his freedman Phlegon; and Dorotheus the grammarian made at a subsequent period a collection of his decisions and rescripts. All that we have of his productions at the present day are some speeches, decrees, and (Greek) epigrams, and an epigrammatic address to his soul, written a

Ruins of the Temple of Venus and Roma, built by Hadrian.

short time before his death, and remarkable for its beauty. It suggested to Pope his "Vital spark of heavenly flame," and runs as follows:

> "Animula, vagula, blandula,
> Hospes comesque corporis,
> Quae nunc abibis in loca.
> Pallidula, rigida, nudula,
> Nec, ut soles, dabis jocos?"

(Spart. *Hadr.* 25.) See Gregorovius, *Geschichte des Kaisers Hadrianus* (1851).

(2) A philosopher of Tyre, who studied under Herodes, and taught rhetoric after him at Athens. He was also secretary to the emperor Commodus (*ἀντιγραφεὺς τῶν ἐπιστολῶν*). He died at Rome after having attained the age of eighty years. There are only fragments remaining of the works of this writer.

Hadriatĭcum Mare. The Adriatic Sea (*ὁ Ἀδρίας*), properly called by the Romans MARE SUPĒRUM or Upper Sea, as opposed to the Mare Inferum or Tyrrhenian Sea. The Romans also, in imitation of the Greeks, used the feminine form HADRIA or ADRIA. The Adriatic separated Italy from Illyricum, Dalmatia, and Epirus, and is connected at its southern extremity with the Ionian Sea. It was first explored by the Phocaeans of the Greeks (Herod. i. 163). The ancient writers frequently speak of it as dreaded by sailors for its sudden storms (Hor. *Carm.* i. 3, 15; iii. 9, 23, etc.). The name is derived from the Etruscan city Hatria, at the mouth of the Padus (Po).

Hadrumētum or **Adrumētum** (*Ἀδρούμητον*). A flourishing city founded by the Phœnicians in North Africa, and the capital of Bycazena under the Romans.

Haemon (*Αἵμων*). (1) The son of Pelasgus and father of Thessalus, from whom the ancient name of Thessaly, Haemonia or Aemonia, was believed to be derived. The Roman poets frequently use the adjective Haemonius as equivalent to Thessalicus. (2) Son of Creon of Thebes, and in love with Antigoné. He killed himself on hearing that she had been condemned by his father to be entombed alive.

Haemonia (*Αἱμονία*). See HAEMON.

Haemus (*Αἷμος*). The modern Balkans. A lofty range of mountains separating Thrace and Moesia. The pass over them most used in antiquity was in the western part of the range, called Succi or Succorum Angustiae, also Porta Traiani (Sulu Derbend), between Philippopolis and Serdica. The fabulous origin of the range is that Haemus and his wife Rhodopé were changed into mountains for daring to call themselves Zeus and Heré (Ovid, *Met.* vi. 87).

Haeres. See HERES.

Hagnus (*Ἁγνοῦς*). A deme of Attica, west of Paeania, and belonging to the tribe Acamantis.

Hair. See COMA.

Hairdressers. See TONSOR.

Hairpins. See ACUS.

Halae (*Ἁλαί*). (1) HALAE ARAPHENĬDES (*Ἀραφηνίδες*). A deme of Attica belonging to the tribe Aegeïs. It served as the harbour of Brauron and possessed a temple of Artemis. (2) HALAE AEXONĬDES (*Αἰξωνίδες*). A deme of Attica belonging to the tribe Cecropis. It was situated on the western coast. (3) A town on the Opuntian Gulf.

Halcyŏné or **Alcyŏné** (*Ἀλκυόνη*). (1) A Pleiad, daughter of Atlas and Pleioné, and beloved by Poseidon. (2) Daughter of Aeolus and Enareté or Aegialé, and wife of Ceÿx. They lived so happily that they were presumptuous enough to call each other Zeus and Heré, for which Zeus metamorphosed them into birds. Others relate that Ceÿx perished in a shipwreck; that Alcyoné, for grief, threw herself into the sea; and that the gods, out of compassion, changed the two into birds. It was fabled that during the seven days before, and as many after, the shortest day of the year, while the female bird was breeding, there always prevailed calms at sea — hence our expression "halcyon days." For the use of this myth in English literature, see F. Tennyson's *Halcyone;* E. W. Gosse, *Alcyone* (a sonnet in dialogue); and Mrs. Preston's *Alcyone.*

Hales (*Ἅλης*). (1) A river of Ionia, near Colophon, famous for the coldness of its water. (2) A river in the island of Cos.

Halēsa or **Alaesa** (*Ἅλαισα*). A town on the northern coast of Sicily, on the river Halesus, founded by the Greek mercenaries of Archonides, a chief of the Siculi, and originally called ARCHONIDION.

Halēsus. A chief of the Auruncans and Oscans, the son of a soothsayer, and an ally of Turnus, slain by Evander. He came to Italy from Argos in Greece, whence he is called Agamemnonius, Atrides, or Argolicus. He is said to have founded Falerii (Serv. *ad.* Verg. *Aen.* vii. 723).

Half-uncials. See PALAEOGRAPHY.

Halia (*ἁλία*). The Spartan Assembly.

Halia. See HELIOS, p. 780.

Haliacmon (*Ἁλιάκμων*). The modern Vistriza. An important river in Macedonia, rising in the Tymphaean mountains, forming the boundary between Eordaea and Pieria, and falling into the Thermaic Gulf. Caesar incorrectly makes it the boundary between Macedonia and Thessaly.

Haliartus (*Ἁλίαρτος*). An ancient town in Boeotia, south of the lake Copaïs, destroyed by Xerxes in his invasion of Greece (B.C. 480), but afterwards rebuilt. Under its walls Lysander lost his life (395).

Halias (*Ἁλίας*). A district on the coast of Argolis between Asiné and Hermioné, so called because fishing was the chief occupation of its inhabitants. Their town was called Haliae or Halies.

Halicarnassus (*Ἁλικαρνασσός*). The modern Budrum. A celebrated city of Asia Minor, stood in the southwestern part of Caria, opposite to the island of Cos. It was founded by Dorians from Troezen. With the rest of the coast of Asia Minor it fell under the dominion of the Persians, at an early period of whose rule Lygdamis made himself tyrant of the city, and founded a dynasty which lasted for some generations. His daughter Artemisia assisted Xerxes in his expedition against Greece. Halicarnassus was celebrated for the Mausoleum, a magnificent edifice which Artemisia II. built as a tomb for her husband Mausolus (B.C. 352), and which was adorned with the works of the most eminent Greek sculptors of the age. (See ARCHITECTURA.) Fragments of these sculpt-

ures, which were discovered built into the walls of the citadel of Budrum, are now in the British Museum. Halicarnassus was the birthplace of the historians Herodotus and Dionysius. See Newton, *Discoveries at Halicarnassus* (1862–63).

Halicȳae (Ἁλικύαι). A town in the northwest of Sicily, between Entella and Lilybaeum, long in the possession of the Carthaginians.

Halĭmus (Ἁλιμοῦς). A deme of Attica, a little south of Athens, and belonging to the tribe Leontis.

Halipĕdon (Ἁλίπεδον). A plain near the Piraeus in Attica.

Halirrhothius (Ἁλιρρόθιος). The son of Poseidon and Euryté, who attempted to violate Alcippé, daughter of Ares and Agraulos, but was slain by Ares. Ares was brought to trial by Poseidon for this murder, on the hill at Athens, which was hence called Areopagus, or Hill of Ares.

Haliūsa (Ἁλιοῦσα). Now Karavi; an island in the Argolic Gulf.

Halizōnes (Ἁλιζῶνες). A people of Bithynia, with a capital city Alybé (*Il.* ii. 856).

Halm, Karl. A distinguished classical scholar, born at Munich in 1809. He was educated at the University of Munich, and from 1839 to 1849 taught in Speier and Hadamar. In 1849 he was made Rector of the Maximilians Gymnasium at Munich, and in 1856 Professor of Classical Philology in the University of Munich and Director of the Royal Library. He died at Munich, October 10th, 1882. His principal works are critical editions of Cicero (1845–56), Quintilian (1868–69), Cornelius Nepos (1871); Cicero's Orations, with a commentary (1845-1848), and selected orations (1854–66); the fables of Aesop in the Teubner series (1852); Florus (1854); and Tacitus (2d ed. 1873). Among his shorter treatises are the *Lectiones Stobenses* (1841–42); a catalogue of the Fathers of the Latin Church (1865); and a most valuable catalogue of the Library at Munich (1876–81).

Halma (ἅλμα). See Pentathlon.

Halmydessus. See Salmydessus.

Halmȳris (Ἁλμυρίς, sc. λίμην). A bay of Moesia formed by the southern mouth of the Danube. Upon it was situated a town of the same name.

Halonnēsus (Ἁλόννησος), and **Halonēsus** (Ἁλόνησος). An island of the Aegaean Sea, off the coast of Thessaly, and east of Sciathos and Peparethos, with a town of the same name upon it. The possession of this island occasioned great disputes between Philip and the Athenians: there is a speech on this subject among the extant orations of Demosthenes, but probably written by Hegesippus. See Philippus.

Halosydné (Ἁλοσύδνη). "Sea-born." An epithet applied to Thetis and to Aphrodité.

Haltēres (ἁλτῆρες). Heavy weights of stone or lead, like our dumb-bells, intended to increase the muscular exertion of gymnastic exercises, being held in each hand while leaping, running, dancing, etc. (Mart. vii. 67; xiv. 49).

Athlete with Halteres. (Tassie.)

Haluntium. See Aluntium.

Halus. See Alus.

Halȳcus (Ἅλυκος). A river in the south of Sicily, flowing into the sea near Heraclea Minoa.

Halys (Ἅλυς). The modern Kizil-Irmak, i. e. "Red River;" the greatest river of Asia Minor, rising in the Anti-Taurus range of mountains, on the borders of Armenia Minor and Pontus, and after flowing through Cappadocia and Galatia, and dividing Paphlagonia from Pontus, falling into the Euxine Sea between Sinopé and Amisus. In early times it divided the Indo-European races which peopled the western part of Asia Minor from the Semitic (Syro-Arabian) races of the rest of southwest Asia; and it separated the Lydian Empire from the Medo-Persian (Herod. i. 6).

Hamadryădes (Ἁμαδρυάδες). See Nymphae.

Hamaxa (ἅμαξα). See Currus.

Hamaxĭtus (Ἁμαξιτός). A small town on the coast of the Troad. See Smintheus.

Hamaxobii (Ἁμαξόβιοι). A people in European Sarmatia, in the neighbourhood of the Palus Maeotis, were a nomad race, as their name, "dwellers in chariots," signifies.

Hamilcar (Ἁμίλκας). (1) A Carthaginian general, son of Mago, or, according to others, of Hanno, conquered by Gelon, in Sicily, the same day that Xerxes was defeated at Salamis. Herodotus (vii. 165) states that he was never seen either living or dead after the battle in which his army was defeated. According to Polyaenus, however (i. 27, 2), Gelon destroyed him by a stratagem while sacrificing. (2) Surnamed Rhodănus, a Carthaginian general of considerable talent. Perceiving his fellow-citizens to be greatly disquieted at the projects of Alexander of Macedon (B.C. 332), he betook himself to that prince, in order, if possible, to penetrate his designs, and give his countrymen timely notice of them. After the death of Alexander he returned to Carthage, where he was put to death, on false accusations of treason, as the recompense of his devotion to his country (Just. xxi. 5). (3) A Carthaginian general, in the time of Agathocles, tyrant of Sicily. He came to the succour of Syracuse when besieged by that usurper. Being gained over, however, by the gold of Agathocles, he prevailed on the Syracusans to make peace, and favoured by his inaction the schemes of the tyrant. The Carthaginian Senate condemned him to lose his head, but he died at Syracuse, B.C. 311, before the sentence could be made public (Just. xxii. 2). (4) The son of Giscon; a Carthaginian general, sent into Sicily about B.C. 311, to oppose the progress of Agathocles. On his arrival he gained a victory, which opened to him the gates of several large cities. In attempting to make himself master of Syracuse, during the absence of Agathocles in Africa, he was taken prisoner and put to death, B.C. 309. (5) Surnamed Barca, the leader of the popular party at Carthage, appointed in the eighteenth year of the First Punic War (B.C. 247) to the command of the Carthaginian armies. No particulars have been preserved respecting his early life or the time of his birth; but it is learned from Nepos (*Hamil.* 1) that he was very young when he obtained the command. He ravaged with his fleet the coast of the Bruttii and

the Epizephyrian Locrians, and afterwards seized upon a strong fortress in Sicily, which was situated between Eryx and Panormus. In this place he continued for some years, with very little support from the Carthaginian government; and, although the Romans were masters of almost the whole of the island, they were unable to dislodge him. He frequently ravaged the southern coasts of Italy as far as Cumae, and defeated the Roman troops in Sicily. On one occasion he took Eryx, which he held till the conclusion of the war. The Romans at length fitted out a fleet to cut off all communication between Hamilcar and Carthage; the Carthaginian fleet sent to his assistance was defeated by the Roman consul Lutatius Catulus (B.C. 241), and the Carthaginians were obliged to sue for peace. This was granted by the Romans; and Hamilcar led his troops from Eryx to Lilybaeum, whence they were conveyed to Africa. But a new danger awaited Carthage. The Carthaginian treasury was exhausted; and it was proposed to the troops that they should relinquish a part of the pay which was due to them. The soldiers rejected the proposal, appointed two of their number, Spendius and Matho, commanders, and proceeded to enforce their demands. Being joined by many of the native tribes of Africa, they defeated Hanno, the Carthaginian general sent against them, and brought Carthage to the brink of ruin. In these desperate circumstances Hamilcar was appointed to the command, and at length succeeded in subduing them after the war had lasted three years and four months. After the end of this war Hamilcar was sent into Spain (B.C. 238). He remained in Spain nearly nine years, during which time he extended the dominion of Carthage over the southern and eastern parts of that country. He fell in a battle against the natives (B.C. 229), leaving three sons, Hasdrubal, Mago, and Hannibal.

The abilities of Hamilcar were of the highest order; and he directed all the energies of his mind to diminish the power of Rome. Polybius states his belief (Bk. iii.) that his administration would soon have produced another war with the Romans, if he had not been prevented by the disorders in which his country was involved through the war of the mercenaries. Hamilcar was succeeded in his command in Spain by his son-in-law Hasdrubal, who must not be confounded with Hasdrubal, the brother of Hannibal. See Polyb. i., ii.; Corn. Nep. *Hamil.* 3, and the striking picture given in Flaubert's novel, *Salammbô.* (6) A Carthaginian general, son of Bomilcar, conquered by the Scipios (B.C. 215) when besieging Ilitingis, in Hispania Baetica, along with Hasdrubal and Mago. He is supposed by some to be the same with the Hamilcar who, fifteen years after, at the head of a body of Gauls, took and sacked Placentia, and was defeated and slain before Cremona. Others affirm that he was taken prisoner three years later in a battle fought near the Mincius, and served to grace the victory of the conqueror (Livy, xxiii. 49; xxxi. 10; xxxii. 23; Pliny, *H. N.* iii. 1).

Hammer. See MALLEUS.

Hamper. See CORBIS.

Hamus (ἄγκιστρον). A fish-hook, made by the ancients in shapes precisely like our own.

Hand, FERDINAND GOTTHELF. A German classical scholar born at Plauen in Saxony, 1786. He was Professor of Classical Philology at the University of Weimar (1810–17), and in 1817 was transferred to the University of Jena as Professor of Greek Literature. In the same year he was made Aulic Counsellor, and Con-rector of the philological seminary. He died at Jena in 1851. He is best remembered by his treatise, in four vols., *De Particulis Latinis Commentarii* (Leipzig, 1829–45).

Hanging Gardens. See HORTUS.

Hannibal (Ἀννίβας, equivalent in Punic to *gratia Baalis;* cf. the Biblical *Hanniel*). (1) The son of Gisco who in B.C. 409 aided the Segestans against the Selinuntines. He took Selinus and Himera, but died in 406 while besieging Agrigentum. (2) Son of Gisco, the commander of Lilybaeum at the close of the First Punic War. He was besieged in Agrigentum by the Romans in B.C. 262, but broke through the lines and escaped. He ravaged the coast of Italy, was defeated by Duilius (260), and failed in the defence of Sardinia (259), being soon after slain by his mutinous soldiers. (3) Son of Hamilcar Barca (see HAMILCAR), and born in B.C. 247. At the age of nine he went to Spain with his father, who, previous to his departure, took his son to the altar, and, placing his hand on the sacrifice, made him swear that he would never be a friend to the Romans. It does not appear how long Hannibal remained in Spain, but he was at a very early age associated with Hasdrubal, who succeeded his father in the command of the Carthaginian army in that country.

On the death of Hasdrubal, B.C. 221, he obtained the undivided command of the army, and quickly conquered the Olcades, Vaccaeans, Carpesians and the other Spanish tribes that had not been subdued by Hasdrubal. The inhabitants of Saguntum, alarmed at his success, sent messengers to Rome to inform the Romans of their danger. A Roman embassy was accordingly sent to Hannibal, who was passing the winter at Carthago Nova, to announce to him that the independence of Saguntum was guaranteed by a treaty between the Carthaginians and Romans (concluded B.C. 226), and that they should consider any injury done to the Saguntines as a declaration of war against themselves. Hannibal, however, paid no regard to this remonstrance. More than twenty years had elapsed since the termination of the First Punic War, during which period the Carthaginians had recovered their strength, and had obtained possession of the greater part of Spain; and now a favourable opportunity had arrived for renewing the war with the Romans. In B.C. 219, Hannibal took Saguntum (q. v.) after a siege of eight months, and employed the winter in making preparations for the invasion of Italy. He first provided for the security of Africa and Spain by leaving an army of about 16,000 men in each country. The army in Africa consisted principally of Spanish troops, and that in Spain of Africans, under the command of his brother Hasdrubal. He had already received promises of support from the Gauls who inhabited the north of Italy, and who were anxious to deliver themselves from Roman domination. Having thus made every necessary preparation, he set out from Carthago Nova, late in the spring of B.C. 218, with an army of 80,000 foot and 12,000 horse. In his march from the Iberus to the Pyrenees he was opposed by a great number of the native tribes, but these were quickly defeated, though with loss. Before crossing the Pyrenees, he left

Hanno to secure his recent conquests with a detachment from his own army of 11,000 men. He sent back the same number of Spanish troops to their own cities, and with an army now reduced to 50,000 foot and 9000 horse he advanced to the Rhone.

Meanwhile, two Roman armies had been levied: one, commanded by the consul P. Cornelius Scipio, was intended to oppose Hannibal in Spain; and a second, under the consul T. Sempronius, was designed for the invasion of Africa. The departure of Scipio was delayed by a revolt of the Boian and Insubrian Gauls, against whom was sent the army which had been intended for the invasion of Spain, under the command of one of the praetors. Scipio was therefore obliged to remain in Rome until a new army could be raised. When the forces were ready, he sailed with them to the Rhone, and anchored at the eastern mouth of the river, being persuaded that Hannibal must still be at a considerable distance from him, as the country through which he had to march was difficult, and inhabited by many warlike tribes. Hannibal, however, quickly surmounted all these obstacles, crossed the Rhone, though not without some opposition from the Gauls, and continued his march up the left bank of the river. Scipio did not arrive at the place where the Carthaginians had crossed the river till three days afterwards; and, despairing of overtaking them, he sailed back to Italy with the intention of meeting Hannibal when he should descend from the Alps. Scipio sent his brother Gnaeus into Spain, with the greater part of the troops, to oppose Hasdrubal. Hannibal continued his march up the Rhone till he came to the Isara. Marching along that river, he crossed the Alps, descended into the valley of the Dora Baltea, and followed the course of the river till he arrived in the territories of the Insubrian Gauls. See Troger, *Hannibal's Zug* (Innsbruck, 1878); Buchheister, *Hannibal's Zug über die Alpen* (Hamburg, 1887).

Hannibal. (Von Falke.)

Hannibal completed his march from Carthago Nova to Italy in five months, during which time he lost a great number of men, especially in his passage over the Alps. According to a statement engraved by his order on a column at Lacinium, in the country of the Brutii, which Polybius saw, his army was reduced to 12,000 Africans, 8000 Spaniards, and 6000 cavalry when he arrived in the territories of the Insubrian Gauls. After remaining some time in the neighborhood of the Insubrians to recruit his army, he marched southward, and encountered P. Cornelius Scipio on the right bank of the river Ticinus. In the battle which ensued the Romans were defeated, and Scipio, with the remainder of the army, retreating along the left bank of the Po, crossed the river before Hannibal could overtake him and encamped near Placentia. He afterwards retreated more to the south, and intrenched himself strongly on the right bank of the Trebia, where he waited for the arrival of the army under the other consul, T. Sempronius. Sempronius had already crossed over into Sicily with the intention of sailing to Africa, when he was recalled to join his colleague. After the union of the two armies, Sempronius determined, against the advice of Scipio, to risk another battle. The skill and fortune of Hannibal again prevailed; the Romans were entirely defeated, and the troops who survived took refuge in the fortified cities. In consequence of these victories, the whole of Cisalpine Gaul fell into the hands of Hannibal; and the Gauls, who, on his first arrival, were prevented from joining him by the presence of Scipio's army in their country, now eagerly assisted him with both men and supplies.

In the following year, B.C. 217, the Romans made great preparations to oppose their formidable enemy. Two new armies were levied. One was posted at Arretium, under the command of the consul Flaminius, and the other at Ariminum, under the consul Servilius. Hannibal determined to attack Flaminius first. In his march southward through the swamps of the basin of the Arnus, his army suffered greatly, and he himself lost the sight of one eye. After resting his troops for a short time in the neighbourhood of Faesulae, he marched past Arretium, ravaging the country as he went, with the view of drawing on Flaminius to a battle. Flaminius, who appears to have been a rash, headstrong man, hastily followed Hannibal; and, being attacked in the basin of Lake Trasimenus, was completely defeated by the Carthaginians, who were posted on the mountains which encircle the valley. Three or four days afterwards, Hannibal cut off a detachment of Roman cavalry, amounting to 4000 men, which had been sent by Servilius to assist his colleague. Hannible appears to have entertained hopes of overthrowing the Roman dominion, and to have expected that the other States of Italy would take up arms against Rome, in order to recover their independence. To win over the affections of the Italians, he dismissed without ransom all the prisoners whom he took in battle; and, to give them an opportunity of joining his army, he marched slowly along the eastern side of the peninsula, through Umbria and Picenum, into Apulia; but he did not meet with that co-operation which he appears to have expected. After the defeat of Flaminius, Q. Fabius Maximus was appointed dictator, and a defensive system of warfare was adopted by the Romans for the rest of the year.

In the following year, B.C. 216, the Romans resolved upon another battle. An army of 80,000

this great diversity, he forced all of them to acknowledge one authority, and to yield obedience to one command. And this, too, he accomplished in the midst of very varied fortune. How high as well as just an opinion must these things convey to us of his ability in war! It may be affirmed with confidence that if he had first tried his strength in the other parts of the world and had come last to attack the Romans, he could scarcely have failed in any part of his design" (Polyb. iii.; vii. 8, 9; xiv. 16; Livy, xxi. 39; Nepos, *Hannibal*).

See Hennebert, *Histoire d'Annibal* (Paris, 1870–78); Church, *Carthage* (London, 1886); Krumbholz, *D. Alpenübergang d. Hannibal* (Dresden, 1872); Maissiat, *Annibal en Gaule* (Paris, 1874); De Vandancourt, *Hist. des Campagnes d'Annibal en Italie*, 3 vols. (Milan, 1812); Perrin, *La Marche d'Annibal des Pyrénées au Pô*, with map (Paris, 1887); Dodge, *Hannibal* (New York, 1891); Mommsen, *Hist. of Rome*, vol. ii.; and the articles CANNAE; CARTHAGO; PUNIC WARS; SCIPIO.

Hannibaliānus. The son of Constantius Chlorus and Theodora, and hence half-brother to Constantine the Great, by whom he was put to death in A.D. 337 with the other members of the Flavian house whose existence was supposed to menace the interests of the new Augusti. See CONSTANTINUS.

Hanno (Ἄννων, meaning in Punic "merciful" or "mild"). (1) A commander sent by the Carthaginians on a voyage of colonization and discovery along the Atlantic coast of Africa. This expedition is generally supposed to have taken place about B.C. 570. Gail, however, places it between B.C. 633 and 530. On his return to Carthage, Hanno deposited an account of his voyage in the temple of Moloch (Cronus). A translation of this account from the Punic into the Greek tongue has come down to us. The title of the Greek work is as follows: Ἄννωνος, Καρχηδονίων Βασιλέως, Περίπλους τῶν ὑπὲρ τὰς Ἡρακλέους Στήλας Λιβυκῶν τῆς Γῆς Μερῶν, ὃν καὶ Ἀνέθηκεν ἐν τῷ τοῦ Κρόνου Τεμένει. "The Voyage of Hanno, commander of the Carthaginians, round the parts of Libya beyond the Pillars of Heracles, which he deposited in the temple of Cronus." With regard to the extent of coast actually explored by this expedition, some remarks have been made in another article. (See AFRICA.) The *Periplus* was translated into English by Falconer (1797). See Mer, *Mémoire sur le Périple d'Hannon* (Paris, 1888); and Antichan, *Les Grands Voyages de Découvertes des Anciens* (Paris, 1891). (2) A Carthaginian commander, who aspired to the sovereignty of his native city. His design was discovered, and he thereupon retired to a fortress, with 20,000 armed slaves, but was taken and put to death with his son and all his relations (Just. xxi. 4). (3) A commander of the Carthaginian forces in Sicily along with Bomilcar (B.C. 310). He was defeated by Agathocles, although he had 45,000 men under his orders, and his opponent only about 14,000 (Just. xxii. 6). (4) A Carthaginian commander, defeated by the Romans near the Aegades Insulae (B.C. 242). On his return home he was put to death. (5) A leader of the faction at Carthage opposed to the Barca family. He voted for surrendering Hannibal to the foe, after the ruin of Saguntum, and also for refusing assistance to that commander after the battle of Cannae (Livy, xxi. 3, xxiii. 12). (6) A Carthaginian, who, wishing to pass for a god, trained up some birds, who were taught by him to repeat the words, "Hanno is a god" (Aelian, *Var. Hist.* xv. 32).

Haplography, also called **Lipography.** A common error found in classical MSS. by which a letter, syllable, or word which should be written twice is written only once. Thus *decus* often appears where the copyist intended to write *dedecus*, *dicit* where he meant *didicit*, etc. It is the opposite of Dittography (q. v.). See TEXTUAL CRITICISM.

Har. See HORUS.

Harēna. See ARENA.

Harlot. See MERETRIX.

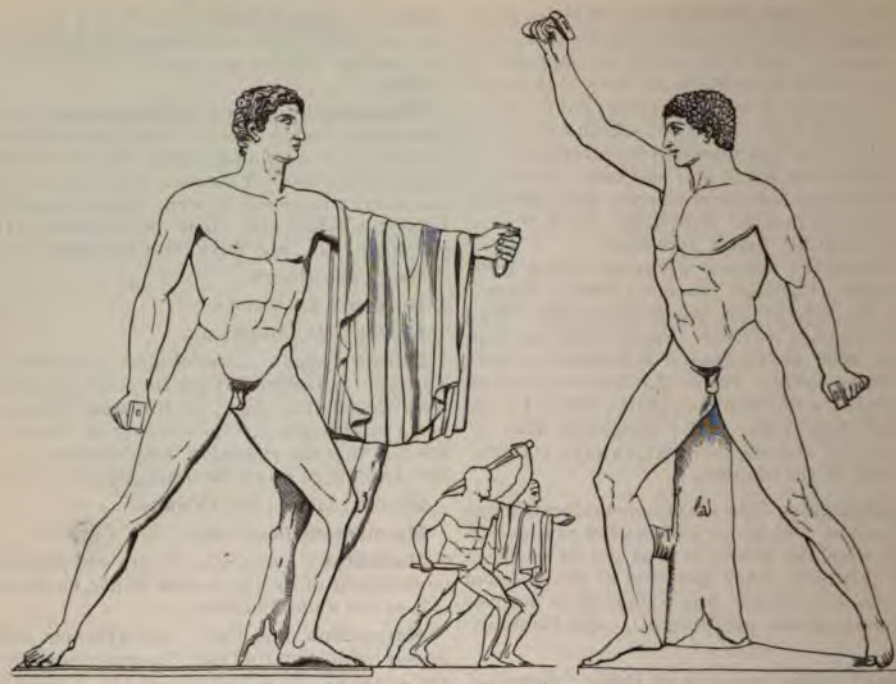
Harma (Ἅρμα). A small place in Boeotia, near Tanagra (*Il.* ii. 499). It got its name traditionally from the chariot (ἅρμα) of Adrastus, which broke down at this place; or, according to others, from the fact that the chariot of Amphiaräus (q. v.) was here swallowed up by the earth (Pausan. ix. 19, § 4).

Harma (ἅρμα). See CURRUS.

Harmamaxa (ἁρμάμαξα). See CURRUS.

Harmātus (Ἁρματοῦς). A city and promontory on the coast of Aeolus in Asia Minor, on the north side of the Sinus Elaïticus.

Harmodius (Ἁρμόδιος). An Athenian who, together with ARISTOGĪTON (Ἀριστογείτων), became the cause of the overthrow of the Pisistratidae. The names of Harmodius and Aristogiton were immortalized by the gratitude of the Athenians. Aristogiton was a citizen of the middle class; Harmodius a youth distinguished by the comeliness of his person. They were both perhaps remotely allied to one another by blood, and were united by ties of the closest intimacy. The youth had received an outrage from Hipparchus, which roused both the resentment and the fears of his friend, lest Hipparchus should abuse his power to repeat the insult. But Hipparchus, whose pride had been wounded by the conduct of Harmodius, contented himself with an affront aimed at the honour of his family. By his orders, the sister of Harmodius was invited to take part in a procession, as bearer of one of the sacred vessels. When, however, she presented herself in her festal dress, she was publicly rejected, and dismissed as unworthy of the honour. This insult stung Harmodius to the quick, and kindled the indignation of Aristogiton. They resolved to engage in the desperate enterprise of overthrowing the ruling dynasty. They communicated their plan to a few friends, who promised their assistance; but they hoped that, as soon as the first blow should be struck, they would be joined by numbers, who would joyfully seize the opportunity of recovering their freedom. The conspirators fixed on the festival of the Panathenaea as the most convenient season for effecting their purpose. This festival was celebrated with a procession, in which the citizens marched armed with spears and shields, and was the only occasion on which, in time of peace, they could assemble under arms without exciting suspicion. It was agreed that Harmodius and Aristogiton should give the signal by stabbing Hippias, while their friends kept off his guards, and that they should trust to the general disposition in favour of liberty for the further success of their undertaking. When the day came, the conspirators armed themselves with daggers,



Harmodius and Aristogiton. (Copies in the Naples Museum.)

which they concealed in the myrtle-boughs that were carried on this occasion. But while Hippias, surrounded by his guards, was in the Ceramicus, directing the order of the procession, one of the conspirators was observed to go up to him, for he was easy of access to all, and to enter into familiar conversation with him. The two friends, on seeing this, concluded that they were betrayed, and that they had no hope left but of revenge. They instantly rushed into the city, and, meeting Hipparchus, killed him before his guards could come up to his assistance. These, however, arrived in time to avenge his death on Harmodius. Aristogiton escaped for the moment through the crowd, but was afterwards taken. When the news was brought to Hippias, instead of proceeding to the scene of his brother's murder, he advanced with a composed countenance towards the armed procession, which was yet ignorant of the event, and, as if he had some grave discourse to address to them, desired them to lay aside their weapons, and meet him at an appointed place. He then ordered his guards to seize the arms, and to search every one for those which he might have concealed upon his person. All who were found with daggers were arrested, together with those whom, on any other grounds, he suspected of disaffection. Aristogiton was put to death, according to some authors, after torture had been applied to wring from him the names of his accomplices. It is said that he avenged himself by accusing the truest friends of Hippias. The mistress of Aristogiton, one Leaena (q. v.), whose only crime was to have been the object of his affection, underwent the like treatment. She was afterwards celebrated for the constancy with which she endured the most cruel torments (Herod. v. 55; vii. 123; Thuc. i. 20; vi. 54 foll.). These events took place in B.C. 514.

After the expulsion of Hippias the tyrannicides received almost heroic honours. Statues were erected to them at the public expense, and their names never ceased to be repeated with affectionate admiration in the popular songs of Athens, which assigned them a place in the Islands of the Blessed, by the side of Achilles and Tydides; and when an orator wished to suggest the idea of the highest merit and of the noblest services to the cause of liberty, he never failed to remind his hearers of Harmodius and Aristogiton. No slave was ever called by their names. Plutarch has preserved a reply of Antipho, the orator, to Dionysius the elder, of Syracuse. The latter had asked the question, which was the finest kind of bronze? "That," replied Antipho, "of which the statues of Harmodius and Aristogiton were made." He lost his life in consequence. Their statues, made by Antenor and set up in the Agora, were carried away by Xerxes when he took Athens in B.C. 480, but were restored by Alexander the Great.

Harmonia (Ἁρμονία). The daughter of Ares and Aphrodité, and wife of Cadmus. (See CADMUS.) At her marriage all the gods were present on the Acropolis of Thebes, and offered her their wedding-gifts. Cadmus gave her a costly garment and a necklace, the workmanship of Hephaestus, which he had received from Aphrodité, or (according to another account) from Europa. These gifts, so the story runs, had everywhere the fatal property of stirring up strife and bloodshed. It was with them that Polynices corrupted Eriphylé, who drove her husband Amphiaraüs to his destruction in the Theban War, and was murdered in revenge by her son Alcmaeon. It was for their sake that Alcmaeon and Phegeus and his sons were slain. (See ALCMAEON; PHEGEUS.) The jewels were at length deposited by the sons of Alcmaeon in the sanctuary of Delphi. According to a later story, Phayllus, a leader of the Phocians in the war against Philip

of Macedon, carried off, among other treasures, the necklace of Harmonia, and gave it to his mistress, the wife of Ariston of Oeta; but her youngest son set fire to the house in a fit of madness, and the mother, with the necklace, was consumed.

Harmostae (*ἁρμοσταί*, "regulators"). A board consisting of twenty members, at Sparta; probably a kind of higher police, whose duty it was to maintain a supervision over the districts inhabited by the Perioeci. After the Peloponnesian War the name was given to the officials who were sent into the conquered cities to command the garrisons, and to see that the oligarchical constitution was maintained.

Harpa. A harp, with a curved back in the form of a sickle (*ἅρπη, falx*), like the annexed example, from an Egyptian painting. (See Venant. *Carm.* vii. 8. 63, in which passage it is expressly distinguished from the lyre, and as an instrument used by foreigners.)

Harpa. (Egyptian.)

Harpagia (*τὰ Ἁρπαγεῖα*), or **Harpagium** (*Ἁρπάγιον*). A small town in Mysia, between Cyzicus and Priapus, the scene of the rape of Ganymedes, according to some legends.

Harpăgo and **Harpăga** (*ἁρπάγη*). A hook or grappling-iron used in domestic economy for taking meats from the caldron, drawing up pails from wells, etc. In war, hooks of huge size (*ferreae manus*) were used by the Romans in grappling with hostile ships (Florus, ii. 2), and were said to have been invented by Pericles (Plin. *H. N.* vii. § 57).

Bronze Harpago or Flesh-hook. (British Museum.)

Harpăgus (*Ἅρπαγος*). (1) A noble Median, who is said to have preserved the infant Cyrus. He was afterwards one of the generals of Cyrus, and conquered the Greek cities of Asia Minor. See CYRUS. (2) A Persian general of Darius I. who made Histiaeus prisoner. See HISTIAEUS.

Harpălus (*Ἅρπαλος*). (1) A Macedonian, appointed by Alexander the Great superintendent of the royal treasury, with the administration of the satrapy of Babylon. Having embezzled large sums of money, he crossed over to Greece in B.C. 324, and employed his treasures in gaining over the leading men at Athens to support him against Alexander and his vicegerent, Antipater. He is said to have corrupted Demosthenes himself (Arr. *An.* iii. 6, 19), as well as Demades and Charicles, the son-in-law of Phocion. He failed, however, in his general object, for Antipater, having demanded his surrender from the Athenians, it was resolved to place him in confinement until the Macedonians should send for him. He succeeded in making his escape from prison, and fled to Crete, where he was assassinated soon after his arrival by Thimbron, one of his own officers. (2) A Greek astronomer, who introduced some improvements into the cycle of Cleostratus. Harpalus lived before Meton (q. v.).

Harpalȳcé (*Ἁρπαλύκη*). (1) Daughter of Harpalycus, king in Thrace, brought up by her father as a warrior, on the milk of cows and mares. After his death she became a robber in the forest, being able to outrun horses. She was at last snared and killed by shepherds (Hyg. *Fab.* 193). (2) The daughter of Clymenus and Epicasté. She was seduced by her own father, upon whom she afterwards revenged herself by killing her younger brother and serving him up as food on the father's table. By the gods she was changed into a bird.

Harpăsa (*Ἅρπασα*). A city of Caria on the river Harpasus.

Harpastum (*ἁρπαστόν*). A ball. See PILA.

Harpăsus (*Ἅρπασος*). (1) A river of Caria, flowing north into the Maeander. (2) A river of Armenia Maior, flowing south into the Araxes.

Harpīna (*Ἅρπινα*) or **Harpinna** (*Ἅρπινα*). A town in Pisatis (Elis) near Olympia, named after a daughter of Asopus.

Harpocrātes (*Ἁρποκράτης*). See HORUS.

Harpocration (*Ἁρποκρατίων*), VALERIUS. A Greek scholar of Alexandria, who lived probably in the second century A.D. He was the author of a lexicon to the ten great Attic orators (*Περὶ τῶν Λέξεων τῶν Δέκα Ῥητόρων*, or briefly *Λεξικὸν τῶν Δέκα Ῥητόρων*), which has survived, though in a very fragmentary form. It contains, in alphabetical order, notes on the matters and persons mentioned by the orators, with explanations of the technical expressions; thus forming a rich store of valuable information on matters of history, literature, and the constitution and judicial system of Athens. Suidas and the author of the *Etymologicum Magnum*, borrowed largely from Harpocration. Modern editions are those of Bekker (Berlin, 1833), and Dindorf (Oxford, 1853). See Boysen, *De Harpocrat. Fontibus* (Kiel, 1876).

Harpȳiae (*Ἅρπυιαι*). The Harpies were originally the goddesses of the devastating storm, symbolizing the sudden and total disappearance of men. Homer only names one of them (*Il.* xvi. 150), Podargé, or "the swift-footed," who, in the shape of a mare, bore to Zephyrus the horses of Achilles. In Hesiod (*Theog.* 267) the Harpies appear as winged goddesses with beautiful hair, daughters of Thaumas and Electra, sisters of Iris, with the names of Aëllo and Ocypeté. In the later story their number increased, their names being Aëllo-

Harpy. (Painted Vase from Tel-Defenneh of B.C. 650.)

pus, Ocythoë, Nicothoë, and Celaeno. They are there represented as half-birds, half-maidens, and as spirits of mischief. In the story of the Argonauts, for instance, they torment Phineus by carrying off and polluting his food till they are driven off by Calaïs and Zetes, and either killed or banished to the island of the Strophades, where they are bound by an oath to remain. See Verg. *Aen.* iii. 211–244.

Harpy Monument. A remarkable work of Lycian art discovered in 1838 on the acropolis of Xanthus in Lycia by Sir C. Fellowes, and now deposited in the British Museum. It dates from about B.C. 500, and is a rectangular tower made of a single block of limestone with a flat roof directly

Harpy. (From the Harpy Monument.)

under which is a frieze of white marble, twenty-one feet from the ground, representing (probably) the Harpies carrying off the daughters of Pandareus (Hom. *Od.* xx. 78 foll.). For a fuller description and criticism, see Conze in the *Archäolog. Zeitung* for 1869, p. 80, and Perry, *Greek and Roman Sculpture* (1882), pp. 111–117.

Harrow. See CRATES; IRPEX.

Harūdes or **Charūdes.** A people in the army of Ariovistus (q. v.) at the time of his defeat by Caesar (B.C. 58). They are believed to have come from the Cimbric Chersonese (Jutland).

Harundo. See CALAMUS.

Harūspex. An Etruscan soothsayer, whose function it was to interpret the divine will from the entrails of sacrificial victims, to propitiate the anger of the gods as indicated by lightning or other marvels, and to interpret their significance according to Etruscan formulae. This art had long been practised in Etruria, and was referred to a divine origin. In the course of the republican era it found a home in the private and public life of the Romans, winning its way as the native priesthoods, intrusted with similar functions, lost in repute. From the time of the kings to the end of the Republic, haruspices were expressly summoned from Etruria by decrees of the Senate on the occurrence of prodigies which were not provided for in the Pontifical and Sibylline Books. Their business was to interpret the signs, to ascertain what deity demanded an expiation, and to indicate the nature of the necessary offering.

It then lay with the priests of the Roman people to carry out their instructions. Their knowledge of the signs given by lightning was only applied in republican Rome for the purpose of averting the omen portended by the flash. (See PUTEAL.) But under the Empire it was also used for consulting the lightning, either keeping it off or drawing it down. From about the time of the Punic Wars, haruspices began to settle in Rome, and were employed both by private individuals and state officials to ascertain the divine will by examination of the liver, gall, heart, lungs, and caul of sacrificial victims. They were especially consulted by generals when going to war. Their science was generally held in high esteem, but the class of haruspices who took pay for their services did not enjoy so good a reputation. Claudius seems to have been the first emperor who instituted a regular *collegium* of Roman haruspices, consisting of sixty members of equestrian rank, and presided over by a *haruspex maximus*, for the regular service of the State. This *collegium* continued to exist till the beginning of the fifth century A.D. See Fraudsen, *Haruspices* (Berlin, 1823); Bouché-Leclercq, *Histoire de la Divination dans l'Antiquité*, four vols. (Paris, 1879–82); and the articles AUGUR; DIVINATIO.

Hasdrŭbal (Ἀσδρούβας, meaning in Punic "(whose) help (is) Baal"). (1) A Carthaginian general, son of Mago, who succeeded to the titles and glory of his father. It was under his conduct that the Carthaginians carried the war into Sardinia. He received in that island a wound which caused his death, B.C. 420 (Just. xix. 1). (2) Son of the preceding, made war upon the Numidians, and freed Carthage from the tribute she had been compelled to pay for being permitted to establish herself on the coast of Africa (Just. xix. 2). (3) A son of Hanno, sent into Sicily at the head of a powerful army to oppose the Romans. He was defeated by Metellus, the Roman proconsul, B.C. 251. Hasdrubal fled to Lilybaeum, but was condemned to death by his countrymen at home. (4) Son-in-law of Hamilcar, distinguished himself under the orders of that general in the war with Numidia. On the death of his father-in-law he was appointed commander, and carried on military operations in Spain during eight years. He reduced the greater part of that country, and governed it with wisdom and prudence. He founded Carthago Nova (Carthagena). The Romans, wishing to put a stop to his successes, made a treaty with Carthage, by which the latter bound herself not to carry her arms beyond the Iberus. Hasdrubal faithfully observed the terms of this compact. He was slain, B.C. 220, by a slave whose master he had put to death (Livy, xxi. 2; Polyb. ii. 1, 13, iii. 12, x. 10). (5) Son of Hamilcar, brought from Spain large reinforcements for his brother Hannibal. He crossed the barrier of the Alps, and arrived in Italy, but the consuls Livius Salinator and Claudius Nero, having intercepted the letters which he had written to Hannibal, informing him of his arrival, attacked him near the river Metaurus, and gave him a complete defeat, B.C. 208. Hasdrubal fell in the battle, with 56,000 of his troops. The Romans lost about 8000 men, and made 5400 prisoners. The head of Hasdrubal

was severed from his body, and was thrown a few days afterwards into the camp of Hannibal. Before attempting to enter Italy by land, Hasdrubal attempted to cross the sea from Spain, but was defeated by the Roman governor of Sardinia (Livy, xxi. 23; Polyb. xi. 1). (6) A Carthaginian commander, son of Giscon, who commanded the forces of his country in Spain during the time of Hannibal. Being seconded by Syphax, he afterwards carried on the war against the Romans in Africa, but was defeated by Scipio. He died B.C. 206 (Livy, xxiv. 41, xxix. 35, xxx. 5). (7) A Carthaginian, surnamed "the Kid" (*haedus*), an opponent of the Barca faction. He advised his countrymen to make peace with the Romans, and censured the ironical laugh of Hannibal in the Carthaginian Senate, after the peace was concluded. (8) A Carthaginian general, who, during the siege of Carthage by the Romans, commanded an army of 20,000 men without the walls, with which he kept constantly harassing the besiegers. Being compelled at last to take refuge with his forces within the city, he took command of the place, and for a long time bravely withstood the attacks of the Romans. After the capture of the city, he retired with the Roman deserters, who had no quarter to expect, into the temple of Aesculapius in the citadel, resolved to bury himself under its ruins, taking with him, at the same time, his wife and two young sons. At length, however, having secretly left the temple, he threw himself at the feet of Scipio, and supplicated for life. Scipio granted his request, and showed him as a suppliant to the deserters in the temple. These desperate men, after venting against him a torrent of reproaches, set fire to the temple, and perished amid the flames. His wife, when the fire was kindling, displayed herself on the walls of the building in the richest attire she could procure, and, having upbraided her husband for his cowardice, slew her two sons, and threw herself, with them, into the burning pile (Appian, *Bell. Pun.* 131).

Hasta (ἔγκος, παλτόν). The lance. In the earlier history of the Roman army the first four classes under the Servian constitution, and in later times, the *triarii*, or hindmost rank, were armed with this weapon. (See LEGIO.) At length, however, the *pilum* was introduced for the whole infantry of the legion. (See PILUM.) To deprive a soldier of his *hasta* was equivalent to degrading him to the rank of the *velites*, who were armed with javelins. A blunt hasta with a button at the end (*hasta pura*) continued to be used in later times as a military decoration. The spear frequently had a leathern thong tied to the middle of the shaft, which was called ἀγκύλη by the Greeks, and *amentum* or *ammentum* by the Romans, and which was of assistance in throwing the spear. The javelin to which the ἀγκύλη was attached was called μεσάγκυλον (Poll. i. 136; Xen. *Anab.* iv. 2, § 28; Verg. *Aen.* ix. 665). The preceding figure, taken from Sir W. Hamilton's *Etruscan Vases* (iii. pl. 33), represents the *amentum* attached to the spear at the centre of gravity, a little above the middle. The *amentum* added to the effect of throwing the lance by giving it rotation, and hence a greater degree of steadiness and directness in its course.

Spear with Amentum. (From an Etruscan Vase.)

The hasta was employed in many symbolical ceremonies. The *fetialis* (q. v.), for instance, hurled a blood-stained hasta into the enemy's territory as a token of declaration of war, and if a general devoted his life for his army he stood on a hasta while repeating the necessary formula.

Greek Warrior with Spears. (Hope.)

The hasta was also set up as a symbol of legal ownership when the censor farmed out the taxes, when state property — booty, for instance — was sold; at private auctions (hence called *subhastationes*), where it was the ancient equivalent of our red flag, and at the sittings of the court of the *centumviri*, which had to decide questions of property.

Hastāti. See EXERCITUS.

Hat. See CAUSIA; PETASUS; PILLEUS.

Hatchet. See ASCIA; SECURIS.

Hatria (Ἀτρία) and **Adria** (Ἀδρία). (1) A city of Cisalpine Gaul between the mouths of the Padus and the Athesis, and still called Adria. It was of Greek or Etruscan origin. (2) A city in Picenum about five miles from the Adriatic Sea. It is now called Atri. It was one of the eighteen Latin colonies which remained faithful to Rome at the time of Hannibal's invasion (Polyb. iii. 88).

Haupt, MORITZ. A German classical scholar,

born at Zittau in Saxony in 1808, and educated at the University of Leipzig under G. Hermann. Later he lectured as a *privat-docent* at Leipzig, being made extraordinary professor in 1841 and ordinary professor in 1843. In 1848 he was dismissed from his chair as having shared in the revolutionary movements of that year, but in 1853 he was called to Berlin to succeed his friend Lachmann. He died in 1874.

Besides a number of works on Germanic literature and philology, Haupt published *Quaestiones Catullianae* (1837); a monograph on the *Epicedion Drusi* (1849); an edition of the *Halieuticon* and *Cynegetica* of Grattius and Nemesianus (1838); additions to Lachmann's observations on the *Iliad* (1847); a recension of Hermann's Bion and Moschus (1849), and of his Aeschylus (1852); an edition of Horace (1851); a school edition of the *Metamorphoses* of Ovid (1853); a monograph on Calpurnius and Nemesianus (1854); a small text of Catullus, Tibullus, and Propertius (1853); an edition of the *Germania* of Tacitus (1855); of Vergil (1858). His *Opuscula* were collected and edited by Wilamowitz-Möllendorff (1876). See an appreciative paper by Prof. Nettleship in his *Lectures and Essays* (Oxford, 1885).

Hauton Timorumĕnos. See TERENTIUS.

Head-dress. See COMA; INFULA; MITRA; REDIMICULUM; VITTA.

Hearse. See FUNUS; PLAUSTRUM.

Hearth. See FOCUS; VESTA.

Heating Arrangements. See DOMUS; FOCUS.

Hebé (Ἥβη). Daughter of Zeus and Heré, and goddess of eternal youth. She was represented as the handmaiden of the gods, for whom she pours out their nectar, and the consort of Heracles after his apotheosis. She was worshipped with Heracles in Sicyon and Phlius, especially under the name Ganymedé or Dia. She was represented as freeing men from chains and bonds, and her rites were celebrated with unrestrained merriment. The Romans identified Hebé with Iuventas, the personification of youthful manhood. As representing the eternal youth of the Roman State, Iuventas had a chapel on the Capitol in the front court of the Temple of Minerva, and in later times a temple of her own in the city (Livy, v. 54). It was to Iupiter and Iuventas that boys offered prayer on the Capitol when they put on the *toga virilis*, putting a piece of money into their treasury. Two fine poems in English are suggested by the myth of Hebé—one the *Fall of Hebé*, by Thomas Moore, and the other, *Hebé*, by James Russell Lowell.

Hebraei. See IUDAEI.

Hebron (Χεβρών and Ἑβρών). A city in the south of Iudaea, the first capital of the kingdom of David, who reigned there for seven and a half years as king of Judah only.

Hebrus (Ἕβρος). The modern Maritza; the principal river in Thrace, rising in the mountains of Scomius and Rhodopé, and falling into the Aegaean Sea near Aenos, after forming by another branch an estuary called Stentoris Lacus. The Hebrus was celebrated in Greek legends. On its banks Orpheus was torn to pieces by the Thracian women; and it is frequently mentioned in connection with the worship of Dionysus.

Hebūdae. See EBUDAE.

Hecaërgé (Ἑκαέργη). (1) A Hyperborean maiden, daughter of Boreas. She was one of those who introduced the worship of Artemis into Delos. (2) An epithet often applied to Artemis as being one who effects her works from a distance, which is the meaning of the word. The masculine form (ἑκάεργος) is in like manner applied to Apollo.

Hecălé (Ἑκάλη). A poor old woman who hospitably received Theseus when he had gone out to hunt the Marathonian bull, and offered to Zeus a sacrifice for the safe return of the hero. As she died before his return, Theseus decreed that the people of the Attic tetrapolis should offer a sacrifice to her and to Zeus Hecalesius. See THESEUS.

Hecalesia (Ἑκαλήσιον ἱερόν). A festival at Athens in honour of Zeus Hecalesius. It was instituted by Theseus, in commemoration of the kindness of Hecalé towards him when he was going on his adventure against the Marathonian bull.

Hĕcataeus (Ἑκαταῖος). (1) A Greek chronicler, born of a noble family at Miletus, about B.C. 550. In his youth he travelled widely in Europe and Asia, as well as in Egypt. At the time of the Ionian revolt he was in his native city, and gave his countrymen the wisest counsels, but in vain. After the suppression of the rising, he succeeded by his tact and management in obtaining some alleviation of the hard measures adopted by the Persians. He died about 476. The ancient critics assigned him a high place among the Greek historians who preceded Herodotus, though pronouncing him inferior to the latter. His two works, of which only fragments remain, were: (*a*) A description of the earth (Περίοδος Γῆς or Περιήγησις), which was much consulted by Herodotus, and was apparently used to correct the chart of Anaximander. It was in two parts, one relating to Europe and the other to Asia, Egypt, and Libya. (*b*) A treatise on Greek fables, entitled Γενεαλογίαι, or *Genealogies*, and also Ἱστορίαι, in four books, on the poetical traditions of the Greeks. The fragments of Hecataeus have been edited by Klausen (Berlin, 1831) and C. and Th. Müller (Paris, 1841). See Schäffer, *Hecataeus* (1885); and the article LOGOGRAPHI. (2) An Abderite, a contemporary of Alexander the Great. He was a philosopher, critic, and grammarian, and probably was the author of a history of the Jews cited often by Iosephus.

Hecătē (Ἑκάτη). A Greek goddess, though perhaps of non-Hellenic origin. She was unknown to Homer, but in Hesiod she was the only daughter of the Titan Perses and of Asteria, the sister of Leto. She stood high in the regard of Zeus, from whom she had received a share in the heaven, earth, and ocean. She was invoked at all sacrifices, for she could give or withhold her blessing in daily life, in war, in contests on the sea, in the hunting-field, in the education of children, and in the tending of cattle. Thus she appeared as a personification of the divine power, and was the instrument through which the gods effected their will, though themselves far away. In later times she was confused with Persephoné, the queen of the lower world, or associated with her. Sometimes she was regarded as the goddess of the moon (Selené) or as Artemis, sometimes she was identified with foreign deities of the same kind. Being conceived of as a goddess of night and of the lower world, she was, as time

went on, transformed into a deity of ghosts and magic. She was represented as haunting crossways and graves, accompanied by the dogs of the Styx, with the spirits of the dead and troops of spectral forms in her train. She lent powerful

Hecaté. (Causei, *Museum Romanum*, vol. i. tav. 21.)

aid to all magical incantations and witches' work. All enchanters and enchantresses were her disciples and *protégés;* Medea, in particular, was regarded as her votary. She was worshipped in private and in public in many places—for instance, in Samothrace, Thessaly, Lemnos, Athens, and Aegina—and had a celebrated temple near Stratonicea in Caria. Her images were set up in the front of houses and by the road-side, with altars in front of them and a roof above them. On the last day of the month, which was sacred to her, offerings were made to her in the crossways of eggs, fish, and onions. The victims sacrificed to her were young dogs, black ewes, and honey.

In works of art she is usually portrayed in three forms, represented by three statues standing back to back. Each form has its special attributes—torches, keys, daggers, snakes, and dogs. In the Gigantomachia of Pergamum she appears with a different weapon in her three right hands—a torch, a sword, and a lance.

Hecatombaea (Ἑκατόμβαια). (1) A festival celebrated in honour of Heré by the Argives and people of Aegina. It received its name from ἑκατόν and βοῦς, being a sacrifice of a hundred oxen, which were always offered to the goddess, and the flesh distributed among the poorest citizens. There were also public games, first instituted by Archinus, a king of Argos, in which the prize was a shield of brass with a crown of myrtle. (2) An anniversary sacrifice called by this name in Laconia, and offered for the preservation of the hundred towns which once flourished in that country.

Hecatombaeon (Ἑκατομβαιών). The first month in the Attic year, corresponding with the last half of July and the first of August. The Spartans called it Ἑκατομβεύς (Arist. *H. A.* v. 11, 2.) See CALENDARIUM.

Hecatombé (ἑκατόμβη). A word whose original meaning was a sacrifice of a hundred oxen; but in early times it was applied generally to any great sacrifice, without any idea either of oxen or definite number. Mr. A. Platt in the (Eng.) *Journal of Philology* for 1893, makes ἑκατόμβη to mean originally one ox in each hundred. See SACRIFICIUM.

Hecatomnos (Ἑκατόμνως). A king of Caria, the father of Mausolus and Artemisia. See ARTEMISIA; MAUSOLUS.

Hecatompĕdon. See PES; TEMPLUM.

Hecatomphonia (τὰ ἑκατομφόνια, from ἑκατόν, "a hundred," and φονεύω, "to kill"). A solemn sacrifice offered by the Messenians to Zeus, when any of them had killed a hundred enemies. Aristomenes is said to have offered up this sacrifice three times in the course of the Messenian wars against Sparta (Pausan. iv. 19).

Hecatompŏlis (Ἑκατόμπολις). An epithet given to Crete, from the hundred cities which it once contained (Hom. *Il.* ii. 649). The same epithet was also applied to Laconia. The greater part of these, however, were probably, like the demes of Attica, not larger than villages.

Hecatompȳlos (ἑκατόμπυλος, "Hundred-gated"). (1) An epithet often applied to Thebes in Egypt. See THEBAE. (2) A city of Parthia near the centre of the country and once the capital.

Hecăton (Ἑκάτων). A Stoic philosopher of Rhodes who studied under Panaetius and wrote numerous works now lost.

Hecatoncheires (Ἑκατόγχειρες, "the hundred-handed ones"). In Hesiod these are three giants, each with fifty arms and a hundred hands, sons of Uranus and Gaea. Their names are Briareōs, Cottus, and Gyes. Owing to their hostile attitude to him, their father kept them imprisoned in the bowels of the earth; but on the advice of Gaea, the gods of Olympus summoned them from their prison to lend assistance against the Titans, and, after their victory, set them to watch the Titans, who had been thrown into Tartarus. Homer mentions Briareōs, called by men Aegaeon, as the son of Poseidon, and mightier than his father (*Il.* i.).

Hecatonnēsi (Ἑκατόννησοι). The Hundred Islands; the name of a group of small islands between Lesbos and the coast of Aeolis (Herod. i. 151).

Hector (Ἕκτωρ). The son of Priam and Hecuba and the most valiant of all the Trojan chiefs that fought against the Greeks. He married Andromaché, daughter of Eëtion, by whom he became the father of Astyanax. Hector was appointed commander of all the Trojan forces, and for a long period proved the bulwark of his native city. He was not only the bravest and most powerful, but also the most amiable, of his countrymen, and particularly distinguished himself in his conflicts with Aiax, Diomedé, and many other of the most formidable leaders. The fates had decreed that Troy should never be destroyed as long as Hector lived. The Greeks, therefore, after the death of Patroclus, who had fallen by Hector's hand, made a powerful effort under the command of Achilles; and, by the intervention of Athené, who assumed the form of Deïphobus, and urged Hector to encounter the Grecian chief, contrary to the remonstrances of Priam and Hecuba, their effort was crowned with success. Hector fell, and his death accomplished the overthrow of his father's kingdom. The dead body of the Trojan warrior was attached to the chariot of Achilles, and

Hegias. See HEGESIAS.

Heinsius. (1) DANIEL (DANIEL HEINS), a distinguished scholar of the so-called "Dutch Renaissance." He was born at Ghent, June 9th, 1580. In 1594 he entered the University of Francken to perfect himself in Greek, having already won notice by his scholarship. Soon after he settled at Leyden, where he spent the remainder of his life, associated with such men as Joseph Scaliger, Douza, and Paulus Merula. In 1602 he was made Professor of Latin at the University, in 1605 Professor of Greek, and in 1607 University Librarian. He died at the Hague, February 25th, 1655.

His works include editions of Silius Italicus (1600), Hesiod (1603), Theocritus, Bion, and Moschus (1604), Horace (1610), Aristotle and Seneca (1611), Terence (1618), Livy (1620), Ovid (1629), and the *Epistolae* of Joseph Scaliger (1627). He also published three volumes of original Latin poems —*Iambi* (1602), *Elegiae* (1603), *Poemata* (1605)—and poems in Dutch and Latin (1604). See L. Müller, *Geschichte d. class. Philologie in den Niederlanden*, pp. 38 foll. (Leipzig, 1869).

(2) His son NIKOLAES was also a scholar of much distinction (born 1620, died 1681). He spent the greater part of his life in travel for the purpose of studying and collating classical MSS. He published editions of Ovid (1652; 3d ed. 1661), Paterculus (1678), and Valerius Flaccus (1680).

Heir. See HERES.

Helciarius. One who tows a vessel against the stream by a tow-line (*helcium*) (Mart. iv. 64, 22), as shown by the annexed illustration, which represents a vessel laden with corn and oil towed by two grotesque figures.

Helciarii. (From a Mosaic found at Lerida, Spain.)

Helĕna (Ἑλένη). (1) The beautiful daughter of Zeus and Leda, the wife of Tyndareos of Sparta. She was sister of the Dioscuri and of Clytaemnestra. The post-Homeric story represented her as carried off, while still a maiden, by Theseus, to the Attic fortress of Aphidnae, where she bore him a daughter, Iphigenia. She was afterwards set free by her brothers, who took her back to Sparta. She was wooed by a number of suitors, and at length gave her hand to Menelaüs, by whom she became the mother of one child, Hermioné. In the absence of her husband she was seduced and carried away to Troy by Paris, the son of Priam, taking with her great treasures. This was the origin of the Trojan War. The Trojans, in spite of the calamity she had brought upon them, loved her for her beauty, and refused to restore her to her husband. She, however, lamented the folly of her youth, and yearned for her home, her husband, and her daughter. After the death of Paris she was wedded to Deïphobus, assisted the Greeks at the taking of Troy, and betrayed Deïphobus into Menelaüs's hands. With Menelaüs she finally returned to

Helen and Paris. (Naples Museum.)

Sparta after eight years' wandering, and lived thenceforth with him in happiness and concord.

According to another story, mainly current after the time of Stesichorus, Paris carried off to Troy not the real Helen, but a phantom of her created by Heré. The real Helen was wafted through the air by Hermes, and brought to King Proteus in Egypt, whence, after the destruction of Troy, she was taken home by Menelaüs. (See Herod. ii. 112–120.) After the death of Menelaüs she was, according to one story, driven from Sparta by her step-sons, and fled thereupon to Rhodes to her friend Polyxo, who hanged her on a tree. Another tradition represented her as living after death in wedlock with Achilles on the island of Leucé. She was worshipped as the goddess of beauty in a special sanctuary at Therapné in Laconia, where a festival was held in her honour. She was also invoked, like her brothers the Dioscuri, as a tutelary deity of sailors. (See DIOSCURI.)

In the *Iliad*, Helen is apparently regarded as one who is not responsible for the ruin that she works, two passages seeming to imply that she was carried off by force (ii. 356 and 390). In the *Odyssey* she is also excused by the fact that she sins because a god has so willed it. (Cf. *Odyss.* xxiii. 222). Mr. Gladstone in his Homeric studies even regards her as not only a type of womanly loveliness, but of almost Christian penitence as well! The story of Helen has received a splendid setting in the genius of poets of every age. She is the most famous woman of all antiquity. In Goethe's *Faust* (pt. ii.) she is allegorically introduced as typifying the classical spirit of beauty. In English, see the *Hellenics* of Walter Savage Landor, Tennyson's *Dream of Fair Women*, and Andrew Lang's poem *Helen of Troy*, with the appended essay.

(2) FLAVIA IULIA, commonly known in ecclesiastical history by the name of St. Helena, the first wife of Constantius Chlorus. She was born of obscure

parents, in a village called Drepanum, in Bithynia, which was afterwards raised by her son Constantine to the rank of a city, under the name of Helenopolis. Her husband Constantius, on being made Caesar by Diocletian and Maximian (A.D. 292), repudiated Helena, and married Theodora, daughter of Maximian. Helena withdrew into retirement until her son Constantine, having become emperor, called his mother to court, and gave her the title of Augusta. He also supplied her with large sums of money, which she employed in building and endowing churches, and in relieving the poor. About A.D. 325 she set out on a pilgrimage to Palestine, and, having explored the site of Jerusalem, she thought that she had discovered the sepulchre of Jesus, and also the cross on which he died. With it she is said to have found the crosses of the two thieves, and to have learned which was the true one by the miracle it wrought in restoring to health a sick person to whose bedside it was carried. She built a church on the spot supposed to be that of the Holy Sepulchre, which has continued to be venerated by that name to the present day. She also built a church at Bethlehem, in honour of the nativity of the Saviour. From Palestine she rejoined her son at Nicomedia, in Bithynia, where she expired, in the year 327, at a very advanced age. She is numbered by the Roman Church among the saints, and her festival is August 18th.

Helĕna (Ἑλένη). A deserted and rugged island in the Aegean, opposite to Thoricus, and extending from that parallel to Sunium. It received its name from the circumstance of Paris having landed on it, as was said, in company with Helen, when they were fleeing from Sparta (Pliny, *H. N.* iv. 12; Mela, ii. 7). Strabo, who follows Artemidorus, conceived it to be the Cranaë of Homer (*Il.* iii. 444). Pliny calls it Macris. The modern name is Macronisi.

Helĕnus (Ἕλενος). A famous soothsayer, son of Priam and Hecuba, and the only one of their sons who survived the siege of Troy. He was so chagrined, according to some, at having failed to obtain Helen in marriage after the death of Paris that he retired to Mount Ida, and was there, by the advice of Calchas, surprised and carried away to the Grecian camp by Odysseus. Among other predictions, Helenus declared that Troy could not be taken unless Philoctetes (q. v.) could be prevailed to quit his retreat and repair to the siege. After the destruction of Troy, he, together with Andromaché, fell to the share of Pyrrhus, whose favour he conciliated by deterring him from sailing with the rest of the Greeks, who (as he foretold) would be exposed to a severe tempest on leaving the Trojan shore. Pyrrhus not only manifested his gratitude by giving him Andromaché in marriage, but nominated him as his successor in the kingdom of Epirus, to the exclusion of his own son Molossus, who did not ascend the throne until after the death of Helenus. A son named Cestrinus was the offspring of the union of Helenus with Andromaché (Verg. *Aen.* iii. 294 foll.).

Helepŏlis (ἑλέπολις). Literally, "destroyer of cities;" the name given to an engine invented by Demetrius Poliorcetes (q. v.) for besieging fortified places, consisting of a square tower placed upon wheels, and run up to the height of nine stories, each of which was furnished with machines for battering and discharging projectiles of enormous size and weight (Diod. Sic. xx. 48, 91; Vitruv. x. 22; Ammian. xxiii. 4, 10). See DEMETRIUS, p. 485.

Heliădes (Ἡλιάδες) and **Heliădae** (Ἡλιάδαι). (1) The daughters of Helios (the Sun) and Clymené. They were three in number—Lampetié, Phaëthusa, and Phoebé; or seven, according to Hyginus—Meropé, Helié, Aeglé, Lampetié, Phoebé, Aethria, and Dioxippé. They were so afflicted at the death of their brother Phaëthon (see PHAËTHON) that they were changed by the gods into poplars, and their tears into amber, on the banks of the river Po (Ovid, *Met.* ii. 340; Hyg. *Fab.* 154). (2) Children of Helios and the nymph Rhodus. They were seven in number, and were fabled to have been the first inhabitants of the island of Rhodes. See RHODUS.

Heliaea. See DICASTERION; DICASTES.

Heliastae (Ἡλιασταί). See DICASTES.

Helĭcé (Ἑλίκη). (1) Another name for the Ursa Maior, or "Greater Bear." (See ARCTOS.) (2) One of the chief cities of Achaia, situated on the shore of the Sinus Corinthiacus, near Bura (Herod. i. 146). It was celebrated for the temple and worship of Poseidon, thence called Heliconius. Here, also, the general meeting of the Ionians was convened, while yet in the possession of Aegialus, and the festival which then took place is supposed to have resembled that of the Panionia, which they instituted afterwards in Asia Minor (Pausan. vii. 24). A tremendous influx of the sea, caused by a violent earthquake, overwhelmed and completely destroyed Helicé two years before the battle of Leuctra, B.C. 373. The details of this catastrophe will be found in Pausanias (vii. 24) and Aelian (*Hist. Anim.* xi. 19). Eratosthenes, as Strabo reports, beheld the site of this ancient city, and he was assured by sailors that the bronze statue of Poseidon was still visible beneath the waters, holding an hippocampus, or sea-horse, in his hand, and that it formed a dangerous shoal for their vessels. Two thousand workmen were afterwards sent by the Achaeans to recover the dead bodies, but without success.

Helĭcon (Ἑλικών). (1) A famous mountain in Boeotia, near the Gulf of Corinth. It was sacred to Apollo and the Muses, who were thence called Heliconiades. This mountain was famed for the purity of its air, the abundance of its water, its fertile valleys, the density of its shades, and the beauty of the venerable trees which clothed its sides. On the summit was the grove of the Muses, where these divinities had their statues, and where also were statues of Apollo and Hermes, of Bacchus by Lysippus, of Orpheus, and of famous poets and musicians (Pausan. ix. 30). A little below the grove was the fountain of Aganippé. The source Hippocrené (q. v.) was about twenty stadia above the grove. It is said to have burst forth when the horse Pegasus struck his hoof into the ground (Pausan. ix. 31), whence its name, ἵππου κρήνη. These two springs supplied two small rivers named Olmius and Permessus, which, after uniting their waters, flowed into the lake Copaïs, near Haliartus. The modern name of Helicon is Palaeovouni, and of Hippocrené, Kryopēgadi, or "cold spring." (2) A river of Macedonia, near Dium, the same, according to Pausanias (ix. 30), with the Baphyrus.

Heliconiădes. A name given to the Muses, from

their fabled residence on Mount Helicon, which was sacred to them (Lucret. iii. 1050).

Heliocamīnus. See DOMUS, p. 552.

Heliodōrus (Ἡλιόδωρος). (1) A Greek poet, from whom sixteen hexameters are cited by Stobaeus (*Serm.* 98), containing a description of that part of Campania situated between the Lucrine Lake and Puteoli, and where Cicero had a country residence. Some suppose him to have been the same with the rhetorician Heliodorus mentioned by Horace (*Sat.* i. 5. 2), as one of the companions of his journey to Brundisium. (2) An Athenian physician, of whom Galen makes mention, and who also wrote a didactic poem, under the title of Ἀπολυτικά, "Justification," of which Galen cites seven hexameters. (3) A native of Larissa, who left a treatise on optics, under the title of Κεφάλαια τῶν Ὀπτικῶν, which is scarcely anything more than an abridgment of the optical work ascribed to Euclid. He cites the optics of Ptolemy. The time when he flourished is uncertain; from the manner, however, in which he speaks of Tiberius, it is probable that he lived a long time after that emperor. Oribasius has preserved for us a fragment of another work of Heliodorus, which treats of the κοχλίας, a machine furnished with a screw for drawing water. (4) A Greek romance-writer, who was born at Emesa in Phœnicia, and flourished under the emperors Theodosius and Arcadius at the close of the fourth century. He was raised to the dignity of a bishop of Tricca in Thessaly. Heliodorus is best known as the author of a Greek romance, entitled Αἰθιοπικά, being the history of Theagenes and Chariclea, the latter a daughter of a king of Aethiopia. It is in ten books. This work was unknown in the West until a soldier of Anspach, under the Margrave Casimir of Brandenburg, assisting at the pillage of the library of Matthias Corvinus, at Buda, in 1526, being attracted by the rich binding of a manuscript, carried it off. He sold the prize afterwards to Vincent Obsopaeus, who published it at Basle in 1534. This was the celebrated romance of Heliodorus. Poetry, battles, piracies, and recognitions fill up the piece; there is no picture of the mind, no attempt at character-drawing carried on with the development of the action. The incidents point to no particular era of society, although one may perceive, from the tone of sentiment throughout, that the struggle had commenced between the spirit of Christianity and the grossness of pagan idolatry. Egypt is neither ancient Egypt, nor the Egypt of the Ptolemies, nor the Egypt of the Romans. Athens is neither Athens free nor Athens conquered—in short, there is no individuality either in the places or persons; and the vague pictures of the French romances of the seventeenth century give scarcely a caricatured idea of the model from which they were drawn. Various editions have been published of the romance of Heliodorus. The best are those of Bekker (1855) and Hirschig, in his *Erotici Scriptores* (1856). There is an English translation by Smith (London, 1856). See, also, Dunlop, *History of Fiction*, pp. 18–24 (3d ed. 1845), where an analysis of the novel is given; Chauvin, *Les Romanciers Grecs et Latins*, ch. viii. (1862); Rohde, *Der griechische Roman* (1876); and the article NOVELS AND ROMANCES.

Heliogabălus. See ELAGABALUS.

Heliopŏlis (Ἡλιούπολις). (1) A famous city of Egypt, situated a little to the east of the apex of the Delta, not far from modern Cairo. In Hebrew it is styled On or Aun. In the Septuagint it is called Heliopolis, or City of the Sun; in Jeremiah (xliii. 13), Beth Shemim—i. e. *domus solis*. Herodotus also mentions it by this name, and speaks of its inhabitants as being the wisest and most ingenious of all the Egyptians (ii. 3). According to Berosus, this was the city of Moses. It was also a place of resort for all the Greeks who visited Egypt for instruction. Hither came Herodotus, Plato, Eudoxus, and others, and secured much of the learning which they afterwards disseminated among their own countrymen. Plato, in particular, resided here three years. Manetho (q. v.), the historian, was also here as a priest. The city was built, according to Strabo, on a long, artificial mound of earth, so as to be out of reach of the inundations of the Nile. It had an oracle of Apollo and a famous Temple of the Sun. In this temple was fed and adored the sacred ox Mnevis, as Apis was at Memphis. This city was laid waste with fire and sword by Cambyses, and its chapter of priests all slaughtered. Strabo saw it in a deserted state and shorn of all its splendour. Heliopolis was famed also for its fountain of excellent water, which still remains, and gave rise to the subsequent Arabic name of the place, Ain Shems, or the Fountain of the Sun. The modern name is Matareieh, or cool water. A solitary obelisk of red granite is all that remains at the present day of this once celebrated place; and the two obelisks known as "Cleopatra's Needles" were originally brought from Heliopolis to Alexandria. (See ALEXANDRIA.) (2) A celebrated city of Syria, thirty-five miles northwest of Damascus, and southwest of Emesa, on the opposite side of the Orontes. Its Grecian name, Heliopolis (Ἡλιούπολις), "City of the Sun," is merely a translation of the native term Baalbek, which appellation the ruins at the present day retain. [See illustration on the following page.] Heliopolis was famed for its Temple of the Sun (Baal), erected by Antoninus Pius, though by the natives now ascribed to Solomon; and the ruins of this celebrated pile still attest its former magnificence. Of these the most notable are the Great Temple, a rectangular building 200 feet by 162, with a peristyle of 54 Corinthian columns; a smaller temple called the Temple of Iupiter; and a circular building of fine proportions long used as a Greek Church. Heliopolis was made a Roman colony by Iulius Caesar, and was garrisoned under Augustus. Later it was pillaged by the Arabs and by Timur (A.D. 1400), and since that time has gradually decayed. It is now only a wretched hamlet of a few hundred inhabitants. See Wood and Dawkins, *Ruins of Baalbec* (1757); Cassas, *Voyage Pittoresque de la Syrie* (1799); and Renan, *Mission de Phénicie* (1864).

Helios (Ἥλιος). In Greek mythology, the Sun-god, son of the Titan Hyperion (whose name he bears in Homer) and the Titaness Thea; brother of Selené (the Moon) and Eos (Dawn). The poets apply the name Titan to him in particular, as the offspring of Titans. He is represented as a strong and beautiful god, in the bloom of youth, with gleaming eyes and waving locks, and a crown of rays upon his head. In the morning he rises from a lovely bay of the Ocean in the farthest East, where the Æthiopians dwell. To give light to gods and men he climbs the vault of heaven in a chariot drawn by four snow-white horses, breath-

ing light and fire; their names are Eoös, Aethiops, Bronté, and Steropé. In the evening he sinks with his chariot into the Ocean, and while he sleeps is carried round along the northern border of the earth to the East again in a golden boat, shaped like a bowl, the work of Hephaestus. He is called Phaëthon, from the brilliant light that he diffuses; he is the All-seer (Panoptes), because his rays penetrate everywhere. He is revealer of all that is done on earth; it is he who told Hephaestus of the intrigue of Ares and Aphrodité, and showed Demeter who had carried off her daughter. He was accordingly invoked as a witness to oaths and solemn protestations.

On the island of Trinacria (Sicily) he had seven flocks of sheep and seven herds of cattle, fifty in each. It was his pleasure, on his daily journey, to look down upon them. Their numbers were not to be increased or diminished; for if this was done, his wrath was terrible. (See ODYSSEUS.) In the 700 sheep and oxen the ancients recognized the 700 days and nights of the lunar year. The flocks were tended by Phaëthusa (the goddess of light) and Lampetié (the goddess of shining), his daughter by Neaera. By the ocean Nymph Persé or Perseïs he was father of Aeëtes, Circé, and Pasiphaë, by Clymené the father of Phaëthon, and Augeas was also accounted his son. His children had the gleaming eyes of their father.

After the time of Euripides, or thereabouts, the all-seeing Sun-god was identified with Apollo, the god of prophecy. Helios was worshipped in many places, among which may be mentioned Corinth and Elis. The island of Rhodes was entirely consecrated to him. Here an annual festival (Ἅλια) was held during the summer in his honour, with chariot-racing and contests of music and gymnastics; and four consecrated horses were thrown into the sea as a sacrifice to him. In B.C. 278 a colossal bronze statue by Chares of Lindus was erected to him at the entrance of the harbour of Rhodes. (See COLOSSUS.) Herds of red and white cattle were, in many places, kept in his honour. White animals, and especially white horses, were sacred to him; among the birds the cock, and among trees the white poplar. See, in English literature, the poem by Keats, *Hyperion*, and the first book of W. S. Landor's *Gebir*.

Temple at Heliopolis.

The Latin poets identified Helios with the Sabine deity Sol, who had an ancient place of worship on the Quirinal at Rome, and a public sacrifice on the 8th of August; but it was the introduction of the ritual of Mithras which first brought the worship of the sun into prominence in Rome. See MITHRAS.

Hell. See HADES.

Hellanīcus (Ἑλλανικός). One of the Greek logographi or chroniclers, born at Mitylené in Lesbos about B.C. 490. He is said to have lived till the age of eighty-five, and to have gone on writing until after B.C. 406. In the course of his long life he composed a series of works on genealogy, chorography, and chronology, of which the fragments are collected by C. and Th. Müller (Paris, 1841).

He was the first writer who attempted to introduce a systematic chronological arrangement into the traditional periods of Greek, and especially Athenian, history and mythology. His theories of the ancient Attic chronology were accepted down to the time of Eratosthenes (q. v.). See LOGOGRAPHI.

Hellanodĭcae (Ἑλλανοδίκαι). Judges in the Olympian and Nemean Games. See NEMEA; OLYMPIA.

Hellas (Ἑλλάς). A name originally given to a district and city of Thessaly in the division Phthiotis (Hom. *Il.* ii. 684), then further extended to the whole of Thessaly, and finally adopted as a general appellation for all Greece. Hellas is a peninsula, the easternmost of the three that project from the south of Europe into the Mediterranean Sea. Its western coast is rough and mountainous, while its eastern shores abound in gulfs, bays, and harbours. From this geographical cause Greece for a long time knew little or nothing of Italy and the West, but sustained very close relations, political and commercial, with the countries of Asia Minor —a fact of immense importance in her historical development. Because of her long line of coast, she first received, in great measure, the quickening which comes from immigration and the contact with new ideas that inevitably follows; so that Greece, largely by reason of her physical conformation and position, most readily responded to the influences of oriental culture, and thus became the cradle of European civilization.

Hellas is divided into two parts by the Gulf of Corinth, which would have completely severed them were it not for the narrow Isthmus of Corinth. This, until it was cut by the modern canal (August, 1893), united the southern division (Peloponnesus) with the northern (Hellas Proper). Hellas as a whole is marked off from the rest of Europe by a mountain chain, an extension of the Balkans, known in ancient times as the Haemus. From this range ran the chains from north-northwest to south-southeast, which form the skeleton of Greece. What may be called the backbone of the country is the range that first separates Illyria from Macedonia and Epirus from Thessaly, and then continues down through the whole peninsula. The most important single chain is Pindus (7111 feet), with its branch Othrys. Various single peaks are Olympus in Thessaly (9750 feet), Ossa, Pelion, Tymphrestus (7606 feet), Parnassus (8036 feet), and Helicon, all in Hellas Proper; with Cyllené, Aroania, and Erymanthus in the Peloponnesus, whose two important spurs are the Taÿgetus and Parnon. The Ionian Isles, Corcyra, Cephallenia, Leucas, and Zacynthus, off the western coast, follow the same direction as the mountain chains of the Peloponnesus and the mainland.

The rivers of Greece are small streams, little more than brooks, flowing usually south or west. In Hellas Proper there are four principal rivers, all having their source on Mount Lacmon of the Pindus range. The Aoüs flows into the Adriatic, the Peneus and Haliacmon into the Thermaic Gulf, and the Acheloüs into the Gulf of Patrae. In the Peloponnesus, the important streams rise near the north of Taÿgetus, the Eurotas flowing south and the Alpheus west.

The Hellenes were a branch of the family to which most of the European peoples belong, and which is variously described as Aryan, Indo-Germanic, and Indo-European, whose original home is uncertain, being by some placed in Asia and by others in Europe. (See INDO-EUROPEAN LANGUAGES.) It is generally held, however, that the original inhabitants of Greece entered it from the north at a very remote period, probably during the Stone Age; that they were in the nomadic stage of development; and that they came on in successive waves of immigration, each of which pushed farther south the people who had already preceded it. Even after the whole of Hellas had been covered by these early tribes, succeeding waves followed, overspreading the territory occupied by others. Such a wave of later immigration was that which is known to the legendary historians as "the return of the Heraclidae." (See HERACLIDAE.) This pressure from behind had the effect of driving out many who had settled in the mainland into the adjacent islands, and ultimately to far distant lands, such as the coasts of Asia Minor, Sicily, the shore of the Euxine, and the north of Africa. Hellas in its wider sense is, therefore, to be understood of the united settlements of Hellenes in all parts of the then known world, and it was in this sense that the Hellenes themselves understood it, since to them the word always had an ethnic rather than a territorial significance. The name Ἕλληνες in Homer refers only to the Thessalian people mentioned above; and in fact the Homeric poems have no general designation for the Greeks as a whole. They are called Danaï (Δαναοί), Argivi (Ἀργεῖοι), and Achaei (Ἀχαιοί), and it was not much before the time of Herodotus, Thucydides, and Scylax that the terms Ἑλλάς and Ἕλληνες received their full extension of meaning. The Orientals spoke of the Greeks as "Ionians"; the Italians called them Graeci, from one of the ancient tribes of Epirus, the Γραικοί—a word older than Ἕλληνες, but disused and then revived by Sophocles, according to Eustathius (*ad* Hom. *Il.* p. 890, 14; cf. Hesych. i. p. 854; Steph. Byz. s. h. v.; and Tzetzes, schol. to Lycophron's *Alexandra*).

On the Greek language, see DIALECTS; on the art, see ARCHITECTURA; CAELATURA; PICTURA; STATUARIA ARS; on the religion, see MYSTERIA; MYTHOLOGIA; RELIGIO. A brief description of each of the divisions of Greece will be found under their respective titles.

The time which elapsed from the appearance of the Hellenes in Thessaly to the siege of Troy is usually known by the name of the Heroic Age. Thucydides informs us (i. 4) that the commencement of Grecian civilization is to be dated from the reign of Minos of Crete, who acquired a naval power and cleared the Aegean Sea of pirates. Among the most celebrated heroes of this period were Bellerophon and Perseus, whose adventures were laid in the East; Theseus, the king of Athens; and Heracles. Tradition also preserved the account of expeditions undertaken by several chiefs united together, such as that of the Argonauts, of the Seven against Thebes, and of the siege of Troy. See TROJAN WAR.

It is learned from Thucydides (i. 12) that the population of Greece was in a very unsettled state for some time after the Trojan War. Of the various migrations which appear to have taken place, the most important in their consequences were those of the Boeotians from Thessaly into the country afterwards called Boeotia, and of the Dorians into Peloponnesus. At about the same period the west-

ern coast of Asia Minor was colonized by the Greeks. The ancient inhabitants of Boeotia, who had been driven out of their homes by the invasion of the Boeotians, together with some Aeolians (whence it has acquired the name of the Aeolian migration) left Boeotia and settled in Lesbos and the northwestern corner of Asia Minor. They were not long afterwards followed by the Ionians, who, having been driven from their abode on the Corinthian Gulf, had taken refuge in Attica, whence they emigrated to Asia Minor and settled on the Lydian coast. The southwestern part of the coast of Asia Minor was also colonized at about the same period by Dorians. The number of Greek colonies, considering the extent of the mother country, was very great; and the readiness with which the Greeks left their homes to settle in foreign lands forms a remarkable feature of their national character. In the seventh century before Christ the Greek colonies took another direction: Cyrené, in Africa, was founded by the inhabitants of Thera, and the coasts of Sicily and the southern part of Italy became studded with so many Greek cities that it acquired the name of the Great, or Greater, Greece (Magna Graecia). (On the settlement of the Greek cities in Southern Italy, see Lenormant, *La Grande Grèce*, 3 vols. [Paris, 1881].)

The two States of Greece which attained the greatest historical celebrity were Sparta and Athens. The power of Athens was of later growth; but Sparta had, from the time of the Dorian conquest, taken the lead among the Peloponnesian States, a position which she maintained by the conquest of the fertile country of Messenia, B.C. 688. Her superiority was probably owing to the nature of her political institutions, which are said to have been fixed on a firm basis by her celebrated lawgiver Lycurgus, B.C. 884. At the head of the nation were two hereditary kings, but their power was greatly limited by a jealous aristocracy. Her territories were also increased by the conquest of Tegea in Arcadia. Athens rose to importance only in the century preceding the Persian Wars; but even in this period her power was

Map of Ancient Greece.

not more than a match for the little States of Megaris and Aegina. The city was long harassed by internal commotions till the time of Solon, B.C. 594, who was chosen by his fellow-citizens to frame a new constitution and a new code of laws, to which much of the future greatness of Athens must be ascribed. We have already seen that the kingly form of government was prevalent in the Heroic Age. But, during the period that elapsed between the Trojan War and the Persian invasion, hereditary political power was abolished in almost all the Greek States, with the exception of Sparta, and a republican form of government established in its stead. In studying the history of the Greeks, one must bear in mind that almost every city formed an independent State, and that, with the exception of Athens and Sparta, which exacted obedience from the other towns of Attica and Laconia respectively, there was hardly any State which possessed more than a few miles of territory. Frequent wars between themselves were the almost unavoidable consequence of the existence of so many small States nearly equal in power. The evils which arose from this condition of things were partly remedied by the influence of the Amphictyonic Council and by the religious games and festivals which were held at fixed periods in different parts of Greece, and during the celebration of which no wars were carried on. In the sixth century before the Christian era, Greece rapidly advanced in knowledge and civilization. Literature and the fine arts were already cultivated in Athens under the auspices of Pisistratus and his sons; and the products of remote countries were introduced into Greece by the merchants of Corinth and Aegina. See COMMERCE.

This was the most splendid period of Grecian history. The Greeks, in their resistance to the Persians, and the part they took in the burning of Sardis, B.C. 499, drew upon them the vengeance of Darius. After the reduction of the Asiatic Greeks, a Persian army was sent into Attica, but was entirely defeated at Marathon, B.C. 490, by the Athenians under Miltiades. Ten years afterwards the whole power of the Persian Empire was directed against Greece; an immense army, led in person by Xerxes, advanced as far as Attica, and received the submission of almost all the Grecian States, with the exception of Athens and Sparta. But this expedition also failed; the Persian fleet was destroyed in the battles of Artemisium and Salamis; and the land forces were entirely defeated in the following year, B.C. 479, at Plataea in Boeotia. Sparta had, previous to the Persian invasion, been regarded by the other Greeks as the first power in Greece, and accordingly she obtained the supreme command of the army and fleet in the Persian War. But, during the course of this war, the Athenians had made greater sacrifices and had shown a greater degree of courage and patriotism, so that after the battle of Plataea a confederacy was formed by the Grecian States for carrying on the war against the Persians. Sparta was at first placed at the head of it; but the allies, disgusted with the tyranny of Pausanias (q. v.), the Spartan commander, gave the supremacy to Athens. The allies, who consisted of the inhabitants of the islands and coasts of the Aegean Sea, were to furnish contributions in money and ships, and the delicate task of assessing the amount which each State was to pay was assigned to Aristides. The yearly contribution was settled at 460 talents (about $542,800), and Delos was chosen as the common treasury. The Athenians, under the command of Cimon, carried on the war vigorously, defeated the Persian fleets, and plundered the maritime provinces of the Persian Empire.

During this period the power of Athens rapidly increased; she possessed a succession of distinguished statesmen—Themistocles, Aristides, Cimon, and Pericles — who all contributed to the advancement of her power, though differing in their political views. Her maritime greatness was founded by Themistocles, her revenues were increased by Pericles, and her general prosperity, in connection with other causes, tended to produce a greater degree of culture than existed in any other part of Greece. Literature was cultivated, and the arts of architecture and sculpture, which were employed to ornament the city, were carried to a degree of excellence that has never since been surpassed. See ATHENAE.

While Athens was advancing in power, Sparta had to maintain a war against the Messenians, who again revolted, and were joined by a great number of the Spartan slaves (B.C. 461–455). But, though Sparta made no efforts during this period to restrain the Athenian power, it was not because she wanted the will, but the means. These, however, were soon furnished by the Athenians themselves, who began to treat the allied States with great tyranny, and to regard them as subjects, and not as independent States in alliance. The tribute was raised from 460 to 600 talents, the treasury was removed from Delos to Athens, and the decision of all important suits was referred to the Athenian courts. When any State withdrew from the alliance, its citizens were considered by the Athenians as rebels, and immediately reduced to subjection. The dependent States, anxious to throw off the Athenian dominion, entreated the assistance of Sparta, and thus, in conjunction with other causes, arose the war between Sparta and Athens, which lasted for twenty-seven years (B.C. 431–404), and is usually known as the Peloponnesian War (q. v.). It terminated by again placing Sparta at the head of all Greece. Soon after the conclusion of this war, Sparta engaged in a contest with the Persian Empire, which lasted from B.C. 400 to 394. The splendid successes which Agesilaüs, the Spartan king, obtained over the Persian troops in Asia Minor, and the manifest weakness of the Persian Empire, which had been already shown by the successful retreat of only ten thousand Greeks from the very heart of the Persian Empire (see XENOPHON), appear to have induced Agesilaüs to entertain the design of overthrowing the Persian monarchy; but he was obliged to return to his native country to defend it against a powerful confederacy, which had been formed by the Corinthians, Thebans, Argives, Athenians, and Thessalians, for the purpose of throwing off the Spartan dominion. The confederates were not, however, successful in their attempt; and the Spartan supremacy was again secured for a brief period by a general peace, made B.C. 387, usually known by the name of the peace of Antalcidas. Ten years afterwards, the rupture between Thebes and Sparta began, which led to a general war in Greece, and for a short time gave Thebes the hegemony of Hellas. The greatness of Thebes was principally owing to the wisdom and valour of two of

her sons—Pelopidas and Epaminondas. After the death of Epaminondas at the battle of Mantinea, B.C. 362, Thebes again sank to its former obscurity. The Spartan supremacy was, however, wholly destroyed, and her power still further humbled by the restoration of Messenia to independence, B.C. 369. From the conclusion of this war to the reign of Philip of Macedon, Greece remained without any ruling power. It is only necessary here to mention the part which Philip took in the Sacred War (q.v.), which lasted ten years (B.C. 356–346), in which he appeared as the defender of the Amphictyonic Council, and which terminated by the conquest of the Phocians. The Athenians, urged on by Demosthenes, made an alliance with the Thebans for the purpose of resisting Philip; but their defeat at Chaeronea, B.C. 388, secured for the Macedonian king the supremacy of Greece. In the same year a congress of Grecian States was held at Corinth, in which Philip was chosen general-in-chief of the Greeks in a projected war against the Persian Empire; but his assassination in B.C. 336 caused this enterprise to devolve on his son Alexander. See ALEXANDER; MACEDONIA.

The conquests of Alexander extended the Grecian influence over the greater part of Asia west of the Indus. After his death the dominion of the East was contested by his generals, and two powerful empires were permanently established—that of the Ptolemies in Egypt and the Seleucidae in Syria. The dominions of the early Syrian kings embraced the greater part of Western Asia; but their Empire was soon divided into various independent kingdoms, such as that of Bactria and Pergamus, in all of which the Greek language was spoken, not merely at court, but to a considerable extent in the cities. From the death of Alexander to the Roman conquest, Macedon remained the ruling power in Greece. The Aetolian and Achaean leagues were formed, the former B.C. 284, the latter B.C. 281, for the purpose of resisting the Macedonian kings. Macedonia was conquered by the Romans B.C. 197, and the Greek States declared independent. This, however, was merely nominal; for they only exchanged the rule of the Macedonian kings for that of the Roman people; and in B.C. 146, Greece was reduced to the form of a Roman province, called Achaea, though certain cities, such as Athens, Delphi, and others, were allowed to have the rank of free towns. The history of Greece, from this period, forms part of that of the Roman Empire. See ROMA.

Greece was overrun by the Goths in A.D. 267, and again in A.D. 398, under Alaric; and, after being occupied by the Crusaders and Venetians, at last fell into the hands of the Turks, on the conquest of Constantinople; from whom it was again liberated in 1828. See the articles ATHENAE; BYZANTINUM IMPERIUM; SPARTA; MACEDONIA; and the following works of reference. — GEOGRAPHY: Wordsworth, *Greece Pictorial, Historical, and Descriptive* (1882); Tozer, *Lectures on the Geography of Greece* (1874); Bursian, *Geographie des Griechenland*, 3 vols. (1862–73); Mahaffy, *Rambles and Studies in Greece* (1878); E. Curtius, *Peloponnesos*, 2 vols. (1852); Clark, *Peloponnesus* (1858); Lacroix, *Les Isles de la Grèce* (1881). HISTORY: Thirlwall, *Hist. of Greece*, 8 vols. (2d ed. 1855); Grote, *Hist. of Greece* (to B.C. 300), 12 vols. (1870); E. Curtius, *Hist. of Greece* (Eng. trans. by Ward, 5 vols. 1868–72); Cox, *Hist. of Greece* (to the death of Alexander the Great); id. *The Athenian Empire* (1877); id. *Greeks and Persians* (1876); Droysen, *Geschichte des Hellenismus*, 6 vols. (1877–1878); Curteis, *Rise of the Macedonian Empire* (1878); Lloyd, *Age of Pericles* (1875); Hertzberg,

Country about Athens. (From the painting by A. de Curzon.)

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Hellé (Ἕλλη). See PHRIXUS.

Hellen (Ἕλλην). The mythical ancestor of the Hellenes. He was the son of Zeus and Dorippé, husband of Orseïs, and father of Aeolus, Dorus, and Xunthus. From his two sons, Aeolus and Dorus, the Aeolians and Dorians claimed descent; and from the two sons of Xanthus (Achaeus and Ion) tradition derives the Achaeans and Ionians. Hellen is described as reigning over Phthia in Thessaly. See HELLAS.

Hellēnes. See HELLAS.

Hellenĭca (Ἑλληνικά). An historical treatise by Xenophon (q. v.), dealing with the period of forty-eight years preceding the battle of Mantinea (B.C. 362). As it begins where the history of Thucydides (q. v.) ends, the first part is sometimes called the "Paralipomena of Thucydides." The *Hellenica* is in seven books, and is written in a dry, somewhat uninteresting style. Separate editions with notes are those of Hailstone (bks. i. and ii., 1867); Breitenbach (1863); Büchsenschütz (1876); and Dowdall (bk. i. 1890); of bks. i.–iv. by Manatt (Boston, 1886), and v.–vii. by Bennett (Boston, 1892). A fine English version is that of Dakyns in his translation of Xenophon (1893). See XENOPHON.

Hellenotamiae (Ἑλληνοταμίαι). The name of a board of ten members, elected annually by lot as controllers of the fund contributed by the members of the Athenian confederacy. The treasure was originally deposited at Delos, but after B.C. 461 was transferred to Athens. The yearly contributions of the cities owning the Athenian supremacy amounted at first to 460 talents (some $542,800); during the Peloponnesian War they were increased to nearly 1300 talents ($1,534,000). See DELOS, CONFEDERACY OF.

Hellespontus (Ἑλλήσποντος). (1) Now the Dardanelles, the long narrow strait which joins the Propontis (Sea of Marmora) with the Aegean Sea. Its length is some fifty miles, and its width varies from six at the upper end to one or less. The narrowest part is between the ancient cities of Sestus and Abydus, where Leander is said to have swum across to visit Hero. (See LEANDER.) Here, also, Xerxes (q. v.) crossed on his bridge of boats. The name Ἑλλήσποντος (Sea of Hellé) was derived from the myth of Hellé; on which see the article PHRIXUS. (2) Under the Roman Empire, the name Hellespontus was given to a province in the northern part of Mysia, with Cyzicus for its capital.

Hellomĕnum (Ἑλλόμενον). A seaport town of the Acarnanians on the island of Leucas.

Hellopia. See ELLOPIA.

Helm. See GUBERNACULUM.

Helmet. See ARMA; GALEA.

Helōrus (Ἕλωρος) and **Helōrum**. A town on the eastern coast of Sicily, south of Syracuse, at the mouth of the river Helorus.

Helos (τὸ Ἕλος). (1) A town in Laconia, on the coast, in a marshy situation, whence its name (ἕλος = marsh). It was commonly said that the Spartan slaves called Helotes (Εἵλωτες), were originally the Achaean inhabitants of this town who were reduced by the Dorian conquerors to slavery. (2) A town or district of Elis on the Alpheus.

Helōtae (Εἱλῶται), and **Helōtes** (Εἵλωτες). The Helots or bondsmen of the Spartans. The common account of the origin of this class is, that the inhabitants of the maritime town of Helos were reduced by Sparta to this state of degradation, after an insurrection against the Dorians already established in power. This explanation, however, rests merely on an etymology, and that by no means probable. The word Εἵλως is probably a derivative from ἑλεῖν in a passive sense, and consequently means "a prisoner"—a derivation known in ancient times. It seems likely that they were an aboriginal race, which was subdued at a very early period, and which immediately passed over as slaves to the Doric conquerors. In speaking of the condition of the Helots, their political rights and their personal treatment will be considered under different heads, though in fact the two subjects are very nearly connected.

The first were doubtless exactly defined by law and custom, though the expressions made use of by ancient authors are frequently vague and ambiguous. "They were," says Ephorus, "in a certain point of view public slaves. Their possessor could neither liberate them nor sell them beyond the borders." From this it is evident that they were considered as belonging properly to the State, which to a certain degree permitted them to be possessed by individuals, reserving to itself the power of enfranchising them. But to sell them out of the country was not in the power even of the State; and such an event seems never to have occurred. It is, upon the whole, most probable that individuals had no power to sell them at all, as they belonged chiefly to the landed property, and this was inalienable. On these lands they had certain fixed dwellings of their own, and particular services and payments were prescribed to them. They paid as rent a fixed measure of corn; not, however, like the Perioeci, to the State, but to their masters. As this quantity had been definitely settled at a very early period, the Helots were the persons who profited by a good, and lost by a bad, harvest, which must have been to them an en-

couragement to industry and good husbandry, as would not have been the case if the profit and loss had merely affected the landlords. In fact, by this means, as is proved by the accounts respecting the Spartan agriculture, a careful cultivation of the soil was kept up. By means of the rich produce of the lands, and in part by plunder obtained in war, they collected a considerable property, to the attainment of which almost every access was closed to the Spartans. The cultivation of the land, however, was not the only duty of the Helots; they also, at the public meals, attended upon their masters, who, according to the Lacedaemonian principle of a community of property, mutually lent them to one another (Xen. *Rep. Lac.* vi. 3; Aristot. *Pol.* ii. 2, 5). A large number of them was also employed by the State in public works. In the field the Helots never served as hoplites, except in extraordinary cases; and then it was the general practice afterwards to give them their liberty. This seems first to have occurred under Brasidas in B.C. 424. (Cf. Thuc. iv. 80, vii. 19.) On other occasions they attended the regular army as light-armed troops (ψιλοί); and that their numbers were very considerable may be seen from the battle of Plataea, in which 5000 Spartans were attended by 35,000 Helots. Although they did not share the honour of the heavy-armed soldiers, they were in turn exposed to a less degree of danger; for, while the former, in close rank, received the onset of the enemy with spear and shield, the Helots, armed only with their slings and javelins, were in a moment either before or behind the ranks, as Tyrtaeus accurately describes the relative duties of the light-armed soldier (γυμνής) and the hoplite. Sparta, in her better days, is never recorded to have unnecessarily sacrificed the lives of her Helots. A certain number of them were allotted to each Spartan (Herod. ix. 28; Thuc. iii. 8). At the battle of Plataea this number was seven. Those who were assigned to a single master were probably called ἀμπίτταρες. Of these, however, one in particular was the servant (θεράπων) of his master, as in the story of the blind Spartan, who was conducted by his Helot into the thickest of the battle of Thermopylae, and, while the latter fled, fell with the other heroes (Herod. vii. 229). It appears that the other Helots were in the field placed more immediately under the command of the king than the rest of the army (Herod. vi. 80, 81). In the fleet they composed the large mass of the sailors (Xen. *Hist. Gr.* vii. 1, 12), in which service at Athens the inferior citizens and slaves were employed. It is a matter of much greater difficulty to form a clear notion of the treatment of the Helots, and of their manner of life; for the rhetorical spirit with which later historians have embellished their views has been productive of much confusion and misconception. Myron of Priené, in his account of the Messenian War, drew a very dark picture of Sparta, and endeavoured at the end to rouse the feelings of his readers by a description of the fate which the conquered underwent. "The Helots," says he, "perform for the Spartans every ignominious service. They are compelled to wear a cap of dog's skin (κυνῆ), to have a covering of sheep's skin (διφθέρα), and are severely beaten every year without having committed any fault, in order that they may never forget they are slaves. In addition to this, those among them who, either by their stature or their beauty, raise themselves above the condition of a slave, are condemned to death, and the masters who do not destroy the most manly of them are liable to punishment." Myron's statements, however, are to be received with considerable caution.

Plutarch relates (*Lycurg.* 28) that the Helots were compelled to intoxicate themselves, and to perform indecent dances, as a warning to the Spartan youth. Yet Helot women discharged the office of nurse in the royal palaces, and doubtless obtained the affection with which the attendants of early youth were honoured in ancient times. It is, however, certain that the Doric laws did not bind servants to strict temperance; and hence examples of drunkenness among them might well have served as a means of recommending sobriety. It was also an established regulation that the national songs and dances of Sparta were forbidden to the Helots, who, on the other hand, had some extravagant and lascivious dances peculiar to themselves, which may have given rise to the above report.

It was the curse of this bondage, which Plato terms the hardest in Greece, that the slaves abandoned their masters when they stood in greatest need of their assistance; and hence the Spartans were even compelled to stipulate in treaties for aid against their own subjects (Thuc. i. 118, v. 14; cf. Aristot. *Pol.* ii. 6, 2). A more favourable side of the Spartan system of bondage is seen in the fact that a legal way to liberty and citizenship stood open to the Helots. The many intermediate steps seem to prove the existence of a regular mode of transition from the one rank to the other. The Helots who were esteemed worthy of an especial confidence were called ἀργεῖοι; the ἀφέται were probably released from all service. The δεσποσιοναῦται, who served in the fleets, resembled probably the freedmen of Attica, who were called "the out-dwellers" (οἱ χωρὶς οἰκοῦντες). When they received their liberty, they also obtained permission to dwell where they wished (Thuc. iv. 80, v. 34), and probably, at the same time, a portion of land was granted them without the lot of their former masters. After they had been in possession of liberty for some time, they appear to have been called νεοδαμώδεις (Thuc. vii. 58), the number of whom soon came near to that of the citizens (Plut. *Ages.* 6). The μόθωνες or μόθακες were Helots, who, being brought up together with the young Spartans, obtained freedom without the rights of citizenship.

The number of the Helots has been estimated by K. O. Müller and Schömann as having been some 225,000 at the time of the battle of Plataea, as against an estimated total population of 380,000 or 400,000 (Müller, *Dorians*, vol. ii. p. 30 foll., Eng. trans.). See Thirlwall, *Hist. of Greece*, i. 309–313; Gilbert, *Staatsalterth.* i. 31–36; and the article CRYPTEIA.

Helvecōnae. A people in Germany, between the Viadus and the Vistula, south of the Rugii and north of the Burgundiones, reckoned by Tacitus among the Ligii (*Germ.* 43).

Helvetia. See HELVETII.

Helvetii. (Ἑλουήττιοι). A nation of Gaul, conquered by Caesar. Their country is generally supposed to have answered to modern Switzerland; but ancient Helvetia was of less extent than modern Switzerland, being bounded on the north by the Rhenus and Lacus Brigantinus, or Lake of Constance; on

the south by the Rhodanus and the Lacus Lemannus, or Lake of Geneva; and on the west by Mons Iurassus (Jura) (Caes. *B. G.* i. etc.; Tac. *Hist.* i. 67, 69). The chief town of the Helvetii was Aventicum, now Avenches. They were divided into four *pagi* or cantons, of which the names of only two are known—the Pagus Tigurinus (the most important pagus) and the Pagus (Vicus) Verbigenus (Urbigenus). It must be noted that the name Helvetia is a purely modern one—the country being spoken of in ancient times simply as Ager Helvetiorum.

The Helvetii first appear in history during the war between the Romans and the Cimbri. In B.C. 107 the people of the Pagus Tigurinus defeated the Roman consul Cassius Longinus, while others of the race invaded Gaul and Italy, sharing in the defeat inflicted on the Cimbri by Marius and Catulus in B.C. 101. In the year 58, they attempted, on the advice of Orgetorix, an Helvetic chief, to migrate to Gaul, but were defeated and driven back by Caesar; after which the Romans planted colonies in these territories, with three fortresses at Aventicum, Vindonissa (Königsfelden), and Noviodunum (Nion). Under the later emperors, the country of the Helvetii, with that of the Sequani and Rauraci, formed the province known as Maxima Sequanorum. See Mommsen, *Die Schweiz in röm. Zeit* (Zürich, 1854).

Helvia. Mother of the philosopher Seneca (q. v.).

Helvidius Priscus. See PRISCUS.

Helvii. A people in Gaul, between the Rhone and Mount Cebenna, which separated them from the Arverni. They were for a long time subject to Massilia, but afterwards belonged to the province of Gallia Narbonensis. Their country produced good wine.

Helvius Cinna. See CINNA.

Helvius Pertĭnax. See PERTINAX.

Heměra (ἡμέρα). See DIES.

Hemerodrŏmi (ἡμεροδρόμοι). Trained runners employed as couriers in the Greek States, and used to carry the official tidings of important events. They were capable of performing remarkably long distances in a very short space of time; on which see Herod. vi. 105; Plut. *Arist.* 20. They are also called ἡμεροσκόποι (Herod. vii. 183).

Hemeroscŏpi. See HEMERODROMI.

Hemichrȳsus. See STATER.

Hemicongius. Half a *congius*. See CONGIUS.

Hemicyclium (ἡμικύκλιον). (1) A semicircular alcove, sufficiently large to admit of several persons sitting in it at the same time, for the enjoyment of mutual converse. The ancients constructed such places in their own pleasure-grounds (Cic. *De Am.* 1; Sidon. *Ep.* i. 1), and also as public seats in different parts of a town for the accommodation of the inhabitants (Suet. *Gramm.* 17). (2) A sundial of simple construction invented by Berosus. See HOROLOGIUM.

Hemīna (ἡμίνα). A measure of capacity, containing half a sextarius (Festus, s. v. Rhemn. Fann. *De Pond.* 67); whence, also, a vessel made to contain that exact quantity (Pers. i. 129).

Hemīna, CASSIUS. See CASSIUS.

Hemiobŏlus, Hemiobolion. See OBOLUS.

Hemiolia (ἡμιολία). A particular kind of ship (Gell. x. 25), used chiefly by the Greek pirates (Arrian, *Anab.* iii. 2, 5); constructed in such a manner that half of its side was left free from rowers, in order to form a deck for fighting purposes.

Hemiolia. (Rich.)

Hemipodion. See PES.

Hemistăter. See STATER.

Hemsterhuys, TIBERIUS, often spoken of under the Latinized form HEMSTERHUSIUS. A Dutch classical scholar born at Groningen, January 9th, 1685. He was educated at the Universities of Groningen and Leyden, entering the former at the age of fifteen, and being appointed Professor of Mathematics and Philosophy in Amsterdam at the age of nineteen. In 1706 he brought out an edition of the *Onomasticon* of Pollux which had been begun by Lederlin, but was so mortified by the criticism made upon it by Richard Bentley (q. v.) as to refuse to open a Greek book for months. In 1717 he was called to the chair of Greek at the University of Franeker, and from 1738 discharged the duties of a professor of history, being transferred to Leyden in 1740. He died April 7th, 1766.

His chief works are editions of the *Colloquia* and *Timon* of Lucian (1708); of the *Plutus* of Aristophanes (1744); annotations on Xenophon of Ephesus (last ed. 1784); ed. Pollux (1706); a Latin trans. of the *Birds* of Aristophanes in Kuster's edition; besides notes contributed to Ernesti's Callimachus and to Burmann's Propertius. See the *Eulogium* of Ruhnken (1789), the *Supplementa Annotationis ad Eulogium* (Leyden, 1874), and L. Müller, *Geschichte d. class. Philologie in den Niederlanden*, pp. 74–82 (Leipzig, 1869).

Hen. See GALLINA.

Hendĕka (οἱ Ἕνδεκα, "The Eleven"). A term applied at Athens to a band consisting of ten members, chosen by lot, and their secretary. Their duty was to superintend the prisons, receive arrested prisoners, and carry out the sentences of the law. The capital sentence was executed by their subordinates. They also had penal jurisdiction in the case of delinquents discovered in the act of committing offences punishable with death or imprisonment. If they pleaded guilty, the Eleven inflicted the punishment at once; if not, they instituted a judicial inquiry and presided at the decision of the case. They had the same power in the case of embezzlement of confiscated property, of which they had lists in their possession. Under Demetrius Phalereus they received the name of νομοφύλακες. See Hermann, *Staatsalterth.* § 138.

Henĕti (Ἐνετοί). An ancient people in Paphlagonia, dwelling on the river Parthenius, fought on the side of Priam against the Greeks, but had disappeared before the historical times. They were regarded by many ancient writers as the ancestors of the Veneti in Italy. See VENETI.

Heniŏchi (Ἡνίοχοι). A people in Colchis, north of the Phasis, notorious as pirates.

Henna. See ENNA.

Hephaestĭa (Ἡφαιστία). (1) One of the two principal towns in the island of Lemnos, the other being Myrina (Herod. vii. 140). (2) A deme of Attica belonging to the tribe Acamantis.

Hephaestia (Ἡφαίστεια). A festival at Athens, celebrated annually, in honour of Hephaestus. See LAMPADEPHORIA.

Hephaestiădes Insŭlae. See AEOLIAE INSULAE.

Hephaestion (Ἡφαιστίων). (1) A Macedonian, celebrated as the friend of Alexander the Great, with whom he had been brought up. He died at Ecbatana, B.C. 325, to the great grief of Alexander, who ordered mourning for him throughout the whole Empire. (2) A Greek soldier, a native of Alexandria, who flourished about the middle of the second century A.D., and was tutor to the emperor Verus before his accession. He wrote a work on prosody, in forty-eight books, which he at first abridged into eleven books, then into three, and finally into one. The final abridgment, called a manual on metres (Ἐγχειρίδιον περὶ Μέτρων), has come down to us. It gives no more than a bare sketch of prosody, without any attempt at theoretical explanation of the facts; but it is, nevertheless, of immense value, since it is the only complete treatise on Greek prosody which has survived from antiquity, and quotes verses from the lost poets. Attached to it is a treatise on the different forms of poetry and composition, in two incomplete versions. The manual has a preface by Longinus, and two collections of scholia. It has been edited by Gaisford, with notes (last ed. 1856); and by Westphal (1866).

Hephaestium (Ἡφαίστιον). A name given to a region in the extremity of Lycia, near Phaselis, from which fire issued when a burning torch was applied to the surface. This was owing to the naphtha with which the soil was impregnated (Sen. *Epist.* 79).

Hephaestus (Ἥφαιστος). In Greek mythology, the god of fire, and of the arts which need fire in the execution. Roscher proposes various derivations of the name—from ἁφή (ἅπτω), "a lighting," or from the root of φαίνω, "to shine." He was said to be the son of Zeus and Heré, or, according to Hesiod, of the latter only. Being ugly, and lame in both feet, his mother was ashamed of him, and threw him from Olympus into the ocean, where he was taken up by Eurynomé and Thetis and concealed in a subterranean cavern. Here he remained for nine years, and fashioned a number of exquisite works of art, among them a golden throne with invisible chains, which he sent to his mother by way of revenge. She sat down in it, and was chained to the seat so fast that no one could release her. On this it was resolved to call Hephaestus back to Olympus. Ares wished to force him back, but was frightened off by his brother with firebrands. Dionysus at length succeeded in making him drunk and bringing him back in this condition to Olympus. But he was destined to meet with his former luck a second time. There came a quarrel between Zeus and Heré, and Hephaestus took his mother's part; whereupon Zeus seized him by the leg and hurled him down from Olympus. He fell upon the island of Lemnos, where the Sintians, who then inhabited the island, took care of him and finally revived him. From this time Lemnos was his favourite abode. His lameness was, in the later story, attributed to this fall (Hom. *Il.* i. 590 foll.).

The whole story—the sojourn of Hephaestus in the cavern under the sea and his fondness for Lemnos—is, in all probability, based upon volcanic phenomena—the submarine activity of volcanic fires and the natural features of the island of Lemnos. Here there was a volcano called Mosychlus, which was in activity down to the time of Alexander the Great. The friendship existing between Dionysus and Hephaestus may be explained by the fact that the best and finest wines are grown in the volcanic regions of the South.

Hephaestus. (Bronze Statue in British Museum.)

As a master in the production of beautiful and fascinating works of art, Hephaestus is in the *Iliad* the husband of a Charis, and in the *Odyssey* of Aphrodité, and in Hesiod of Aglaea. (See CHARITES.) The story of his marriage with Aphrodité was not, apparently, widely known in early antiquity. Through his artistic genius he appears, and most especially in the Athenian story, as the intimate friend of Athené. In Homer he lives and works on Olympus, where he makes palaces of brass for himself and the other deities; but he has a forge also on Mount Mosychlus in Lemnos; the later story gives him one under Aetna in Sicily, and on the sacred island, or island of Hephaestus, in the Lipari Islands, where he is heard at work with his companions the Cyclopes. All the masterpieces of metal

which appear in the stories of gods and heroes—the aegis of Zeus, the arms of Achilles, the sceptre of Agamemnon, the fatal necklace of Harmonia, the fire-breathing bulls of Aeëtes, the golden torchbearers in the palace of Alcinoüs, and others—were attributed to the art of Hephaestus. To help his lameness he made, according to Homer, two golden maidens, with the power of motion, to lean upon when he walked. He was much worshipped in Lemnos, where there was an annual festival in his honour. All fires were put out for nine days, during which rites of atonement and purification were performed. Then fresh fire was brought on a sacred ship from Delos, the fires were kindled again, and a new life, as the saying went, began. At Athens he was worshipped in the Academy, in connection with Athenê and Prometheus (q. v.). In October the smiths and smelters celebrated the Χαλκεῖα, a feast of metal-workers, in his honour and that of Athenê; at the Ἀπατούρια sacrifices were offered to him, among other gods, as the giver of fire, and torches were kindled and hymns were sung; at the Ἡφαίστεια, finally, there was a torch-race in his honour. The Greeks frequently set small dwarf-like images of Hephaestus near their fireplaces. In works of art he is represented as a vigorous man with a beard, equipped, like a smith, with hammer and tongs; his left leg is shortened, to show his lameness. The Romans identified him with their Vulcanus (q. v.).

Heptanŏmis (Ἑπτανομίς). Middle Egypt, one of the three divisions of the country.

Heptapȳlos (ἑπτάπυλος). "Seven-gated." A name of Thebes in Boeotia, distinguishing it from the Egyptian Thebes, which is called "hundred-gated" (ἑκατόμπυλοι).

Hera. See HERÊ.

Heraclēa (Ἡράκλεια). A name given to more than forty towns in Europe, Asia, Africa, and the islands of the Mediterranean. They are supposed to have derived this name from Heracles, and to have either been built in honour of him or placed under his protection. The most famous of these places were:

IN GREECE.—(1) A city of Elis, near the centre of the province, to the southeast of Pisa, near the confluence of the Cytherus and Alpheus. (2) A city of Acarnania, on the shore of the Ionian Sea, and opposite the island of Carnus. (3) A city of Epirus, on the confines of Athamania and Molossis, and near the sources of the Aras. (4) LYNCESTIS, a town of Macedonia, at the foot of the Candavian Mountains, on the confines of Illyria. Its ruins still retain the name of Erekli. Mention is made of this town in Caesar (*B. C.* iii. 79). (5) SINTĬCA, the principal town of the Sinti in Thrace. We are informed by Livy (xl. 24) that Demetrius, the son of Philip, was here imprisoned and murdered. Mannert thinks it the same with the Heraclea built by Amyntas, the brother of Philip. (6) TRACHINIA, a town of Thessaly, founded by the Lacedaemonians, and a colony from Trachis, about B.C. 426, in the sixth year of the Peloponnesian War (Thuc. iii. 92). It was distant about sixty stadia from Thermopylae and twenty from the sea. Iason, tyrant of Pherae, took possession of this city at one period, and caused the walls to be pulled down (Xen. *Hist. Gr.* vi. 4, 27). Heraclea, however, again arose from its ruins, and became a flourishing city under the Aetolians, who sometimes held their general council within its walls (Livy, xxv. 5). It was taken by the Roman consul, Acilius Glabrio, after a long and obstinate siege (Livy, xxxvii. 24; Polyb. x. 42).

IN ITALY, GAUL, etc.—(7) A city of Lucania in Italy, and situated between the Aciris and Siris. It was founded by the Tarentini after the destruction of the ancient city of Siris, which stood at the mouth of the latter river (B.C. 428). This city is rendered remarkable in history, as having been the seat of the general council of the Greek states. (8) A city of Campania, more commonly known by the name of Herculaneum. (9) CACCABARIA, a city on the confines of Italy and Gaul, in Narbonensis Secunda. It was situated on the coast, to the south of Forum Iulii. (10) MINŌA, a city of Sicily on the southern coast, northeast of Agrigentum, at the mouth of the river Camicus. It was founded by Minos when he pursued Daedalus hither, and was subsequently called Heraclea from Heracles, after his victory over Eryx—so, at least, said the fables of the day. Some authorities make the original name to have been Macara, and Minos to have been not the founder but the conqueror of the place (Mela, ii. 7; Livy, xxxiv. 35).

IN ASIA, AFRICA, etc.—(11) PONTĬCA (Ἡράκλεια Πόντου). A city on the coast of Bithynia, about twelve stadia from the river Lycus. It was founded by a colony of Megareans, strengthened by some Tanagreans from Boeotia; the numbers of the former, however, so predominated that the city was in general considered as Doric. This place was famed for its naval power and its consequence among the Asiatic States. Memnon composed a history of the tyrants who reigned at Heraclea during a space of eighty-four years; but we have only now the abridgment of Photius, which is confirmed by incidental notices contained in Aristotle (*Polit.* vi. 5). (12) A city of Aeolis, at the entrance of the Gulf of Adramyttium, opposite Mitylenê. (13) A city in southern Aeolis, on the seacoast, near Cumae. (14) A city of Caria, on the seacoast, near the mouth of the river Latmus, between Miletus and Prienê (Ptol. v. 10). It was called, for distinction's sake from other places of the same name, HERACLĒA LATMI. (15) A city of Syria, in the district of Cyrrhestica, northwest of Hierapolis and northeast of Beroea, near the confines of Comagenê. (16) A city of Lower Egypt, situated in the Delta, to the northeast of the Canopic mouth of the Nile. (17) HERACLEOPŎLIS MAGNA, a city of Egypt, in the Heracleotic nome, of which it was the capital. The ichneumon was worshipped here. (18) HERACLEOPŎLIS PARVA, a city of Egypt, southwest of Pelusium, within the Delta.

Heracleopŏlis (Ἡρακλεούπολις). (1) PARVA (ἡ μικρά), called SETHRON, a city of Lower Egypt. (2) MAGNA (ἡ μεγάλη), the capital of the Nomos Heracleopolites in Middle Egypt identical with Heraclea. See above.

Herăcles (Ἡρακλῆς: Latin, HERCŬLES). Heracles is not only one of the oldest heroes in the Greek mythology, but the most famous of all. Indeed, the traditions of similar heroes in other Greek tribes, and in other nations, especially in the East, were transferred to Heracles; so that the scene of his achievements, which is, in the Homeric poems, confined on the whole to Greece, became almost coextensive with the known world;

and the story of Heracles was the richest and most comprehensive of all the heroic myths.

Heracles was born in Thebes, and was the son of Zeus by Alcmené, the wife of Amphitryon, whose form the god assumed while he was absent in the war against the Teleboi. On the day which he should have been born, Zeus announced to the gods that a descendant of Perseus was about to see the light, who would hold sway over all the Perseïdae. Heré cunningly induced her consort to confirm his words with an oath. She hated the unborn son as the son of her rival, and hence in her capacity as the goddess of childbirth caused the queen of Sthenelus of Mycenae, a descendant of Perseus, to give birth prematurely to Eurystheus, while she postponed the birth of Heracles for seven days. Hence it was that Heracles, with his gigantic strength, came into the service of the weaker Eurystheus. Heré pursued him with her hatred during the whole of his natural life. He and his twin brother Iphicles, the son of Amphitryon, were hardly born, when the goddess sent two serpents to their cradle to destroy them. Heracles seized them and strangled them. The child grew up to be a strong youth, and was taught by Amphitryon to drive a chariot, by Autolycus to wrestle, by Eurytus to shoot with the bow, and by Castor to use the weapons of war. Chiron instructed him in the sciences, Rhadamanthus in virtue and wisdom, Eumolpus (or according to another account, Linus) in music. When Linus attempted to chastise him, Heracles struck him dead with his lute. Amphitryon, accordingly, alarmed at his untamable temper, sent him to tend his flocks on Mount Cithaeron.

It was at this time, according to the Sophist Prodicus, that the event occurred which occasioned the fable of the "Choice of Heracles" (Xen. *Mem.* ii. 2). Heracles was meditating in solitude as to the path of life which he should choose, when two tall women appeared before him—the one called Pleasure, the other called Virtue. Pleasure promised him a life of enjoyment, Virtue a life of toil crowned by glory. He decided for Virtue. After destroying the savage lion of Cithaeron, he returned, in his eighteenth year, to Thebes, and freed the city from the tribute which it had been forced to pay to Erginus of Orchomenus, whose heralds he deprived of their ears and noses. Creon, king of Thebes, gave him, in gratitude, his daughter Megara as wife. But it was not long before the Delphic oracle commanded him to enter the service of Eurystheus, king of Mycenae and Tiryns, and perform twelve tasks which he should impose upon him. This was the humiliation which Heré had in store for him. The oracle promised him, at the same time, that he should win eternal glory, and indeed immortality, and change his present name Alcaeus (from his paternal grandfather) or Alcides (from ἀλκή, "strength") for Heracles ("renowned through Heré"). Nevertheless, he fell into a fit of madness, in which he shot down the three children whom Megara had borne him. When healed of his insanity, he entered into the service of Eurystheus.

The older story says nothing of the exact number (twelve) of the labours (ἄθλοι) of Heracles. The number was apparently invented by the poet Pisander of Rhodes, who may have had in his eye the contests of the Phœnician god Melkart with the twelve hostile beasts of the Zodiac. It was also Pisander who first armed the hero with the club, and the skin taken from the lion of Cithaeron or Nemea. Heracles was previously represented as carrying bow and arrows, and the weapons of a Homeric hero.

THE TWELVE LABOURS OF HERACLES were as follows: (1) The contest with the invulnerable lion of Nemea, the offspring of Typhon and Echidna. Heracles drove it into its cavern and strangled it in his arms. With the impenetrable hide, on which nothing could make any impression but the beast's own claws, he clothed himself, the jaws covering his head. (2) The hydra or water-snake of Lerna, also a child of Typhon and Echidna. This monster lived in the marsh of Lerna, near Argos, and was so poisonous that its very breath was fatal. It had nine heads, one of which was immortal. Heracles scared it out of its lair with burning arrows, and cut off its head; but for every head cut off two new ones arose. At length Iolaüs, the charioteer of Heracles and son of his brother Iphicles, seared the wounds with burning brands. Upon the immortal head he laid a heavy mass of rock. He anointed his arrows with the monster's gall, so that henceforth the wounds they inflicted were incurable. Eurystheus refused to accept this as a genuine victory, alleging the assistance offered by Iolaüs. (3) The boar of Erymanthus, which infested Arcadia. Heracles had been commanded to bring it alive to Mycenae, so he chased it into an expanse of snow, tired it out, and caught it in a noose. The mere sight of the beast threw Eurystheus into such a panic that he slunk away

Heracles and the Nemean Lion. (Pompeian painting. Overbeck.)

into a tub underground and bid the hero, in future, to show the proof of his achievements outside the city gates. (On the contest with the Centaurs which Heracles had to undergo on his way to the chase, see PHOLUS and CHIRON.) (4) The hind of Mount Cerynea, between Arcadia and Achaia. Another account localizes the event on Mount Maenalus, and speaks of the Maenalian hind. Its horns were of gold and its hoofs of brass, and it had been dedicated to Artemis by the Pleiad Taÿgeté. Heracles was to take the hind alive. He followed her for a whole year up to the source of the Ister in the country of the Hyperboreans. At length she returned to Arcadia, where he wounded her with an arrow on the banks of the Ladon, and so caught her. (5) The birds that infested the lake of Stymphalus, in Arcadia. These were man-eating monsters, with claws, wings, and beaks of brass, and feathers that they shot out like arrows. Heracles scared them with a brazen rattle, and succeeded in killing part, and driving away the rest, which settled on the island of Aretias in the Black Sea, to be frightened away, after a hard fight, by the Argonauts. (6) Heracles was commanded to bring home for Admeté, the daughter of Eurystheus, the girdle of Hippolyté, queen of the Amazons. After many adventures he landed at Themiscyra, and found the queen ready to give up the girdle of her own accord. But Heré spread a rumour among the Amazons that their queen was in danger, and a fierce battle took place, in which Heracles slew Hippolyté and many of her followers. On his return he slew, in the neighbourhood of Troy, a sea-monster, to whose fury King Laomedon had offered up his daughter Hesione. Laomedon refused to give Heracles the reward he had promised, whereupon the latter, who was hastening to return to Mycenae, threatened him with future vengeance. (See LAOMEDON.) (7) The farm-yard of Augeas, king of Elis, in which lay the dung of three thousand cattle, was to be cleared in a day. Heracles completed the task by turning the rivers Alpheus and Peneus into the yard. Augeas now contended that Heracles was only acting on the commission of Eurystheus, and on this pretext refused him his promised reward. Heracles slew him afterwards with all his sons, and thereupon founded the Olympian Games. (See AUGEAS). (8) A mad bull had been sent up from the sea by Poseidon to ravage the island of Creté, in revenge for the disobedience of Minos. (See MINOS.) Heracles was to bring him to Mycenae alive. He caught the bull, crossed the sea on his back, threw him over his neck and carried him to Mycenae, where he let him go. The animal wandered all through the Peloponnesus and ended by infesting the neighbourhood of Marathon, where he was at length slain by Theseus. (9) Diomedes, a son of Ares, and king of the Bistones in Thrace, had some mares which he used to feed on the flesh of the strangers landing in the country. After a severe struggle, Heracles overcame the king, threw his body to the mares, and took them off to Mycenae, where Eurystheus let them go. (10) The oxen of Geryones, the son of Chrysaor and the ocean nymph Callirrhoé. Geryones was a giant with three bodies and mighty wings, who dwelt on the island of Erythea, in the farthest West, on the borders of the Ocean stream. He had a herd of red cattle, which were watched by the shepherd Eurytion and his two-headed dog Orthrus, the offspring of Typhon

Heracles and Bull. (From a bas-relief in the Vatican.)

and Echidna. In quest of these cattle, Heracles, with many adventures, passed through Europe and Libya. On the boundary of both continents he set up, in memory of his arrival, the two pillars which bear his name, and at length reached the Ocean stream. Oppressed by the rays of the neighbouring sun, he aimed his bow at the Sun-god, who marvelled at his courage, and gave him his golden bowl to cross the Ocean in. Arrived at Erythea, Heracles slew the shepherd and his dog, and drove off the cattle. Menoetius, who tended the herds of Hades in the neigbourhood, brought news to Geryones of what had happened. Geryones hurried in pursuit, but after a fierce contest fell before the arrows of Heracles. The hero returned with the cattle through Iberia, Gaul, Liguria, Italy, and Sicily, meeting everywhere with new adventures, and leaving behind him tokens of his presence. At the mouth of the Rhone he had a dreadful struggle with the Ligyes; his arrows were exhausted, and he had sunk in weariness upon his knee, when Zeus rained a shower of innumerable stones from heaven, with which he prevailed over his enemies. The place was ever after a stony desert plain, and was identified with the Campus Lapidosus near Massilia (Marseilles). (See, further, CACUS; ERYX.) Heracles had made the circuit of the Adriatic and was just nearing Greece, when Heré sent a gadfly and scattered the herd. With much toil he wandered through the mountains of Thrace as far as the Hellespont, but then only succeeded in getting together a part of the cattle. After a dangerous adventure with the giant Alcyoneus, he succeeded at length in returning to Mycenae, where Eurystheus offered up the cattle to Heré (Apollod. i. 6, 1). (11) The golden apples of the Hesperides. (See HESPERIDES.) Heracles was ignorant where the gardens of the Hesperides were to be found in which the apples grew. He accordingly repaired to the nymphs who dwelt by the Eridanus, on whose counsel he surprised Nereus, the omniscient god of the sea, and compelled him to give an answer. On this he journeyed through Libya, Egypt, and Ethiopia, where he slew Antaeus, Busiris, and Emathion. (See under these titles.) He then crossed to Asia, passed through the Caucasus, where he set Prometheus free, and on through the land of the Hyperboreans till he found Atlas. Following the counsel

of Prometheus, he sent Atlas to bring the apples, and in his absence bore the heavens for him on his shoulders. Atlas returned with them, but declined to take his burden upon his shoulders again, promising to carry the apples to Eurystheus himself. Heracles consented, and asked Atlas to take the burden only a moment, while he adjusted a cushion for his head; he then hurried off with his prize. Another account represents Heracles as slaying the serpent Ladon, who guarded the tree, and plucking the apples himself. Eurystheus presented him with the apples; he dedicated them to Athené, who restored them to their place. (12) Last he brought the dog Cerberus up from the lower world. This was the heaviest task of all. Conducted by Hermes and Athené, he descended into Hades at the promontory of Taenarum. In Hades he set Theseus free, and induced the prince of the infernal regions to let him take the dog to the realms of day, if only he could do so without using his weapons. Heracles bound the beast by the mere strength of arm, and carried him to Eurystheus, and took him back again into Hades. While in the upper world the dog, in his disgust, spat upon the ground, causing the poisonous herb aconite to spring up.

His tasks were now ended, and he returned to Thebes. His first wife, Megara, he wedded to his faithful friend Iolaüs, and then journeyed into Oechalia to King Eurytus, whose daughter Iolé he meant to woo. The king's son Iphitus favoured his suit, but Eurytus rejected it with contempt. Soon after this Autolycus stole some of Eurytus's cattle, and he accused Heracles of the robbery. Meanwhile, Heracles had rescued Alcestis, the wife of Admetus (q. v.), from death. Iphitus met Heracles, begged him to help him in looking for the stolen cattle, and accompanied him to Tiryns. Here, after hospitably entertaining him, Heracles threw him, in a fit of madness, from the battlements of his stronghold. A heavy sickness was sent on him for this murder, and Heracles prayed to the god of Delphi to heal him. Apollo rejected him, whereupon Heracles attempted to carry away the tripod. A conflict ensued, when Zeus parted the combatants with his lightning. The oracle bade Heracles to hire himself out for three years for three talents, and pay the money to Eurytus. Hermes put him into the service of Omphalé, queen of Lydia, daughter of Iardanus, and widow of Tmolus. Heracles was degraded to female drudgery, was clothed in soft raiment and set to spin wool, while the queen assumed the lion skin and the club. The time of service over, he undertook an expedition of vengeance against Laomedon of Troy. He landed on the coast of the Troad with eighteen ships, manned by the boldest of heroes, such as Telamon, Peleus, and Oïcles. Laomedon succeeded in surprising the guard by the ships and in slaying Oïcles. But the city was stormed, Telamon being the first to climb the wall, and Laomedon, with all his sons except Podarces, was slain by the arrows of Heracles. (See PRIAMUS.) On his return Heré sent a tempest upon him. On the island of Cos he had a hard conflict to undergo with Eurytion, the son of Poseidon, and his sons. Heracles was at first wounded and forced to fly, but prevailed at length with the help of Zeus.

After this Athené summoned the hero to the battle of the gods with the giants, who were not to be vanquished without his aid. (See GIGANTES.) Then Heracles returned to the Peloponnesus, and took vengeance on Augeas and on Neleus of Pylos, who had refused to purify him for the murder of Iphitus. (See AUGEAS; MOLIONIDAE; NELEUS; PERIDYMENUS.) In the battle with the Pylians he went so far as to wound Hades, who had come up to their assistance. Hippocoön of Sparta and his numerous sons he slew in revenge for their murder of Oeonus, a son of his maternal uncle Licymnius. In this contest his ally was King Cepheus of Tegea, by whose sister Augé he was father of Telephus. Cepheus with his twenty sons were left dead on the field.

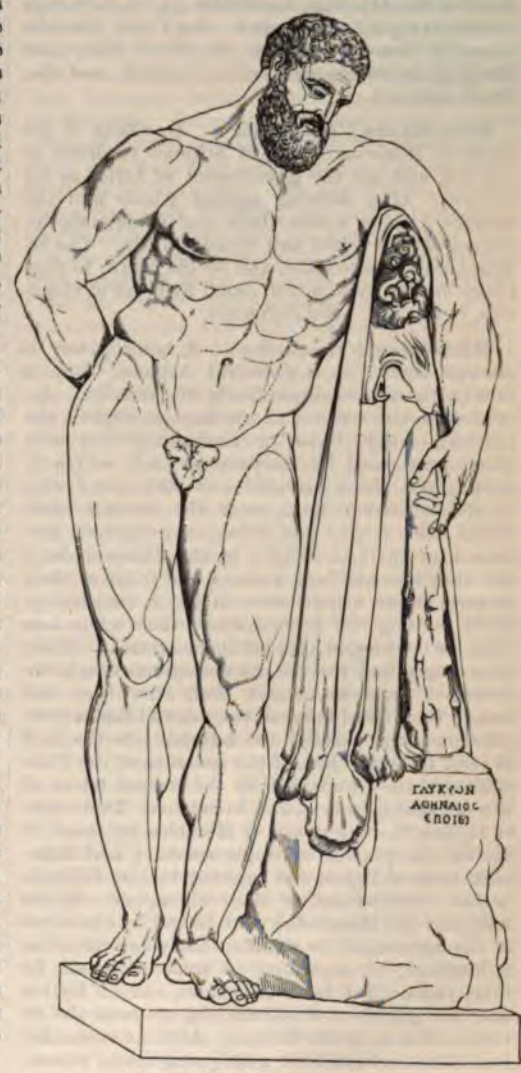
Heracles now won as his wife Deïanira, the daughter of Oeneus of Calydon. (See ACHELOÜS.) He remained a long time with his father-in-law, and at length, with his wife and his son Hyllus, he passed on into Trachis to the hospitality of his friend Ceyx. At the ford of the river Evenus he encountered the Centaur Nessus, who had the right of carrying travellers across. Nessus remained behind and attempted to do violence to Deïanira, upon which Heracles shot him through with his poisoned arrows. The dying Centaur gave some of his infected blood to Deïanira, telling her that, should her husband be unfaithful, it would be a means of restoring him. Heracles had a stubborn contest with Theodamas, the king of the Dryopes, killed him, and took his son Hylas away. He then reached Trachis, and was received with the friendliest welcome by King Ceyx. Next he started to fight with Cycnus (q. v.), who had challenged him to single combat; and afterwards, at the request of Aegimius, prince of the Dorians, undertook a war against the Lapithae, and an expedition of revenge against Eurytus of Oechalia. He stormed the fortress, slew Eurytus with his sons, and carried off Iolé, who had formerly been denied him, as his prisoner. He was about to offer a sacrifice to his father Zeus on Mount Cenaeum, when Deïanira, jealous of Iolé, sent him a robe stained with the blood of Nessus. It had hardly grown warm upon his body when the dreadful poison began to devour his flesh. Wild with anguish, he hurled Lichas, who brought him the robe, into the sea, where he was changed into a tall cliff. In the attempt to tear off the robe, he only tore off pieces of his flesh. Apollo bade him be carried to the top of Oeta, where he had a great funeral pyre built up for him. This he ascended; then he gave Iolé to his son Hyllus to be his wife, and bade Poeas, the father of Philoctetes, to kindle the pyre. According to another story, it was Philoctetes himself, whom Heracles presented with his bow and poisoned arrows, who performed this office. The flames had hardly started up, when a cloud descended from the sky with thunder and lightning, and carried the son of Zeus up to heaven, where he was welcomed as one of the immortals. Heré was reconciled to him, and he was wedded to her daughter Hebé, the goddess of eternal youth. Their children were Alexiares ("Averter of the Curse") and Anicetus ("the Invincible"), the names merely personifying two of the main qualities for which the hero was worshipped.

About the end of Heracles nothing is said in the *Iliad* but that he, the best-loved of Zeus's sons, did not escape death, but was overcome by fate, and by the heavy wrath of Heré. In the *Odyssey* his ghost, in form like black night, walks in the lower world with his bow bent and his arrows ready,

while the hero himself dwells among the immortals, the husband of Hebé. For the lives of his children, and the end of Eurystheus, see HYLLUS.

Heracles was worshipped partly as a hero, to whom men brought the ordinary libations and offerings, and partly as an Olympian deity, an immortal among the immortals. Immediately after his apotheosis his friends offered sacrifice to him at the place of burning, and his worship spread from thence through all the tribes of Hellas. Diomus the son of Colyttus, an Athenian, is said to have been the first who paid him the honours of an immortal. It was he who founded the gymnasium called Cynosarges, near the city. This gymnasium, the sanctuary at Marathon, and the temple at Athens were the three most venerable shrines of Heracles in Attica. Diomus gave his name to the Diomeia, a merry festival held in Athens in honour of Heracles. Feasts to Heracles (Ἡράκλεια), with athletic contests, were celebrated in many places. He was the hero of labour and struggle, and the patron deity of the gymnasium and the palaestra. From early times he was regarded as having instituted the Olympic Games; as the founder of the Olympic sanctuaries and the Olympic truce, the planter of the shady groves, and the first competitor and victor in the contests. During his earthly life he had been a helper of gods and men, and had set the earth free from monsters and rascals. Accordingly he was invoked in all the perils of life as the saviour (σωτήρ) and the averter of evil (ἀλεξίκακος). Men prayed for his protection against locusts, flies, and noxious serpents. He was a wanderer, and had travelled over the whole world; therefore he was called on as the guide on marches and journeys (ἡγεμόνιος). In another character he was the glorious conqueror (καλλίνικος) who, after his toils are over, enjoys his rest with wine, feasting, and music. Indeed, the fable represents him as having, in his hours of repose, given as striking proofs of inexhaustible bodily power as in his struggles and contests. Men liked to think of him as an enormous eater, capable of devouring a whole ox; as a lusty boon companion, fond of delighting himself and others by playing the lyre. In Rome, as Hercules, he was coupled with the Muses, and, like Apollo elsewhere, was worshipped as Μουσαγέτης (Hercules Musarum), or master of the Muses. (On the connection between Heracles and the Muses, see Klügmann in the *Commentationes in Honorem Th. Mommseni*, p. 262 [1877], and Lobeck, *Phryn.* 430). Under Augustus, Marcius Philippus built a temple to him at Rome as Hercules Musarum (Suet. *Aug.* 29, with Peck's note). After his labours he was supposed to have been fond of hot baths (θέρμαι) which were accordingly deemed sacred to him. Among trees, the wild olive and white poplar were consecrated to him; the poplar he was believed to have brought from distant countries to Olympia.

Owing to the influence of the Greek colonies in Italy, the worship of Heracles was widely diffused among the Italian tribes. It attached itself to local legends and religion; the conqueror of Cacus, for instance, was originally not Heracles, but a powerful shepherd called Garanos. Again, Heracles came to be identified with the ancient Italian deity Sancus or Dius Fidius, and was regarded as the god of happiness in home and field, industry and war, as well as of truth and honour. His altar was the Ara Maxima in the cattle-market (Forum Boarium), which he was believed to have erected himself. (See CACUS.) Here they dedicated to him a tithe of their gains in war and peace, ratified solemn treaties, and invoked his name to witness their oaths. He had many shrines and sacrifices in Rome, corresponding to his various titles, *Victor* (Conqueror), *Invictus* (Unconquered), *Custos* (Guardian), *Defensor* (Defender), and others. His rites were always performed in Greek fashion, with the head covered. It was in his temple that soldiers and gladiators were accustomed to hang up their arms when their service was over. In the stone-quarries the labourers had their Hercules Saxarius



Farnese Hercules. (Naples Museum.)

(Hercules of the Stone). He was called the father of Latinus, the ancestor of the Latins, and to him the Roman gens of the Fabii traced their origin. The ancient family of the Potitii were said to have been commissioned by the god in person to provide, with the assistance of the Pinarii, for his sacrifices at the Ara Maxima (Livy, i. 7). In B.C. 310 the Potitii gave the service into the hands of the *servi publici*. Before a year had passed

the flourishing family had become completely extinct.

In works of art Heracles is represented as the ideal of manly strength, with full, well knit, and muscular limbs, serious expression, a curling beard, short neck, and a head small in proportion to the limbs. His equipment is generally the club and the lion's skin. The type appears to have been mainly fixed by Lysippus. The Farnese Hercules, by the Athenian Glycon, is probably a copy of one by Lysippus. Heracles is portrayed in repose, leaning on his club, which is covered with the lion's skin. (See FARNESE HERCULES.) The Heracles of the Athenian Apollonius (q. v.), now only a torso, is equally celebrated. See Vogel, *Hercules secundum Graecorum Poetas*, etc. (Halle, 1830); and Roscher, *Ausführliches Lexikon d. griech. und röm. Mythologie*, s. h. v.

Heracliānus (Ἡρακλιανός). An officer of the emperor Honorius who put Stilicho to death in A.D. 408, and got the government of Africa as his reward. After serving against Alaric and the usurper Attalus, whom Alaric had made emperor, Heracliānus revolted and invaded Italy. The attempt was unsuccessful, and on his return to Carthage he was there put to death by order of Honorius, in A.D. 413. See STILICHO.

Heraclīdae (Ἡρακλεῖδαι). A name given in ancient legend to a powerful Achaean race or family, the fabled descendants of Heracles. According to the account of the ancient writers, the children of Heracles, after the death of that hero, being persecuted by Eurystheus, took refuge in Attica, and there defeated and slew the tyrant at the Scironian Rock, near the Saronic Gulf. When their enemy had fallen, they resumed possession of their birthright in the Peloponnesus; but they had not long enjoyed the fruits of their victory before a pestilence, in which they recognized the finger of heaven, drove them again into exile. Attica again afforded them a retreat. When their hopes had revived, an ambiguous oracle encouraged them to believe that, after they had reaped their third harvest, they should find a prosperous passage through the Isthmus into the land of their fathers. But, at the entrance of the Peloponnesus, they were met by the united forces of the Achaeans, Ionians, and Arcadians. Their leader Hyllus, the eldest son of Heracles, proposed to decide the quarrel by single combat; and Echemus, king of Tegea, was selected by the Peloponnesian confederates as their champion. Hyllus fell; and the Heraclidae were bound by the terms of the agreement to abandon their enterprise for a hundred, or, according to some accounts, for fifty, years. Yet both Cleodaeus, son of Hyllus, and his grandson Aristomachus, renewed the attempt with no better fortune. After Aristomachus had fallen in battle, the ambiguous oracle was explained to his sons Aristodemus, Temenus, and Cresphontes; and they were assured that the time, the third generation, had now come, when they should accomplish their return; not, however, as they had expected, over the guarded Isthmus, but across the mouth of the western gulf from Naupactus, where the opposite shores are parted by a channel only a few furlongs broad. Thus encouraged, with the aid of the Dorians, Aetolians, and Locrians, they crossed the strait, vanquished Tisamenus, son of Orestes, and divided the fairest portion of the Peloponnesus among them. (See DORIS.) For the historical significance of this legend, see HELLAS. For the play of Euripides on the subject of the Heraclidae, see EURIPIDES, p. 639.

Heraclīdes (Ἡρακλείδης). (1) Surnamed PONTĪCUS. A Greek philosopher, born at Heraclea in Pontus about B.C. 380. He came early to Athens, where he became a disciple of Plato and Aristotle, and had made a reputation by about B.C. 340. He was the author of some sixty works on a great variety of subjects—philosophy, mathematics, music, grammar, poetry, political and literary history, and geography. He was a learned and interesting writer, but somewhat deficient in critical power. There are a few fragments of his works remaining, besides an extract from a book on constitutions which bears his name, edited by Köler (Halle, 1804), Coraës (Paris, 1805), and Müller. See Deswert, *De Heraclide Pontico* (Louvain, 1830), and F. W. Schmidt, *De Heraclidae Pontici etc. Dialogis Deperditis* (Breslau, 1867). (2) A Syracusan, the son of Lysimachus, and one of the generals when Syracuse was attacked by the Athenians in B.C. 415. (3) A commander of the mercenary troops under the younger Dionysius at Syracuse. He subsequently joined Dion in expelling Dionysius, and was himself assassinated in B.C. 354. (4) A physician of Tarentum who flourished in the second century B.C. and wrote on Materia Medica.

Heraclītus (Ἡράκλειτος). (1) A Greek philosopher of Ephesus, who lived about B.C. 535–475, during the time of the first Persian domination over his native city. As one of the last of the family of Androclus, the descendant of Codrus, who had founded the colony of Ephesus, Heraclitus had certain honorary regal privileges, which he renounced in favour of his brother. He likewise declined an invitation of King Darius to visit his court. He was an adherent of the aristocracy, and when, after the defeat of the Persians, the democratic party came into power, he withdrew in ill-humour to a secluded estate in the country, and gave himself up entirely to his studies. In his later years he wrote a philosophical treatise, which he deposited in the temple of Artemis, making it a condition that it should not be published till after his death. He was buried in the market-place of Ephesus, and for several centuries later the Ephesians continued to engrave his image on their coins.

Heraclitus was one of the subtlest of all the metaphysicians of Greece, and his importance as a philosopher lies in the fact that he was the founder of an independent metaphysical system which sought to obviate the difficulty of overcoming the contradictions between the one and the phenomenal many. His great work "On Nature" (Περὶ Φύσεως), in three books, was written in the Ionian dialect, and is the oldest monument of Greek prose. Considerable fragments of it have come down to us. The language is bold, harsh, and figurative; the style is so careless that the syntactical relations of the words are often hard to perceive; and the thoughts are profound. All this made Heraclitus so difficult a writer that he went in antiquity by the name "the Obscure" (ὁ σκοτεινός), and Lucretius attacks him on this ground (i. 638–644). From his gloomy view of life he is often called "the Weeping Philosopher," as Democritus is known as "the Laughing Philosopher." Cf. Juv. x. 28 foll.

Knowledge, according to Heraclitus, is based upon perception by the senses. Perfect knowledge is only given to the gods, but a progress in knowledge is possible to men. Wisdom consists in the recognition of the intelligence which, by means of the world-soul, guides the universe. Everything is in an eternal flux (πάντα ῥεῖ); nothing therefore, not even the world in its momentary form, nor the gods themselves, can escape final destruction. The ultimate principle into which all existence is resolvable is fire. As fire changes continually into water and then into earth, so earth changes back to water and water again to fire. The world, therefore, arose from fire, and in alternating periods is resolved again into fire, to form itself anew out of this element. The division of unity, or of the divine original fire, into the multiplicity of opposing phenomena, is "the way downwards," and the consequence of a war and a strife. Harmony and peace lead back to unity by "the way upwards." Nature is constantly dividing and uniting herself, so that the multiplicity of opposites does not destroy the unity of the whole. The existence of these opposites depends only on the difference of the motion on "the way upwards" from that on "the way downwards"; all things, therefore, are at once identical and not identical. The principle of the universe is "becoming," which implies that everything is and, at the same time, is not, so far as the same relation is concerned.

The letters ascribed to Heraclitus are spurious. See Bernays, *Heraclitea* (Bonn, 1848); id. *Die heraklitischen Briefe* (Berlin, 1859); Lassalle, *Die Philosophie Herakleitos' des Dunkeln*, 2 vols. (Berlin, 1858) — the most exhaustive monograph on the philosophy of Heraclitus; and Schuster, *Heraklit von Ephesus* (Leipzig, 1872). The fragments of Heraclitus were edited and published in England in 1877 by Bywater. See PHILOSOPHIA.

(2) An Academic philosopher of Tyre, whose treatise Περὶ Ἀπίστων still exists and has been edited by Westermann (Brunswick, 1843).

Heraea (Ἡραία). A town in Arcadia, on the right bank of the Alpheus, near the borders of Elis.

Heraea (τὰ Ἡραῖα). A festival held at Argos every five years in honour of Heré, the goddess of the country. The priestess of Heré drove in a car drawn by white oxen to the Heraeum, or temple of the goddess, situated between Argos and Mycenae. Meantime the people marched out in procession, the fighting men in their arms. There was a great sacrifice of oxen (ἑκατόμβη), followed by a general sacrificial banquet and games of all sorts. A special feature of these was a contest in throwing the javelin, while running at full speed, at a shield set up at the end of the course. The victor received a crown and a shield, which he carried in the final procession. Like feasts were held at Aegina, Samos, Elis, Cos, Athens, and other places (Hermann, *Gottesd. Alterth.* § 51, n. 28).

Heraei Montes (τὰ Ἥραια ὄρη). A range of mountains in Sicily, running from the centre of the island southeast, and ending in the promontory Pachynum.

Heraeum (Ἡραῖον). The name given to any temple of Heré, that at Argos being the most famous.

Heralds. See PRAECO.

Herald's Staff. See CADUCEUS.

Herbĭta (Ἔρβιτα). A town in Sicily, north of Agyrium, in the mountains, the residence of the tyrant Archonides.

Herculaneum (Ἡράκλειον). (1) A town in Samnium. (2) A city of Campania, on the coast, and not far from Neapolis (Naples). The form HERCULĂNUM is modern. Nothing is known respecting the origin of Herculaneum, except that fabulous accounts ascribed its foundation to Hercules on his return from Spain (Dion. Hal. i. 44). It may be inferred, however, from a passage in Strabo, that the town was of great antiquity. It may be reasonably conjectured, too, that Herculaneum was a Greek city, but that its name was altered to suit the Latin or Oscan pronunciation. At first it was only a fortress, which was successively occupied by the Osci, Tyrrheni, Pelasgi, Samnites, and lastly by the Romans. Being situated close to the sea, on elevated ground, it was exposed to the southwest wind, and from that circumstance was reckoned particularly healthful. We learn from Velleius Paterculus that Herculaneum suffered considerably during the civil wars (cf. Florus, i. 16). This place is mentioned also by Mela (ii. 4). Ovid likewise notices it under the name of Urbs Herculea (*Met.* xv. 711). Herculaneum, according to the common account, was overwhelmed by an eruption of Vesuvius in the first year of the reign of Titus, A.D. 79. Pompeii and Stabiae, which stood near, shared the same fate. It is possible, however, that the subversion of Herculaneum was not sudden, but progressive, since Seneca mentions a partial demolition which it sustained from an earthquake (*Nat. Quaest.* vi. 1). After being buried for more than sixteen hundred years, these cities were accidentally discovered—Herculaneum in 1719, by labourers in deepening a well; and Pompeii some years after. It appears that Herculaneum is in no part less than forty feet, and in some parts one hundred and twelve feet below the surface of the ground. Little was done to exhume the city until 1738, when some regular excavations were made. Above the city stand the two modern villages of Portici and Resina in the suburbs of Naples; and to the fear of undermining their buildings is due the fact that so much of the ancient city is still beneath the earth. The chief edifice of Herculaneum that has been disinterred is a fine theatre, built only a short time before the eruption and capable of accommodating 8000 persons. Part of the Forum, a colonnade, two small temples, and a villa have also been recovered, besides ruins of baths. Many other valuable remains of antiquity, such as busts, manuscripts, etc., have been found in the ruins of this ancient city, and are deposited in the Museo Nazionale at Naples. See Barré, *Herculaneum et Pompéi*, 8 vols., with 800 plates (Paris, 1837–40); Comparetti and De Petra, *La Villa Ercolanese dei Pisoni* (Turin, 1883); the works mentioned in Furchheim's *Bibliography of Pompeii, Herculaneum, and Stabiae* (Naples, 1891); and the articles PAPYRUS; POMPEII.

Hercŭles. (1) See HERACLES. (2) A son of Alexander the Great by Barsiné, the widow of the Rhodian Memnon, and murdered by Polysperchon, B.C. 310.

Hercŭles Musārum. See HERACLES, p. 793.

Herculeum. (1) PROMONTORIUM, a promontory in the Bruttiorum Ager, forming the most southern

angle of Italy to the east, now Capo Spartivento. (2) FRETUM, the strait which forms the communication between the Atlantic and Mediterranean. See ABILA; CALPÉ; COLUMNAE HERCULIS.

Hercŭlis Columnae. See COLUMNAE HERCULIS.

Hercŭlis Monoeci Portus. See MONOECUS.

Hercŭlis Portus. See COSA.

Hercynia Silva, Hercynius Saltus, Hercynium Iugum. An extensive range of mountains in Germany, covered with forests, described by Caesar (*B. G.* vi. 24, 25) as nine days' journey in breadth, and more than sixty days' journey in length, extending east from the territories of the Helvetii, Nemetes, and Rauraci, parallel to the Danube, to the frontiers of the Dacians. Under this general name Caesar appears to have included all the mountains and forests in the south and centre of Germany. The name is still preserved in the modern Harz and Erz. See GERMANIA.

Herdonia. A town in Apulia, destroyed by Hannibal.

Heré (Ionic, Ἥρη, and in Attic, Ἥρα: the name is often connected with the Latin *hĕra;* but on this, see Curtius, p. 119). In Greek mythology, the queen of heaven, eldest daughter of Cronus and Rhea, sister and lawful consort of Zeus. According to Homer, she was brought up in her youth by Oceanus and Tethys. But every place in which her worship was localized asserted that she was born there, and brought up by the Nymphs of the district. She is said to have long lived in secret intimacy with Zeus before he publicly acknowledged her as his lawful consort. Her worshippers celebrated her marriage (ἱερὸς γάμος) in the spring time. In the oldest version of the story it took place in the Islands of the Blessed, on the shore of the Ocean stream, where the golden apple-tree of the Hesperides sprang up to celebrate it. But this honour, too, was claimed by every place where Heré was worshipped. According to one local story, Zeus obtained the love of Heré by stealth, in the form of a cuckoo.

Heré seems originally to have symbolized the feminine aspects of the natural forces of which Zeus is the masculine representative. Hence she is at once his wife and his sister, shares his power and his honours, and, like him, has authority over the phenomena of the atmosphere. It is she who sends clouds and storms, and is mistress of the thunder and lightning. Her handmaids are the Horae or goddesses of the season, and Iris, the goddess of the rainbow. Like Zeus, men worship her on mountains, and pray to her for rain. The union of sun and rain, which wakes the earth to renewed fertility, is symbolized as the loving union of Zeus and Heré. In the same way a conflict of the winds is represented as the consequence of a matrimonial quarrel, usually attributed to the jealousy of Heré, who was regarded as the stern protectress of honourable marriage. Hence arose stories of Zeus ill-treating his wife. It was said that he scourged her, and hurled Hephaestus from heaven to earth when hurrying to his mother's assistance; that in anger for her persecution of his son Heracles, he hung her out in the air with golden chains to her arms and an anvil on each foot (*Il.* viii. 400). There were also old legends which spoke of Heré allying herself with Athené and Poseidon to bind Zeus in chains. Zeus was only rescued by the giant Aegaeon, whom Thetis called to his assistance. The birth of Athené was said to have enraged Heré to such a pitch that she became the mother of Typhon by the dark powers of the infernal regions. In fact, this constant resistance to the will of Zeus, and her jealousy and hatred of her consort's paramours and their children, especially Heracles, become in the poets a standing trait in her character.

In spite of all this, Homer represents her as the most majestic of all the goddesses. The other Olympians pay her royal honours, and Zeus treats her with all respect and confides all his designs to her, though not always yielding to her demands. She is the spotless and uncorruptible wife of the king of Heaven; the mother of Hephaestus, Ares, Hebé, and Ilithyia, and indeed may be called the only lawful wife in the Olympian court. She is, accordingly, before all other deities the goddess of marriage and the protectress of purity in married life. She is represented as of exalted but severe beauty, and appears before Paris as competing with Aphrodité and Athené for the prize of loveliness. In Homer she is described as of lofty stature, large eyes (βοῶπις), white arms (λευκώλενος), and beautiful hair. On women she confers bloom and strength; she helps them, too, in the dangerous hour of childbirth. Her daughters Hebé and Ilithyia personify both these attributes.

In earlier times Heré was not everywhere recognized as the consort of Zeus; at the primitive oracle of Dodona, for instance, Dioné occupies this position. The Peloponnesus may be regarded as

Head of Heré. (Naples. Supposed to be from a Statue by Polyclitus.)

the earliest seat of her worship, and in the Peloponnesus, during the Homeric period, Argos, Mycenae, and Sparta are her favourite seats. Of these, according to the poet, she is the passionate champion in the Trojan War. In later times the worship of Heré was strongly localized in Argos and Mycenae. At Argos she took the same commanding position as Athené at Athens, and the year was dated by the names of her priestesses. Between

these cities, at the foot of Mount Euboea, was situated the Heraeum (Ἡραῖον), a temple held in great honour. (See HERAEA.) At Corinth she was the goddess of the acropolis. At Elis a garment was offered her every five years by sixteen ladies chosen for the purpose, and maidens held a race in her honour on the race-course at Olympia. Boeotia had its feast of the *Daedala* (q. v.); Samos its large and splendid temple, built by Polycrates. The cuckoo was sacred to her as the messenger of spring, the season in which she was wedded to Zeus; so were the peacock and the crow, and among fruits the pomegranate, the symbol of wedded love and fruitfulness. Hecatombs were offered to her in sacrifice, as to Zeus.

In works of art she is represented as seated on a throne in a full robe, covering the whole figure. On her head is a sort of diadem, often with a veil; the expression of the face is severe and majestic, the eyes large and wide open, as in the Homeric description. The ideal type of Heré was found in the statue by Polyclitus in the temple at Argos. This was a colossal image, in gold and ivory, representing the goddess on her throne, her crown adorned with figures of the Graces and the Seasons, a pomegranate in one hand, and in the other a sceptre with the cuckoo on the top. The Farnese Heré at Naples, and the Ludovisi Iuno in Rome, are copies of this work. The Romans identified Heré with their own Iuno (q. v.).

Heredĭtas. See HERES.

Herennia Gens. A plebeian house at Rome originally Samnite. The Herennii were the patrons of the Marii (Livy, ix. 3).

Herennius. (1) SENECIO, a native of Spain, and a senator and quaestor at Rome under Domitian. His contempt for public honours, his upright character, and his admiration of Helvidius Priscus, whose life he wrote, made him hateful to the emperor, and caused him to be accused of high treason. He was condemned to death, and his work burned by the public executioner (Tac. *Agric.* 3; Pliny, *Ep.* iii. 33). (2) The father of Pontius the Samnite commander, who advised his son either to give freedom to the Romans ensnared at the Caudine Pass, or to exterminate them all (Livy, ix. 1 foll.). (3) GAIUS, a Roman, to whom a treatise on rhetoric in four books, ascribed by some to Cicero, is addressed. The treatise in question is generally regarded as not having been written by the Roman orator, but either by Antonius Gnipho or Q. Cornificius, usually cited simply as the "Auctor ad Herennium." See W. W. Fowler in the *Jour. of Philology*, x. 197; Krönhert, *De Rhet. ad Herennium* (Königsberg, 1873); and the article CORNIFICIUS. (4) See MODESTINUS.

Heres. An heir. (1) GREEK. At Athens, if a person died intestate, leaving sons, all of equal birthright, and none of them disinherited, the sons inherited the property in equal parts (ἰσόμοιροι), the eldest probably receiving the same share as the rest. If there were daughters, they were provided for by dowries given by the brothers, which, in case they were divorced or childless after marriage, went back to the remaining heirs. Girls so dowered were called ἐπίπροικοι. This was a matter of usage and not of formal law. If a man had no sons of his own, he usually adopted a son to continue the family and the religious worship connected with it. (See ADOPTIO.) If he had daughters, he would marry one of them to the adopted son; in this case the chief share of the inheritance would fall to this married daughter and her husband, the rest receiving dowries. If there were only daughters surviving, the succession passed to them. In such a case the next of kin had a legal right to one of the heiresses (ἐπίκληρος), and could demand to marry her, even if she had married some one else before receiving the inheritance; and poor heiresses (θῆσσαι), on the other hand, had a legal claim on their nearest of kin, either for marriage or for a provision suitable to their circumstances. (See EPICLERUS.) If a man had married an heiress, he was bound by custom and tradition, if he had sons, to name one as heir to the property which had come with his wife, and thus to restore the house of the maternal grandfather. Children born out of wedlock were illegitimate, and had no claim on the father's estate. If a man died intestate, leaving no heirs either of his body or adopted, his nearest relations in the male line inherited, and in default of these, those in the female line as far as the children of first cousins. Any one thinking he had a legal claim to the inheritance made an application to the archon to hand it over to him. The application was posted up in public, and read out in the following Ecclesia (Assembly). The question was then asked whether any one disputed the claim, or raised a counter-claim. If not, the archon assigned the inheritance to the claimant; otherwise the matter was decided by a lawsuit. Even after the assignment of an inheritance, it might be disputed in the lifetime of the holder, and for five years after his death. The claim of the nearest relation to an heiress was in the same way lodged with the archon and ratified before the Assembly.

(2) ROMAN. If a Roman died intestate, leaving a wife and children of his body or adopted, they were his heirs (*sui heredes*). But this did not apply to married daughters who had passed into the *manus* of their husbands, or the children who had been freed by emancipation from the *potestas* of their father. If the man left no wife or children, the *agnati*, or relations in the male line, inherited, according to the degree of their kinship. If there were no *agnati*, and the man was a patrician, the property went to his gens. The *cognati*, or relations in the female line, were originally not entitled to inherit by the civil law. But, as time went on, their claim was gradually recognized more and more to the exclusion of the *agnati*, until at last Justinian entirely abolished the privilege of the latter, and substituted the principle of blood-relationships for that of the civil law. Vestal Virgins were regarded as entirely cut off from the family union, and therefore could not inherit from an intestate, nor, in case of their dying intestate, did the property go to their family, but to the State. On the other hand, unlike other women, they had unlimited right of testamentary disposition. If a freedman died intestate and childless, the *patronus* and his wife had the first claim to inherit, then their children, then their *agnati*, and (if the *patronus* was a patrician) then his gens. In later times, even if a freedman, dying childless, left a will, the *patronus* and his sons had claim to half the property. Augustus made a number of provisions in the matter of freedmen's inheritance. The civil law made it compulsory on a man's *sui heredes* to accept an inheritance (*hereditatem adire*)

whether left by will or not. But as the debts were taken over with the property, the *edictum* of the praetor allowed the heirs to decline it. *A fortiori*, no other persons named in the will could be compelled to accept the legacy. See TESTAMENTUM.

Heres necessarius was a slave of the testator, who made him heir and *liber* at the same time. He was thus heir by necessity, becoming so without any action of his own, by the mere operation of the law. If a testator knew himself to be insolvent, he sometimes made a slave his heir to avoid the ignominy attached to a person whose property was sold to pay his debts (Gaius, ii. 154, etc.). The property of such an heir, acquired after his manumission, was not liable for the debts of the deceased. An insolvent inheritance was called *damnosa hereditas*.

Heres ex asse was the phrase used to describe one who was sole heir. So *heres ex dodrante*, an heir to three-quarters of an estate (Suet. *Iul.* 83); *heres ex parte sexta*, to the sixth; *ex parte dimidia*, to the half, etc.

See Hunger, *Das Erbrecht;* and Gans, *Das Erbrecht in weltgeschichtlicher Entwickelung*, 4 vols. (Berlin, 1823–35).

Herillus (Ἥριλλος). A native of Carthage, a Stoic philosopher, the disciple of Zeno of Citium, though differing from him in various points of doctrine. He held that the chief good is knowledge (ἐπιστήμη), a notion attacked by Cicero. (See Diog. Laërt. vii. 165 foll.; Cic. *Academ.* ii. 42; *De Fin.* ii. 11, 13 and often).

Hermae (Ἑρμαῖ), and dim. **Hermŭli** (ἑρμίδια). Pillars which terminated generally with a head of Hermes. In the earliest times Hermes (in whose worship the number 4 played a great part) was worshipped, especially in Arcadia (Pausan. viii. 4, § 4), under the form of a simple quadrangular pillar of marble or wood, with the significant mark of the male sex. As art advanced, the pillar was surmounted, first with a bearded head, and afterwards with a youthful head of the god. Hermes being the god

Hermes-pillars. (Pompeii.)

of traffic, roads, and boundaries, such pillars were erected to him in the streets and squares of towns; in Attica they were also erected along the country roads as mile-stones. Sometimes they were inscribed with apothegms and riddles; sometimes also with inscriptions in honour of those who had fought bravely for their country (Demosth. *Lept.* 112; Aeschin. *Or.* 3, § 183). In Athens there was an especially large number of them; in the market-place to the northwest of the Acropolis, the Hermae, erected partly by private individuals and partly by corporations, formed a long colonnade extending between the Hall of Paintings (στοὰ ποικίλη) and the Royal Hall (στοὰ βασίλειος). Accordingly, the latter was sometimes called the Hall of the Hermae. When the heads of other divinities (such as Athené, Heracles, Eros) were placed on such a pillar, it was then called Hermathena, Hermeracles, or Hermeros. At Rome the Hermae were used in the decoration of houses and villas, and also as posts for the ornamental railings of gardens. Great numbers have been preserved, and are now to be seen in the European museums.

Hermaea (Ἕρμαια). A festival celebrated at Cydonia, in the island of Crete, at which the slaves enjoyed complete freedom, and were waited upon by their masters, the usage suggesting the Roman Saturnalia (q. v.). Other feasts in honour of Hermes were held at Athens in the gymnasia, at Pheneos, Tanagra, Pellené, etc.

Hermaeum or **Mercurii Promontorium** (Ἑρμαῖα ἄκρα). (1) On the southern shore of Crete. (2) A promontory of Sardinia, on the western shore, a little to the north of Bosa, now Capo della Cacca. (3) A promontory of Africa, in the district Zeugitana, now Cape Bon. It lay opposite Lilybaeum in Sicily (Polyb. i. 29).

Hermagŏras (Ἑρμαγόρας). (1) Of Temnos, a distinguished Greek rhetorician of the time of Cicero, belonging to the Rhodian school of oratory (Quint. iii. 1, § 16). (2) A Greek rhetorician, surnamed CARION, who taught rhetoric at Rome in the time of Augustus (Quint. iii. 1, § 18).

Hermann. See ARMINIUS; GERMANIA.

Hermann. (1) JOHANN GOTTFRIED JAKOB. A distinguished German classical philologist, born at Leipzig, November 28, 1772. He studied law and literature at Leipzig and Jena, and after acting as *privat-docent* at Leipzig for four years, he became Professor Extraordinarius of Philosophy in that university, occupying subsequently the chair of Eloquence (1803), and of Poetry (1809). From 1834 he conducted the philological seminary. He died December 31, 1848.

Hermann was a scholar of great originality in research, and his presentation of the results arrived at was remarkable for vigour and directness. He is especially noted for the new principles developed by him in the study of classical prosody and Greek grammar, with regard to the former of which he endeavoured to establish a philosophical theory based upon the categories of Kant. His metrical views will be found in his dissertations *De Metris Graecorum et Romanorum Poetarum* (Leipzig, 1796); *Handbuch der Metrik* (1798); *Elementa Doctrinae Metricae* (1816); *Epitome Doctrinae Metricae* (1818, 4th ed. 1869); and *De Metris Pindari* in Heyne's edition of Pindar (1817). His grammatical theories are set forth in his treatise *De Emendanda Ratione Graecae Grammaticae* (1801), and in his annotations on Vigier's *De Graecae Dictionis Idiotismis* (1802; 4th ed. 1834), and *Libri IV. de Particula ἄν* (1831). He also edited the *Hecuba*, *Hercules Furens*, *Bacchae*, *Supplices*, *Alcestis*, and *Ion* of Euripides; Aeschylus (1859); Sophocles (completing the edition begun by Erfurdt), the *Clouds* of Aristophanes, the *Trinummus* of Plautus, the *Poetica* of Aristotle, the Homeric Hymns, the Lexicon of Photius,

and Bion and Moschus. On the significance of mythology he wrote a treatise, *De Mythologia Graecorum Antiquissima* (1807) and the *Briefe über Homer und Hesiodus*, the latter in collaboration with Creuzer (Heidelberg, 1818). In his *Opuscula* (8 vols. 1827–1876) he treats of a wide range of topics, with breadth, force, and originality. See the memoirs by Jahn in the *Biogr. Aufsätze* (Leipzig, 1849), Köchly (1874), and Bursian, *Geschichte der class. Philologie*, etc., pp. 575 foll., 666–686 (Munich, 1883).

(2) KARL FRIEDRICH. A classical scholar born at Frankfort, August 4, 1804. He was educated at Heidelberg and Leipzig, and after spending some time in Italy (1825), was appointed Professor of Classical Philology at the University of Marburg in 1832. In 1840 he accepted a call to Göttingen, where he died, January 8, 1856. His principal works are his *Lehrbuch der griechischen Antiquitäten* (1841; 6th ed. 1892); *Geschichte und System der platonischen Philosophie* (1839); and *Culturgeschichte der Griechen und Römer* (1857).

Hermanūbis (Ἑρμανοῦβις). The son of Osiris and Nephthis, represented as a human being with a jackal-head. (Cf. ANUBIS). He symbolizes the Egyptian priesthood (Diod. i. 18, 87).

Hermaphrodītus (Ἑρμαφρόδιτος). In Greek mythology, the son of Hermes and Aphrodité, born on Mount Ida, and endowed with the beauty of both deities. When a grown youth, he was bathing in the Carian fountain of Salmacis, and the nymph of the fountain, whose love he rejected, prayed the gods that she might be indissolubly united with him. The prayer was answered, and a being sprang into existence which united the qualities of male and female. The fable probably arose from the inclination, prevalent in the Eastern religions, towards confusing the attributes of both sexes. In Cyprus, for instance, a masculine Aphroditus, clad in female attire, was worshipped by the side of the goddess Aphrodité. Figures of hermaphrodites are common in art, one of the finest being the Sleeping Hermaphrodite in the Museo delle Terme at Rome. Less modest representations are given by Clarac (pl. 666 foll.). See Müller, *Archäol. der Kunst*, §§ 128 n. 2, 392 n. 2.

Hermarchus (Ἕρμαρχος). A rhetorician of Mitylené who became a disciple of Epicurus, and finally succeeded him as head of the school about B.C. 270. A letter of Epicurus to him is preserved by Cicero (*De Fin.* ii. 30). His philosophical works are lost. See Diog. Laërt. x. 17, 24.

Hermas (Ἑρμᾶς). The author of a famous treatise entitled Ποιμήν, or "The Shepherd," once of great repute, so that it was read in the churches. The work is divided into three books—I. *Visiones;* II. *Mandata;* III. *Similitudines*. Its object is to rebuke the worldliness of professed Christians and to exhort sinners to repentance. By some, Hermas has been identified with the Hermas of St. Paul's *Epistle to the Romans*, xvi. 14; but the present belief places him in the second century. It was preserved only in a Latin translation entitled *Pastor* until 1847, when D'Abbadie discovered an Ethiopic version. Since then a great part of the Greek text has been recovered from various sources, and in 1890 a codex containing the whole. The earlier Greek text, compiled from the Codex Sinaiticus and an Athos MS., has been edited by Hilgenfeld (1888), who also edited the Latin version (1877). There is a good edition of the Greek and Latin texts together by Gebhardt and Harnack (1877). See Zahn, *Das Hirt des Hermas* (1868); Salmon, *Introduction to the New Testament* (4th ed. 1889); and the *Johns Hopkins University Circular*, iii. 75 and iv. 23.

Hermathēna. A sort of statue, raised on a square pedestal, in which the attributes of Hermes and Athené were blended. See HERMAE.

Hermeneutics. The same as exegesis, a term technically used of the interpretation of a text from the study of critical materials such as manuscripts, editions, and quotations. The word is from the Greek ἑρμηνεύω, "to interpret." See TEXTUAL CRITICISM.

Hermes (Ἑρμῆς; Dor. Ἑρμᾶς). The son of Zeus and of the Naiad Maia, daughter of Atlas. Immediately after his birth upon the Arcadian mountain of Cyllené, he gave proof of his chief characteristics—inventiveness and versatility, united with fascination, trickery, and cunning. Born in the morning, by mid-day he had invented the lyre; in the evening he stole fifty head of cattle from his brother Apollo, which he hid so skilfully in a cave that they could not be found. After these exploits he lay down quietly in his cradle. Apollo, by means of his prophetic power, discovered the thief and took the offender to Zeus, who ordered the cattle to be given up. Hermes, however, so delighted his brother by his playing on the lyre that, in exchange for it, he allowed him to keep the cattle, resigned to him the golden staff of fortune and of riches, with the gift of prophecy in its humbler forms, and from that time forth became his best friend. Zeus made his son herald to the gods and the guide of the dead in Hades. In this myth are contained allusions to several attributes of the god.

In many districts of Greece, and especially in Arcadia, the old seat of his worship, Hermes was regarded as a god who bestowed the blessing of fertility on the pastures and herds, and who was happiest when spending his time among shepherds and dallying with Nymphs, by whom he had numberless children, including Pan and Daphnis. In many places he was considered the god of crops, and also as the god of mining and of digging for buried treasure. His kindliness to man is also shown in his being the god of roads. At cross-roads in particular, there were raised in his honour, and called by his name, not only heaps of stones, to which every passer-by added a stone, but also the quadrangular pillars known as Hermae (q. v.). At Athens these last were set up in the streets and open spaces, and also before the doors. Every unexpected find on the road was called a gift of Hermes (ἕρμαιον). Together with Athené, he escorted and protected heroes in perilous enterprises, and gave them prudent counsels. He took special delight in men's dealings with one another, in exchange and barter, in buying and selling; and in all that is won by craft or by theft. Thus he was the patron of tradespeople and thieves, and was himself the father of Autolycus (q. v.), the greatest of all thieves. He, too, it was who endowed Pandora, the first woman, with the faculty of lying, and with flattering discourse and a crafty spirit. On account of his nimbleness and activity he was the messenger of Zeus, and knew how to carry out his father's commands with adroitness and cun-

ning, as in the slaying of Argos (the guard of Io), from which he derived his epithet of Argos-slayer (Ἀργειφόντης). Again, as Hermes was the sacrificial herald of the gods, it was an important part of the duty of heralds to assist at sacrifices. It was on this account that the priestly race of the Κήρυκες claimed him as the head of their family. (See ELEUSINIA.) Strength of voice and excellence of memory were supposed to be derived from him in his capacity of herald. Owing to his vigour, dexterity, and personal charm, he was deemed the god of gymnastic skill, which makes men strong and handsome, and the especial patron of boxing, running, and throwing the discus; in this capacity the palaestrae and gymnasia were sacred to him, and particular feasts called Hermaea were dedicated to him. He was the discoverer of music (for besides the lyre he invented the shepherd's pipe), and he was also the god of wise and clever discourse. A later age made him even the inventor of letters, figures, mathematics, and astronomy. He was, besides, the god of sleep and of dreams; with one touch of his staff he could close or open the eyes of mortals; hence the custom, before going to sleep, of offering him the last libation. As he was the guide of the living on their way, so he was also the conductor of the souls of the dead in the nether-world (ψυχοπομπός), and was as much loved by the gods of those regions as by those above. For this reason sacrifices were offered to him in the event of deaths, Hermae were placed on the graves, and, at oracles and incantations of the dead, he was honoured as belonging to the lower world; in general, he was accounted the intermediary between the upper and lower worlds. His worship early spread throughout the whole of Greece. As he was born in the fourth month, the number four was sacred to him. In Argos the fourth month was named after him, and in Athens he was honoured with sacrifices on the fourth of every month. His altars and images (mostly simple Hermae) were in all the streets, thoroughfares, and open spaces, and also at the entrance of the palaestra.

Statue of Hermes. (Capitoline Museum, Rome.)

In art he is represented in the widely varying characters which he assumed, as a shepherd with a single animal from his flock, as a mischievous little thief, as the god of gain with a purse in his hand (see illustration), with a strigil as patron of the gymnasia, at other times with a lyre, but oftenest of all as the messenger of the gods. He was portrayed by the greatest sculptors, such as Phidias, Polyclitus, Scopas, and Praxiteles, whose Hermes with the infant Dionysus was discovered in 1877, in the temple of Heré, at Olympia. It is mentioned by Pausanias (vi. 19, 1), and is described by Treu in his *Hermes mit dem Dionysosknaben* (Berlin, 1878). In the older works of art he appears as a bearded man (see illustration, p. 240); in the later ones, he is found in a graceful and charming attitude, as a slim youth with tranquil features, indicative of intellect and good-will. His usual attributes are wings on his golden sandals (πέδιλα), and a flat, broad-brimmed hat (see PETASUS), which in later times was ornamented with wings, as was also his staff. This last (ῥάβδος, κηρύκειον, *caduceus*) was originally an enchanter's wand, a symbol of power that produces wealth and prosperity, and also an emblem of influence over the living and the dead (see CADUCEUS), yet even in early times it was regarded as a herald's staff and an emblem of peaceful intercourse. It consisted of three shoots, one of which formed the handle, the other two being intertwined at the top in a knot. The place of the latter was afterwards taken by serpents; and thus arose our ordinary type of herald's staff. By the Romans, Hermes was identified with Mercurius (q. v.). For examples of the myths of Hermes in English literature, see Shelley's *Homeric Hymn to Mercury*, and Keats's *Ode to Maia*, with some fine passages in the *Prometheus Bound* of the former poet.

Hermes Trismegistus (Ἑρμῆς Τρισμέγιστος). The Greek name for the Egyptian god Thoth, regarded as the author of civilization, the inventor of writing, of art, science, and religion. The sacred canon of the Egyptians, in forty-two books divided into six sections, constituting an encyclopaedia of general learning, was ascribed to him under the name of the "Hermetic Books." They treat of religion, and of the arts and sciences, hieroglyphics, astronomy, medicine, mathematics, cosmography, etc. The date of the composition of this canon is not known, but it is evidently late, as the influence of Hellenic culture and the Neo-Platonic philosophy is clearly traceable. The Greek and Latin texts of these books exist only in fragments gathered from Stobaeus, Cyril, Lactantius, Suidas, and others. The Ebers Papy-

rus (1877) is regarded as one of the medical books of the series. See Ménard, *Hermès Trismégiste* (1866); and Pietschmann, *Hermes Trismegistos* (Leipzig, 1876).

Hermesiănax (Ἑρμησιάναξ). A Greek elegiac poet of Colophon in Ionia, who lived in the time of Alexander the Great, about B.C. 330, and was a scholar and friend of Philetas. He composed erotic elegies in the style of those by his compatriot, Antimachus. The three books containing his compositions he entitled *Leontium* (Λεόντιον), after his mistress. A fragment of ninety-eight lines of the third book has been preserved, in which love-stories of poets and wise men from Orpheus down to Philetas are treated in a rather disconnected manner, but not without spirit. There are editions by Hermann (*Opuscula Academica*, iv. p. 239), by Bach (Halle, 1829), and by Bailey (London, 1839). See Bergk, *De Hermesianactis Elegia* (Marburg, 1845).

Hermetic Books. See HERMES TRISMEGISTUS.

Hermĭas (Ἑρμίας or Ἑρμείας). (1) A Mysian eunuch, tyrant of Assos, and the friend and patron of Aristotle, who married his adopted daughter Pythias. In B.C. 344 Hermias was seized by Mentor, the Greek general of the king of Persia, and by him sent to the Persian court, where he was put to death. (See Diog. Laërt. v. 3; Diod. xvi. 52.) (2) A Christian writer towards the close of the second century, a native of Galatia, who has left a short discourse in ridicule of the pagan philosophers, entitled Διασυρμὸς τῶν ἔξω Φιλοσόφων. It appears to be an imitation of a discourse of Tatian's, but it is an imitation by a man of ability. He ridicules the want of harmony that prevails among the systems of the Greek philosophers, which is the cause of all their speculations being crowned with no positive result.

Herminia Gens. An ancient patrician family at Rome, one of whose members, T. Herminius, kept the bridge with Horatius Cocles against the army of Porsena. See HORATIUS.

Herminius Mons. The modern Sierra de la Estrella; the chief mountain in Lusitania, south of the Durius. It is some 7000 feet in height.

Hermiŏné (Ἑρμιόνη). A town on the eastern coast of Argolis on a bay deriving its name (Hermionicus Sinus) from the town. It was originally founded by the Dryopes, and was long a flourishing city, famous for its temple of Demeter Cthonia. It belonged to the Achaean League.

Hermiŏné (Ἑρμιόνη). The only child of Menelaïs and Helen, and married to Neoptolemus, the son of Achilles, immediately on her father's return from Troy, in fulfilment of a promise he had made there. According to a post-Homeric tradition, she had been previously promised to Orestes (q. v.), who claimed her on the ground of his prior right; and on his claim being refused by Neoptolemus, killed his rival with his own hands, or at any rate caused his death, at Delphi. Orestes took Hermioné to his home, and had by her a son, Tisamenus.

Hermiŏnes. A division of the people of Germania, which included the Suevi, Hermunduri, Chatti, and Cherusci. See GERMANIA.

Hermionĭcus Sinus. A bay on the coast of Argolis, near Hermioné. It is now the Gulf of Castri.

Hermippus (Ἕρμιππος). (1) A Greek poet of the Old Comedy, an elder contemporary of Aristophanes and a bitter opponent of Pericles (Plut. *Pericl.* 32, 33), whose mistress, Aspasia, he prosecuted on a charge of atheism. Only a few fragments of his dramas, as also of his libellous iambic poems, after Archilochus's manner, have been preserved. They are remarkable for the cleverness of their style. They are collected by Meineke, *Frag. Com. Graec.* i. pp. 90–99; ii. 380–417. (2) Of Smyrna, a distinguished philosopher, the author of a great biographical work (Βίοι) frequently quoted by later writers. He flourished about the year B.C. 200.

Hermocrătes (Ἑρμοκράτης). One of the Syracusan generals, when the Athenians attacked Syracuse, B.C. 414. He was banished by the Syracusans (410), and having endeavoured to effect his restoration by force of arms and with the aid of the Persian satrap Pharnabazus, was slain in 407. See PELOPONNESIAN WAR.

Hermodōrus (Ἑρμόδωρος). A philosopher of Ephesus, who is said to have assisted, as interpreter, the Roman decemvirs in the composition of the first ten tables of laws which had been collected in Greece (B.C. 451) (Cic. *Tusc.* v. 36). "An ancient tradition mentions," says Niebuhr, "as an auxiliary to the Decemviri, in this code, Hermodorus, an Ephesian, the friend of the sage Heraclitus, whom his fellow-citizens had banished because he filled them with shame, and they desired to be all on an equality in profligacy of conduct. It cannot, indeed, be well explained how this story could have been invented, for which nothing but a celebrated name could have given occasion, while that of Hermodorus appears to have been known to the Greeks themselves only by the saying of his friend. On this ground, the naming of the statue, which was inscribed as his at Rome, may pass for genuine." See TWELVE TABLES. (2) A native of Salamis, the architect of the Temple of Mars in the Flaminian Circus at Rome.

Hermogĕnes (Ἑρμογένης). (1) A Greek rhetorician of Tarsus in Cilicia, who flourished in the middle of the second century A.D. He came to Rome as a rhetorician as early as his fifteenth year, and excited universal admiration, especially on the part of the emperor Marcus Aurelius. In his twenty-fourth year he lost his memory, and never recovered it, though he lived to a great age. After his death his heart is said to have been found to be covered with hair. His work on rhetoric, which still exists, enjoyed a remarkable popularity, and was for a long time the principal text-book of rhetoric; it was also epitomized, and was the subject of numerous commentaries. The work itself consists of five sections: (i.) On points at issue in legal causes; (ii.) On the art of discovering arguments; (iii.) On the various forms of oratorical style; (iv.) On political orations in particular, and on the art of eloquent and effective speaking; (v.) The last section consists of rhetorical exercises (Προγυμνάσματα), which were cast into a fresh form by Aphthonius, and translated into Latin by Priscian, with the title *Praeexercitamenta*. It is printed in Halm's *Rhetores Latini*, p. 551. See Hoppichler, *De Hermogene Progymnasmatum Scriptore* (1884). (2) HERMOGĒNES TIGELLIUS. (See TIGELLIUS.) (3) An architect of Alabanda, who is said

to have devised the so-called pseudo-dipterus form of temple. See TEMPLUM.

Hermogeniānus. The latest Roman jurist of whom the Digest contains any citation, and who flourished about A.D. 300.

Hermolāus (Ἑρμόλαος). A Macedonian youth, a page of Alexander the Great. He formed a conspiracy against the king's life in B.C. 327, but the plot was discovered, and Hermolaüs and his accomplices were stoned to death by the Macedonians. The reason for his plot was a desire to avenge himself on Alexander, who had ordered him to be whipped for slaying a wild boar in a hunting expedition without waiting to give the king the honour of the first blow (Q. Curt. viii. 6–8).

Hermonthis (Ἕρμωνθις). The chief town of the Nomos Hermonthitis on the western bank of the Nile in Upper Egypt, near Thebes.

Hermopŏlis (Ἑρμόπολις). "City of Hermes." (1) PARVA (ἡ μικρά), a city of Lower Egypt, stood upon the canal which connected the Canopic branch of the Nile with Lake Mareotis. (2) MAGNA (ἡ μεγάλη), an ancient city in Middle Egypt, standing on the west bank of the Nile, a little below the confines of Upper Egypt. This place was famous for its worship of Anubis (q. v.) or Hermanubis; and was the sacred burial-place of the ibis.

Hermotīmus (Ἑρμότιμος). A native of Clazomenae; a philosopher of the Ionian school, of whom many marvels were told. Tradition represented him as a person gifted with a power by which his soul could leave his body, and so bring him tidings of distant events with wonderful speed. At last, his enemies burned his body in the absence of his soul, thus putting an end to him and to his wanderings (Pliny, *H. N.* vii. 42).

Hermundūri. One of the most powerful nations of Germany, belonging to the Suevic race, and dwelling between the Main and the Danube. Though long the allies of the Romans, they at length joined the Marcomanni against them in the reign of Marcus Aurelius.

Hermus. (1) (Ἕρμος). A large river in Asia Minor, rising in Mount Dindymené, and after flowing through the plain of Sardis, falling into the Gulf of Smyrna, between Smyrna and Phocaea. It formed the boundary between Aeolia and Ionia. (2) (τὸ Ἕρμος). A deme of Attica, belonging to the tribe Acamantis, on the road from Athens to Eleusis.

Hernĭci. A people in Latium, belonging to the Sabine race, who inhabited the mountains of the Apennines between the lake Fucinus and the river Trerus, and were bounded on the north by the Marsi and Aequi, and on the south by the Volsci. Their chief town was Anagnia. They were a brave and warlike people, and long offered a formidable resistance to the Romans, who finally formed a league with them on equal terms in the third consulship of Sp. Cassius, B.C. 486. They were finally subdued by the Romans, B.C. 306.

Hero (Ἡρώ). See LEANDER.

Hero (Ἥρων). (1) A native of Alexandria and disciple of Ctesibius, who flourished about B.C. 125. He placed engineering and land-surveying on a scientific basis, and was celebrated as a mechanician, and invented the hydraulic clock, the machine called "the fountain of Hero," and a forcing-pump used as a fire-engine. (See CTESIBICA MACHINA.) He enjoyed a high reputation, and is mentioned by Gregory Nazianzen with Euclid and Ptolemy. He is now, however, principally known by some remains of his writings on mechanics. His extant writings are: (*a*) "On the Machine Called the Chiroballistra" (Χειροβαλλίστρας κατασκευὴ καὶ συμμετρία); (*b*) "Barulcus" (Βαρούλκος), a treatise on the raising of heavy weights, which is mentioned by Pappus, and was found by Golius in Arabic; (*c*) "Belopoeica" (Βελοποιϊκά), a treatise on the manufacture of darts; (*d*) "On Pneumatic Machines" (Πνευματικά). In this work is the first and only notice among the ancient writers of the application of steam as a moving power. There is an English translation by Greenwood (London, 1851). (*e*) "On the Construction of Automata" (Περὶ Αὐτοματοποιητικῶν), contained in the *Math. Veteres;* it describes a number of small machines and mechanical toys. (*f*) "On Dioptrics," from which Heliodorus, a mathematician who flourished after the commencement of the Christian era, has left an extract. (*g*) Μετρικά, consisting of geometrical and trigonometrical problems and solutions. Other works of Hero, now lost, are mentioned by Pappus, Eutocius, Heliodorus, etc. Hero describes the theodolite, the cyclometer, and the steam-engine; and discusses the centre of gravity. His works have been edited by F. Hultsch (Berlin, 1864). See the treatise on Hero by T. H. Martin (Paris, 1854); and the account in Ball's *Short History of Mathematics* (London, 1888). (2) Of Constantinople, commonly called the Younger, who is supposed to have flourished about A.D. 900. In a work attributed to him (on Geodesy), he states that the precession of the equinoxes had produced seven degrees of effect since the time of Ptolemy, so that he must have been about 500 years later than Ptolemy. The writings of Hero the Younger relate to warlike machines, tactics, and practical geometry. (3) A mathematician, who flourished about the middle of the fifth century.

Herōdas. See HERONDAS.

Herōdes (Ἡρώδης). (1) Surnamed THE GREAT and ASCALONĪTA, second son of Antipater the Idumaean, was born B.C. 71, at Ascalon, in Iudaea. At the age of twenty-five he was made by his father governor of Galilee, and distinguished himself by the suppression of a band of robbers and the execution of their leader. He was summoned before the Sanhedrim for having done this by his own authority, and having put these men to death without a trial; but, through the strength of his party and the zeal of his friends, he escaped censure. He at first embraced the party of Brutus and Cassius; but, after their death, reconciled himself to Antony, who appointed him and Phasael tetrarchs of Iudaea. In B.C. 40 the Parthians invaded Iudaea, and placed Antigonus on the throne, making Hyrcanus and Phasael prisoners. Herod escaped to Rome, where, by the influence of Antony, he was appointed king of the Jews. But the Roman generals in Syria assisted him very feebly, and it was not till the end of the year B.C. 38 that Jerusalem was taken by Sossius. The commencement of Herod's reign dates from the following year. In the year 38 he had married Mariamné, the granddaughter of Hyrcanus, hoping to strengthen his power by this match with the Asmonaean family, which was very popular in Iu-

daea. On ascending the throne Herod appointed Ananel of Babylon high-priest, to the exclusion of Aristobulus, the brother of Mariamné. But he soon found himself compelled, by the entreaties

Coin of Herod the Great.

of Mariamné and the artifices of her mother Alexandra, to depose Ananel and appoint Aristobulus in his place. Not long after, however, Aristobulus was secretly put to death by the command of Herod. Alexandra having informed Cleopatra of the murder, Herod was summoned to answer the accusation before Antony, whom he pacified by liberal bribes. When setting out to meet Antony, he had commanded his brother Joseph to put Mariamné to death in case he should be condemned, that she might not fall into Antony's power. Finding, on his return, that his brother had revealed this order to Mariamné, Herod put him to death. In the civil war between Octavius and Antony, Herod joined the latter, and undertook, at his command, a campaign against the Arabians, whom he defeated. After the battle of Actium, he went to meet Octavius at Rhodes, having first put to death Hyrcanus, who had been released by the Parthians, and had placed himself under Herod's protection some years before. He also imprisoned Mariamné and Alexandra, commanding their keepers to kill them upon receiving intelligence of his death. Octavius, however, received him kindly, and reinstated him in his kingdom. On his return, Mariamné reproached him with his intentions towards her, which she had again discovered. This led to an estrangement between Herod and his queen, which was artfully increased by his sister Salomé, till, on one occasion, enraged at a new affront he had received from Mariamné, Herod assembled some of his friends and accused her of adultery. She was condemned and executed. After her death Herod suffered the deepest remorse, and shut himself up in Samaria, where he was seized with an illness which nearly proved fatal. In the year B.C. 26 he put to death the sons of Babas, the last princes of the Asmonaean family.

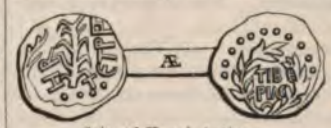
He now openly disregarded the Jewish law, and introduced Roman customs. He particularly shocked the people by erecting a stately theatre and an amphitheatre in Jerusalem, in the latter of which he celebrated games in honour of Augustus. Ten men conspired against his life, but were detected and executed with the greatest cruelty. To secure himself against rebellion, he fortified Samaria, which he named Sebasté (equivalent to the Latin Augusta), and he built Caesarea and other cities and fortresses. In the year B.C. 17 he began to rebuild the temple at Jerusalem. The work was completed in eight years, but the decorations were not finished for many years after (John, ii. 20). Herod's power and territories continued to increase, but the latter part of his reign was disturbed by the most violent dissensions in his family, of which a minute account is given by Iosephus. He died in March, B.C. 4, in the thirty-fourth year of his reign and the seventieth of his age. Iosephus relates that, shortly before his death, he shut up many of the principal men of the Jewish nation in the Hippodrome, commanding his sister Salomé to put them to death as soon as he expired, that he might not want mourners. They were released, however, by Salomé upon Herod's death.

The birth of Christ took place in the last year of Herod's reign, four years earlier than the era from which the common system of chronology dates the years A.D. (Ioseph. *Ant. Iud.* xiv. 17 foll., xv. 1 foll., xvi. 1 foll.; *Bell. Iud.* i. 17, etc.). It was Herod of whom Augustus said, after he had heard of the former's having put to death his own sons, Alexander and Aristobulus, that he would rather be Herod's hog (*ὖν*) than his son (*υἱόν*), punning upon the similarity of the two terms, and alluding at the same time to the aversion with which the hog was regarded by the Jews (Macrob. *Sat.* ii. 4). It was this king who ordered the massacre of the children at Bethlehem.

(2) ARCHELĀUS. A son of Herod the Great, who succeeded his father and was made ethnarch of Iudaea, Samaria, and Idumaea by Augustus Caesar (B.C. 3). In A.D. 7, however, for his misgovernment, he was removed from his office and banished to Nienna in Gaul, where he died.

Coin of Archelaus.

(3) ANTĪPAS, a son of Herod the Great, whom his father, in his first will, declared his successor in the kingdom, but to whom he afterwards gave merely the office of tetrarch over Galilee and Peraea, while he appointed his other son Archelaüs king of Iudaea. Antipas, after being confirmed in these territories by Augustus, married the daughter of Aretas, king of Arabia. He divorced her, however, A.D. 33, that he might marry his sister-in-law Herodias, the wife of his brother Philip, who was still living. John the Baptist, exclaiming against this union, was seized, and subsequently beheaded. Afterwards, A.D. 39, Herodias, being jealous of the prosperity of her brother Agrippa, who, from a private person, had become king of Iudaea, persuaded her husband Herod Antipas to visit Rome, and to desire the same dignity from Tiberius. Agrippa, being apprised of his design, wrote to the emperor, accusing Antipas of being implicated in the affair of Seianus, upon which he was banished to Lugdunum, in Gaul. This is the Antipas who, being at Jerusalem at the time of the Saviour's suffering, ridiculed Jesus, whom Pilate had sent to him, dressed him in mock attire, and sent him back to the Roman governor as a king whose ambition gave him no umbrage. The year of his death is unknown, though it is certain that he and Herodias ended their days in exile, according to Iosephus, in Spain. (4) AGRIPPA I., son of Aristobulus and Berenicé, and grandson of Herod



Coin of Herod Antipas.

the Great. He was educated at Rome with the future emperor Claudius, and Drusus the son of Tiberius. Having given offence to Tiberius, he was thrown into prison; but Caligula, on his accession (A.D. 37), set him at liberty, and gave him the tetrarchies of Abilené, Batanaea, Trachonitis, and Auranitis. On the death of Caligula in 41, Agrippa, who was at the time in Rome, assisted Claudius in gaining possession of the Empire. As a reward for his services, Iudaea and Samaria were annexed to his dominions. His government was mild, and he was exceedingly popular among the Jews. It was probably to increase this popularity that he caused the apostle James to be beheaded and Peter to be cast into prison (A.D. 44). The manner of his death, which took place at Caesarea in the same year, is related in Acts, xii. By his wife Cypros he had a son Agrippa and three daughters—Berenicé,

Coin of Herod Agrippa.

Mariamné, and Drusilla. (5) Son of Agrippa I., was educated at the court of Claudius, and at the time of his father's death was seventeen years old. Claudius kept him at Rome, and sent Cuspius Fadus as procurator of the kingdom, which thus again became a Roman province. On the death of Herodes, king of Chalcis (48), his little principality was given to Agrippa, who subsequently received an accession of territory. Before the outbreak of the war with the Romans, Agrippa attempted in vain to dissuade the Jews from rebelling. He sided with the Romans in the war, and after the capture of Jerusalem he went with his sister Berenicé to Rome, and died in the seventieth year of his age, A.D. 100. It was before this Agrippa that the apostle Paul made his defence, A.D. 60 (Acts, xxv., xxvi.). (6) ATTĬCUS (in full, TIBERIUS CLAUDIUS ATTĬCUS HERŌDES). See ATTICUS, HERODES.

Herodiānus (Ἡρωδιανός). (1) The author of an extant history, in the Greek language, of the Roman Empire, in eight books, from the death of Marcus Aurelius to the commencement of the reign of Gordianus III. (A.D. 180–238). He states that the events described by him occurred during the period of his own life, which serves to fix his date, but of the details of his career nothing is known. He seems to have made Thucydides his model, and his narrative is characterized by sobriety, impartiality, and in general by accuracy. His style is good in spite of numerous Latinisms. There are editions by Bekker (1855) and Mendelssohn (1883). See Kreuzer, *De Herodiani Vita*, etc. (1881); and on the language and style, the treatise of P. Schmidt, *Die Syntax des Historikers Herodian*, pt. i. (1891); pt. ii. (1893). (2) AELIUS. A celebrated grammarian, son of Apollonius Dyscolus, and a native of Alexandria, from which place he went to Rome, where he secured the favour of the emperor Marcus Aurelius, to whom he dedicated his work on prosody (Καθολικὴ Προσῳδία), in twenty-one books. His reputation in antiquity was very great, so that Priscian styles him *maximus auctor artis grammaticae*. Of his numerous works, only fragmentary selections now exist, largely in citations in other grammarians. These are enumerated by Fabricius (*Bibl. Graec.* vi. pp. 278 foll.), and edited by Lentz, with indexes, in 2 vols. (Leipzig, 1870). See Lehrs, *Herodiani Scripta Tria* (Königsberg, 1848); Hiller, *Quaestiones Herodianae* (Bonn, 1866); Hilgard, *Excerpta ex Libris Herodiani* (Leipzig, 1887); and Stephan, *De Herodiani Technici Dialectologia* (Strassburg, 1889).

Herodĭcus (Ἡρόδικος). (1) A Babylonian grammarian, a follower of Crates of Mallos, and a violent opponent of the school of Aristarchus, against whose followers he wrote an epigram that is preserved in the Greek Anthology (Jacobs, *Anth. Graec.* ii. p. 64). He wrote a work on Comedy, entitled Κωμῳδούμενα, and various miscellanies. (2) A Thracian physician, who was one of the preceptors of Hippocrates. He seems to have been among the first to insist upon the great importance of systematic exercise in preserving the health. See Plato, *Protag.* § 20.

Herodŏtus (Ἡρόδοτος). (1) A celebrated Greek historian, born at Halicarnassus in Caria, B.C. 484 (Clinton, *Fasti Hellenici*, vol. i. p. 29, 2d ed.). He was of Dorian extraction, and of a distinguished family. His father was named Lyxes, his mother Rhoeo or Dryo. Panyasis, an eminent epic poet, whom some rank next to Homer, was his uncle either by the mother's or father's side. The facts of his life are few and doubtful, except so far as we can gather them from his own works. Not liking the government of Lygdamis, the grandson of Queen Artemisia, who was tyrant of Halicarnassus, Herodotus retired for a season to the island of Samos, where he is said to have cultivated the Ionic dialect of the Greek, which was the language there prevalent. Before he was thirty years of age he joined a number of his fellow-exiles in an attempt, which proved successful, to expel Lygdamis. But the banishment of the tyrant did not give tranquillity to Halicarnassus, and Herodotus, who himself had become an object of dislike, again left his native country and visited Athens, where he made the acquaintance of many of the brilliant writers of the time. Of these, Sophocles became his intimate friend, and wrote a poem in his honour in B.C. 440, a fragment of which is preserved by Plutarch. (See Hanna, *Sophokles' Beziehungen zu Herodot* [1875]). Eusebius states that he received at Athens many public marks of distinction. As Athenian citizenship was not open to him, he joined, as it is said, a colony which the Athenians sent to Thurii in Southern Italy, about B.C. 443. He is said to have died in Thurii, and to have been buried in the market-place.

Herodotus is regarded by many as the father of profane history, and Cicero (*De Leg.* i. 1) calls him *historiae patrem;* by which, however, nothing more must be meant than that he is the first profane historian whose work is distinguished for its finished form, and has come down to us entire. Thus Cicero himself, on another occasion, speaks of him as the one *qui princeps genus hoc (scribendi) ornavit* (*De Orat.* ii. 13); while Dionysius of Halicarnassus has given us a list of many historical writers who preceded him.

Herodotus presents himself to our consideration in two points: as a traveller and observer, and as

an historian. The extent of his travels may be ascertained pretty clearly from his history; but the order in which he visited each place, and the time of his visit, cannot be determined. The story of his reading his work at the Olympic Games, on which occasion he is said to have received universal applause, and to have had the names of the nine Muses given to the nine books of his history, has been disproved. The story is founded upon a small piece by Lucian, entitled "Herodotus or Aëtion," which apparently was not intended by the writer himself as an historical truth; and, in addition to this, Herodotus was only about twenty-eight years old (Suid. s. v. Θουκυδίδης) when he is

Herodotus. (Visconti, *Iconog. Gr.* pl. 27, 2.)

said to have read to the assembled Greeks at Olympia a work which was the result of most extensive travelling and research, and which bears in every part of it evident marks of the hand of a man of mature age. The Olympic recitation is not even alluded to by Plutarch, in his treatise on the "malignity" of Herodotus. Furthermore, it is certain that the division of his work into books was not known to Herodotus himself, but was probably due to the Alexandrian grammarians. It is first mentioned by Diodorus Siculus. At a later period Herodotus read his history, as we are informed by Plutarch and Eusebius, at the Panathenaean festival at Athens, and the Athenians are said to have presented him with the sum of ten talents for the manner in which he had spoken of the deeds of their nation. The account of this second recitation may be true.

With a simplicity which characterizes his whole work, Herodotus makes no display of the great extent of his travels. He frequently avoids saying in express terms that he was at a place, but he uses words which are as conclusive as any positive statement. He describes a thing as standing behind the door (ii. 182), or on the right hand as you enter a temple (i. 51); or he was told something by a person in a particular place (ii. 28); or he uses other words equally significant. In Africa he visited Egypt (see Budinger, *Die ägyptische Forschung Herodot's* [Vienna, 1873]), from the coast of the Mediterranean to Elephantiné, the southern extremity of the country (ii. 29); and he travelled westward as far as Cyrené (ii. 32, 181), and probably farther. (See Neumann, *Nordafrika nach Herodot* [1893]). In Asia he visited Tyre, Babylon, Ecbatana (i. 98), Nineveh, and probably Susa (v. 52 foll., vi. 119). He also travelled to various parts of Asia Minor, and probably went as far as Colchis (ii. 104). In Europe he visited a large part of the country along the Black Sea, between the mouths of the Danube and the Crimea, and went some distance into the interior. He seems to have examined the line of the march of Xerxes from the Hellespont to Attica, and certainly had seen numerous places on this route. He was well acquainted with Athens (i. 98, v. 77), and also with Delphi, Dodona, Olympia, Delos, and many other places in Greece. That he had visited some parts of Southern Italy is clear from his work (iv. 99, v. 44). The mention of these places is sufficient to show that he must have seen many more. (See Hildebrandt, *De Itineribus Herodoti Europaeis et Africanis* [Leipzig, 1883].) So wide and varied a field of observation has rarely been presented to a traveller, and still more rarely to any historian of either ancient or modern times; and, if we cannot affirm that the author undertook his travels with a view to collecting materials for his great work, a supposition which is far from improbable, it is certain that, without such advantages, he could never have written it, and that his travels must have suggested much inquiry, and supplied many valuable facts, which afterwards found a place in his history.

The nine books of Herodotus contain a great variety of matter, the unity of which is not perceived till the whole work has been thoroughly examined; and for this reason, on a first perusal, the history is seldom well understood. But the subject of that history was conceived by the author both clearly and comprehensively. His aim was to combine a general history of the Greeks and the barbarians (i. e. those not Greeks) with the history of the wars between the Greeks and Persians. Accordingly, in the execution of his main task, he traces the course of events from the time when the Lydian kingdom of Croesus fell before the arms of Cyrus, the founder of the Persian monarchy (B.C. 546), to the capture of Sestus (B.C. 478), an event which completed the triumph of the Greeks over the Persians. The great subject of his work, which is comprised within the space of sixty-eight years, advances, with a regular progress and truly dramatic development, from the first weak and divided efforts of the Greeks to resist Asiatic numbers, to their union as a nation, and their final tri-

umph in the memorable battles of Thermopylae, Salamis, Plataea, and Mycalé. But with this subject, which has a complete unity, well maintained from its commencement to its close, the author has interwoven, conformably to his general purpose, and by way of occasional digression, sketches of the various people and countries which he had visited in his wide-extended travels. The more one contemplates the difficulty of thus combining a kind of universal history with a substantial and distinct narrative, the more one must admire, not so much the art of the historian, as his happy power of bringing together and arranging his materials, which was the result of the fulness of his information, the distinctness of his knowledge, and his clear conception of the subject. These numerous digressions are among the most valuable parts of his work; and, if they had been omitted or lost, barren indeed would have been modern investigation in the field of ancient history, over which the labour of this one great writer now throws a clear and steady light. The anecdotes, also, that sparkle through his pages are fascinating in their variety and in the illustrations they afford of the life and manners of the age that he describes.

The style of Herodotus is simple, pleasing, and highly picturesque; often, indeed, poetical both in expression and sentiment, and bearing evident marks of belonging to a period when prose composition had not yet become a finished art. That he was a close student of Homer is evident in every page of the history, since his phrases and expressions are everywhere coloured by the Homeric influence. Hence, Dionysius of Halicarnassus calls him Ὁμήρου ζηλωτής, and Longinus μόνος Ὁμηρικώτατος. So graceful and winning was his style that Athenaeus describes him as ὁ μελίγηρυς. His information is apparently the result of his own experience. In physical knowledge he was somewhat behind the science of even his own day. He had, no doubt, reflected on political questions; but he seems to have formed his opinions mainly from what he himself had observed. To pure philosophical speculations he had no inclination, and there is not a trace of such in his writings. He had a strong religious feeling bordering on superstition, though even here he clearly distinguished the gross and absurd from that which was reasonable. He seems to have viewed the manners and customs of all nations in a more truly philosophical way than many so-called philosophers, considering them all as various forms of social existence under which happiness might be found. He treats with respect the religious observances of every nation; a decisive proof of his great good sense. Until lately there was a strong tendency to exaggerate the credulity of Herodotus; but a fuller knowledge of the countries described by him has justified many of the statements once regarded as absurd. Moreover, a distinction must be drawn between the things he tells of his own knowledge and those which he merely relates as having been told him by other persons. The exquisite lines quoted by Prof. Merriam in his introduction are wonderfully descriptive of the whole tone and spirit of Herodotus:

"He was a mild old man and cherished much
The weight dark Egypt on his spirit laid;
And with a sinuous eloquence would touch
Forever at that haven of the dead.
Single romantic words by him were thrown
As types on men and places, with a power
Like that of shifting sunlight after shower
Kindling the cones of hills and journeying on.
He feared the gods and heroes and spake low
That Echo might not hear in her light room."

Plutarch accused Herodotus of partiality, and composed a treatise on what he termed the "spitefulness" of this writer (Περὶ τῆς Ἡροδότου Κακοηθείας), taxing him with injustice towards the Thebans, Corinthians, and Greeks in general; but the whole monograph is weak and frivolous.

Herodotus had planned to write a work on Assyrian history (i. 106, 184), but whether or not he ever carried out his intention is not known. A life of Homer has been commonly ascribed to Herodotus, and appears in some editions of his history; but it is now deemed spurious. See Schmidt, *De Herodotea quae fertur Vita Homeri*, 2 pts. (1874–75).

MANUSCRIPTS.—Of forty-six MSS. containing a whole or a portion of Herodotus, five, which are of superior age and excellence, form the basis of the accepted text. These represent two "families," to one of which belong the Codex Florentinus or Mediceus of the Laurentian Library at Florence, dating from the tenth century, a Codex Romanus of the eleventh century, and a second Codex Florentinus, also of the eleventh century. To the other family belong a Codex Parisinus, beautifully written, of the thirteenth century, and a third Codex Romanus of the fourteenth century, lacking, however, the Fifth Book. Of this, also, the text of the First Book has been considerably altered, possibly in order to adapt the work to the use of schools. An account of the MSS. is given by Stein in his edition mentioned below.

BIBLIOGRAPHY.—The *editio princeps* of Herodotus is that of Aldus (1502). Standard critical editions are those of Schweighäuser, 5 vols. (Strassburg, 1816); Gaisford (Oxford, 1840); Stein (Berlin, 1869); and Dietsch (Leipzig, 1874). Good commentaries are those of Bähr in Latin (Leipzig, 1856); Blakesley (London, 1854); Stein in German (Berlin, 1877), and Rawlinson (London, 1858); also Abicht in German (1876). English translations have been made by Rawlinson, 4 vols. (2d ed. 1862), and G. C. Macaulay, 2 vols. (London, 1890). A valuable *Lexicon Herodoteum* is that of Schweighäuser (London, 2d ed. 1824). Very useful are the appendices to Prof. Sayce's edition of Bks. I.–III. (London, 1883). On the dialect, see Abicht, *Uebersicht über den herodoteischen Dialect* (3d ed. Leipzig, 1874); and Merzdorf, *Quaestiones Grammaticae de Dialecto Herodotea* (Leipzig, 1875). Stein's introduction on the dialect in his school edition is admirable; also Smyth in his *Sounds and Inflections of the Greek Dialects* (1894). On the sources of his history, see the monographs of Panofsky (1865) and K. W. Nitzsch (1871). On his travels, see the works already cited in the text.

(2) A physician of Tarsus, of the empiric school, and successor to Menodotus of Nicomedia. A work of his, entitled "The Physician," is mentioned by Galen.

Heron. See HERO.

Herondas (Ἡρώνδας) or **Herōdas** (Ἡρώδας). A Greek writer of iambics, who lived probably at Cos in the third century B.C., and of whose verses little was known before the recent discovery among the papyri in the British Museum of a MS. containing

seven poems. Previous to this discovery there existed only ten quotations from him (one in iambic dimeter and nine in choliambics), five of which are found in the British Museum MS., and served to identify the author, as his name is not there given. These seven complete poems contain from 85 to 129 lines apiece, and are entitled (1) Προκυκλίς ἢ Μαστροπός, "The Matchmaker or the Go-between;" (2) Πορνοβοσκός, "The Pimp;" (3) Διδάσκαλος, "The Schoolmaster;" (4) Ἀσκληπιῷ ἀνατιθεῖσαι καὶ θυσιάζουσαι, "A Visit to Asclepius;" (5) Ζηλότυπος, "The Jealous Woman;" (6) Φιλιάζουσαι ἢ Ἰδιάζουσαι, "Affectionate Friends, or the Confidantes;" (7) Σκυτεύς (?), "The Cobbler." The titles of two more poems are found in the MS.—Ἐνύπνιον, "The Dream;" and Ἀπονηστιζόμεναι, "Ladies at Breakfast." The poems are difficult to read, abounding in words found hitherto only in Hesychius, and containing some that are entirely unknown. Many of these strange vocables are probably the result of copyists' errors, having been written in Egypt whence the MS. came, while others are doubtless colloquialisms.

The previously extant fragments of Herondas can be found in Meineke's *Ceterorum Poetarum Choliambi*, appended to Lachmann's *Babrius* (Berlin, 1845). The recently discovered poems have been published unamended with autotype facsimiles of the MS. by the Trustees of the British Museum, and collated by F. G. Kenyon (London, 1891). An edition with a translation into Latin and a most admirable index has been published by Prof. Bücheler of Bonn (1892). An improved text with short notes by Rutherford appeared simultaneously with Mr. Kenyon's text. The latest edition is that of Crusius (Leipzig, 1894). Valuable edition by Meister in *Ber. der sächs. Geschichte der Wiss.* (Leipzig, 1893).

Herōon (ἡρῷον). The shrine of a hero. See HEROS.

Heroöpŏlis (Ἡρώων πόλις) or **Hero** (Ἡρώ). A city in Lower Egypt, standing on the border of the desert east of the Delta, upon the canal connecting the Nile with the western head of the Red Sea, which was called from it Sinus Heroöpoliticus (Κόλπος Ἡρώων). The country about it is considered to be the Goshen of the Bible.

Herophĭlé (Ἡροφίλη). The Erythraean Sibyl. See SIBYLLA.

Herophĭlus (Ἡρόφιλος). A celebrated physician, a native of Chalcedon, of the family of the Asclepiades, and a disciple of Praxagoras. Herophilus lived under Ptolemy Soter, and was contemporary with the philosopher Diodorus, and the celebrated physician Erasistratus, with whose name his own is commonly associated in the history of anatomical science. As a physician, Herophilus is mentioned with praise by both the ancient and the early modern writers. Galen says that he carried anatomy to the highest degree of perfection. With such zeal, indeed, did Herophilus pursue this science, that he is said to have dissected 700 subjects, and it was against him and Erasistratus that the charge was first made of having frequently opened living criminals that they might discover the secret springs of life (Celsus, *Praef.*). From the peculiar advantages which the school of Alexandria presented by this authorized dissection of the human body, it gained, and for many centuries preserved, the first reputation for medical education, so that Ammianus Marcellinus, who lived about 650 years after its establishment, says that it was sufficient to secure credit to any physician if he could say that he had studied at Alexandria (Amm. Marc. xxii. 16). Herophilus made great discoveries in anatomy, and Fallopius calls him "the evangelist of anatomists." He is to be regarded as the inventor of pathological anatomy, having been the first that thought of opening the bodies of men after death in order to ascertain the nature of the malady which had caused their dissolution. His principal discoveries have reference to the nervous system, which he acknowledged as the seat of the sensations. The description which Herophilus gave of the brain itself was far superior to those of previous authors. He also noticed the lacteals, though he was not aware of their use. He pointed out that the first division of the intestinal canal is never more than the breadth of twelve fingers in length, and from this fact proposed for it a name (δωδεκαδακτύλη ἔκφυσις), the Latin form of which (*duodenum*) is still applied to it. He described with great exactness the organ of sight, and gave to its various membranes the names which have still, in a great measure, remained to them. He operated on the cataract by extracting the crystalline humour. Herophilus was the first, also, that had correct notions respecting the pulse, of which his master, Praxagoras, had taught him some of the value as a means of discriminating diseases (Galen, *De Diff. Puls.* ii. p. 24; Pliny, *H. N.* xi. 37, xxix. 1). It was he who first showed that paralysis is an affection of the nervous system. His commentary on Hippocrates still exists. All his other works are lost. See Marx, *De Herophili Vita* (Göttingen, 1840); Berdoe, *Origin and Growth of the Healing Art* (London, 1893); and the articles CHIRURGIA; MEDICINA.

Heros (ἥρως, "a hero"). In Homer, a descriptive title given to princes and nobles, but also applied to men of mark sprung from the people. Hesiod reserves the name for mortals of divine origin, who are therefore known as demigods. Many of these he places on the Islands of the Blessed, where, under the sovereignty of Cronus, they lead a life of happiness. Hesiod makes no allusion to the influence of heroes upon the life of man, or to the worship due to them in consequence. But in later times this belief spread throughout the whole of Greece. The heroes are in most respects like men and suffer death; but death puts them in a more exalted rank, and they then have power to do men good as well as harm. The most distinguished warriors of prehistoric times were accounted heroes, being generally regarded as the offspring of gods by mortal women; to their souls another destiny was accordingly assigned than that allotted to the souls of mortals. But even among the heroes of old time there were some who, without being children of the gods, nevertheless so distinguished themselves by their virtue that they appeared to participate in the divine nature, and therefore to deserve a higher distinction after death. Even in later times such men were not unknown, when personages recently deceased were actually exalted to the ranks of heroes, as in the case of Leonidas at Sparta, and Harmodius and Aristogiton at Athens. The founders of colonies and cities (ἀρχηγέται, κτίσται) were especially considered worthy of worship as heroes;

when the true founder was unknown, then some appropriate hero was selected instead. Formerly there were many such fictitious heroes; to this class properly belong all the titular ancestors of the noble and priestly families of Attica and the founders of particular arts and trades, as Daedalus, Triptolemus, etc. Many heroes of historical times were originally gods, who, in course of time, were divested of their primitive dignity. There was no town or district of Greece in which a host of heroes was not worshipped by the side of the higher divinities; many as special tutelary spirits of the country, others as the heroes of the country, as the Dioscuri at Sparta, the Aeacidae at Aegina, and Theseus in Attica. There were festivals in their honour everywhere, many of them small and unimportant, and only celebrated in a restricted circle, others observed by the State as festivals of the people in general, and not at all inferior in wealth of equipment to the most important festivals in honour of the gods. This was especially the case with the heroes of the country. Many heroes (e. g. Adrastus, Theseus) had shrines, known as Heroa, which were generally erected over their graves (Herod. v. 67). The altars of heroes were lower than those of gods, and were commonly designated sacrificial hearths; they were generally on a level with the ground, and on the west side —the region of the nether world—were provided with a hollow, into which the libations were poured. Like offerings to the dead, these consisted of honey, wine, water, milk, oil, and blood which had been shed by sacrificial victims; the flesh of the animals sacrificed was burned. In the period of decadence it became customary to treat the living with heroic honours. Such honours were paid to the Spartan Lysander by the towns in Asia Minor, and were afterwards accorded to kings—e. g. to Antigonus and his son Demetrius at Athens.

The Greek ἥρως is used as an equivalent of the Latin *divus*, as applied to those who once were mortal, and hence opposed to *deus*, one who was from the first a god. It is therefore used of the deified Roman emperors. See APOTHEOSIS.

Herostrătus (Ἡρόστρατος). An Ephesian who set fire to the Temple of Artemis at Ephesus on the same night that Alexander the Great was born, B.C. 356, in order to immortalize himself. The Ephesians passed a decree condemning his name to oblivion, but as might naturally be expected, this only increased his notoriety, and made him more absolutely certain of the attainment of his object (Plut. *Alex.* 3; Val. Max. viii. 14, 5; Gell. ii. 6).

Hersé (Ἕρση). See AGRAULUS; CECROPS; ERECHTHEUS.

Hersĭlia. One of the Sabine women carried away by the Romans at the celebration of the Consualia. She was given to Romulus as a wife, and, after his death, became herself a divinity, under the name of Hora (Youth) (Livy, i. 11; Gell. xiii. 22; Plut. *Romul.* 14). Others make her the wife of Hostus Hostilius, grandfather of king Tullus Hostilius of Rome (Macrob. *Sat.* i. 6).

Hertha. A goddess worshipped by the ancient Germans, and, according to Tacitus (*Germ.* 40), the same with the earth. She was supposed to take part in human affairs, and even sometimes to come among mortals. She had a sacred grove in an island of the ocean, and a chariot, covered with a veil, standing in the grove and consecrated to her service. Whenever it was known that the goddess had descended into this her sanctuary, her car was got ready, cows were yoked to it, and the deity was carried around in the covered vehicle. Festivity reigned in every place which the goddess honoured with her presence; wars ceased, arms were laid aside, and peace and harmony prevailed, until the priest declared that the goddess was sated with human society, and once more enclosed her within the temple. The island mentioned by Tacitus is supposed by many to have been that of Rügen, in the Baltic, while others have placed it in the Northern Ocean. See Rabus, *De Dea Hertha* (Augsburg, 1842).

Herŭli or **Erŭli.** A powerful German race, which was said to have come originally from Scandinavia. It attacked the Roman Empire on its decline. Under the command of Odoacer, who is said to have been an Herulian, the Heruli destroyed the Western Empire, A.D. 476.

Hesiŏdus (Ἡσίοδος). A celebrated Greek poet, supposed to have been born at Ascra in Boeotia (*Op. et D.* 633 foll.). His father, it seems, had migrated to Ascra in consequence of his poverty, and resided at the latter place for some time, though without obtaining the rights of a citizen. Still, however, he left at his death a considerable property to his two sons, Hesiod, and a younger one named Perses. The brothers divided the inheritance; but Perses, by means of bribes to the judges, contrived to defraud his elder brother. Hesiod thereupon migrated to Orchomenus, as Göttling supposes, and the harsh epithets which he applies to his native village were, in all probability, prompted by resentment at the wrong which he had suffered from the Ascraean judges. From a passage in the proëm to his *Theogony*, it has been inferred that Hesiod was literally a shepherd, and tended his flocks on the side of Helicon. He was evidently born in an humble station, and was himself engaged in rural pursuits; and this perfectly accords with the subject of the poem which was unanimously ascribed to him—namely, the *Works and Days* (Ἔργα καὶ Ἡμέραι), which is a collection of reflections and precepts relating to husbandry and the regulation of a rural household, interwoven with fables, allegories, etc., forming, as has been said, "a Boeotian shepherd's-calendar." The only additional fact that can be gathered from Hesiod's writings is that he went over to the island of Euboea, on occasion of a poetical contest at Chalcis, which formed part of the funeral games instituted in honour of Amphidamas; that he obtained a tripod as the prize, and consecrated it to the Muses of Helicon. This latter passage is suspected by Wolf; but it seems to have formed a part of the poem from time immemorial; and it may not be unreasonable to infer its authenticity from the tradition respecting an imaginary contest between Homer and Hesiod.

The following legendary account is given as to the manner of Hesiod's death. He is said to have consulted the oracle of Delphi as to his future destinies, and the Pythia directed him, in reply, to shun the grove of Nemean Zeus, since there death awaited him. There were at Argos a temple and a brazen statue of Zeus; and Hesiod, believing this to be the fatal spot, directed his course to Oenoë, a town of the Locri; but the ambiguity of the oracle had deceived him, for

this place also, by obscure report, was sacred to the same god. He was here the guest of two brothers. It happened that their sister Clymené was violated in the night-time by the person who had accompanied Hesiod, and hanged herself in consequence of the outrage. This man they accordingly slew; and, suspecting the connivance of Hesiod, killed him also, and threw his body into the sea. The murder is said to have been detected by the sagacity of Hesiod's dog; though by some it is related that his corpse was brought to the shore by a company of dolphins, at the moment that the people were celebrating the festival of Poseidon. The body of Hesiod was recognized, the houses of the murderers were razed to the foundation, and the murderers themselves cast into the sea. Another account states them to have been consumed by lightning; a third, to have been overtaken by a tempest while escaping to Crete in a fishing-boat, and to have perished in the wreck.

The only works that remain under the name of Hesiod are: (i.) Ἔργα καὶ Ἡμέραι ("Works and Days"); (ii.) Θεογονία ("Theogony"); (iii.) Ἀσπὶς Ἡρακλέους ("The Shield of Heracles"). The *Works and Days* (which, according to Pausanias, the Boeotians regarded as the only genuine production of Hesiod) is entirely occupied with the events of common life. The poem consists of advice given by Hesiod to his brother Perses, on subjects relating for the most part to agriculture and the general conduct of life. The object of the first portion of the poem is to improve the character and habits of Perses, and to incite him to a life of labour, as the only source of permanent prosperity. Mythical narratives, fables, descriptions, and moral apophthegms, partly of a proverbial kind, are ingeniously chosen and combined, so as to illustrate and enforce the principal idea, and served as a model for Vergil in his *Georgics*. In the second part Hesiod shows Perses the succession in which his labours must follow, if he determines to lead a life of industry. The poet speaks of the time of life when a man should marry, and how he should look out for a wife. He recommends all to bear in mind that the immortal gods watch over the actions of men; in all intercourse with others to keep the tongue from idle and provoking words, and to preserve a certain purity and care in the commonest occurrences of every-day life. At the same time, he gives many curious precepts, which resemble sacerdotal rules, with respect to the decorum to be observed in acts of worship, and which, moreover, have much in common with the symbolic rules of the Pythagoreans, that ascribed a spiritual import to many acts of ordinary life. Of a very similar nature is the last part of the poem, which treats of the days on which it is expedient or inexpedient to do this or that business.

The *Theogony* (Θεογονία) consists of an account of the origin of the world, including the birth of the gods, and makes use of numerous personifications. Even as early as the time of Pausanias (viii. 18, ix. 31) it was doubted whether Hesiod was actually the author of this poem, though its genuineness is expressly asserted by Herodotus (ii. 53), and all the internal evidence is in favour of this view. According to Hermann, it is a species of *mélange*, formed by the union of several poems on the same subject, and which has been effected by the same copyists or grammarians. The *Theogony* is interesting as being the most ancient monument that we have of the Greek mythology. When we consider it as a poem, we find no composition of ancient times so stamped with a rude simplicity of character. It is without luminous order of arrangement, abounds with dry details, and only occasionally rises to any particular elevation of fancy. It exhibits that crude irregularity and that mixture of meanness and grandeur which characterize a strong but uncultivated genius. The censure of Quintilian that "Hesiod rarely soars, and a great part of him is occupied in mere names," is undoubtedly merited. The sentence just quoted, however, refers plainly to the *Theogony* alone, while the following seems exclusively applicable to the *Works and Days*: "Yet he is distinguished by useful sentences of morality, and an admirable sweetness of diction and expression, and he deserves the palm in the middle style of writing." The passage relating to the battle of the gods, however, can not surely be classed among the specimens of the middle style. This passage, together with the combat of Zeus and Typhoëus, astonishes the reader by sudden bursts of enthusiasm, for which the prolix and nerveless narrative of the general poem has little prepared him. Mahaffy speaks of it as having "a splendid crash and thunder about it," and even as "far superior in conception, though inferior in execution, to the battle of the gods in the *Iliad*." Milton has borrowed some suggestions from these descriptions; and the arming of the Messiah for battle in *Paradise Lost* is obviously imitated from the magnificent picture of Zeus summoning all the terrors of his omnipotence for the extirpation of the Titans.

We have also, under the name of Hesiod, a fragment of 480 lines from a poem entitled the Ἡρωογονία or the genealogy and history of the demigods. To this poem some unknown rhapsodist has attached a piece on the combat between Heracles and Cycnus, containing a description of the hero's shield. It is from this part that the fragment in question bears the title of the *Shield of Heracles* (Ἀσπὶς Ἡρακλέους). Modern critics think that to the *Heroögony* of Hesiod belonged two works which are cited by the ancients—the one under the title of *Catalogue of Women* (Κατάλογος Γυναικῶν), a sort of Greek Debrett, giving the history of those mortal women who had become the mothers of demigods, and the other under the title of the Μεγάλαι Ἠοῖαι, so named because the history of each woman or heroine mentioned therein commenced with the words ἢ οἵη ("or such as"). There are scholia on Hesiod by Proclus, John Tzetzes, Moschopulus, and John Protospatharius; but the commentary by Aristophanes of Byzantium is lost. Tzetzes has also left a life of the poet, which is printed in Flach's edition of Hesiod.

The *editio princeps* of Hesiod appeared at Milan in 1493. Other memorable editions are those of Gaisford (1814–20), Lehrs (1862), Schömann (1869), Koechly (1878), and Fick (1887); and with explanatory notes, those of Paley, in English (1861), and of Göttling (1843) and Flach, in Latin (1878). The fragments are collected by Markscheffel (Leipzig, 1840). There is an English prose translation of Hesiod with Callimachus and Theognis in the Bohn Library; and a spirited verse translation by Elton. See also Rzach's monograph on the language of Hesiod, *Der Dialect des Hesiodus* (1876);

and on the mythology, Gruppe, *Die griech. Kulte und Mythen*, i. 567–612.

Hesiŏné (Ἡσιόνη). The daughter of Laomedon, king of Troy, and of Leucippé. By her death she was to appease the wrath of Poseidon, who, on account of her father's breaking his word, was devastating the land with a marine monster. Heracles destroyed the monster and set the maiden free; but Laomedon wished to break his promise to the hero, and to deprive him of his stipulated payment. Heracles took Troy, slew Laomedon and his sons, and gave Hesioné to his companion Telamon, to whom she bore a son, Teucer.

Hesperia (Ἑσπερία). The Western Land (from ἕσπερος, *vesper*), the name given by the Greek poets to Italy, because it lay west of Greece. In imitation of them, the Roman poets gave the name of Hesperia to Spain, which they sometimes called Ultima Hesperia (Hor. *Carm.* i. 36, 4) to distinguish it from Italy, which they occasionally called Hesperia Magna. See ITALIA.

Hesperĭdes (Ἑσπερίδες). "The Western Maidens," three celebrated nymphs, whose genealogy is differently given by various writers. According to Hesiod (*Theog.* 215), they were the daughters of Night, without a father. Diodorus, on the other hand, makes them to have had for their parents Atlas and Hesperis, daughter of Hesperus (Diod. Sic. iv. 27), an account which is followed by Milton in his *Comus* (981). Others, however, to assimilate them to their neighbours the Graiae and Gorgons, call the Hesperides the offspring of Phorcys and Ceto. Apollonius gives their names as Aeglé, Hespera, and Erytheïs (iv. 1427); while Apollodorus, who increases the number to four, calls them Aeglé, Erythea, Hestia, and Arethusa (ii. 5, 11). Hesiod makes them to have dwelt "beyond the bright ocean," opposite to where Atlas stood supporting the heavens (*Theog.* 518); and when Atlas had been fixed as a mountain in the extremity of Libya, the dwelling of the Hesperides was usually placed in his vicinity, though some set it in the country of the Hyperboreans (Apollod. l. c.).

According to the legend, when the bridal of Zeus and Heré took place, the different deities came with nuptial presents for the latter, and among them the goddess of Earth, with branches having golden apples growing on them (Hyg. *Poet. Astron.* ii. 3). Heré, greatly admiring these, begged of Earth to plant them in her gardens, which extended as far as Mount Atlas. The Hesperides, or daughters of Atlas, were directed to watch these trees; but, as they were somewhat remiss in discharging this duty, and frequently plucked off the apples themselves, Heré sent thither a large serpent to guard the precious fruit. This monster was the offspring of Typhon and Echidna, and had a hundred heads, so that it never slept. According to Pisander, the name of the reptile was Ladon. One of the tasks imposed upon Heracles by Eurystheus was to bring him some of this golden fruit. For the legend, see HERACLES, p. 791.

Hesperĭdum Insŭlae. See HESPERIUM; HESPERIDES.

Hespĕris. See BERENICÉ.

Hesperium (Ἑσπέριον, Ἑσπέρον κέρας). The modern Cape Verde or Cape Roxo, a headland on the west coast of Africa, was one of the farthest points along that coast to which the knowledge of the ancients extended. At a day's journey from it was a group of islands called Hesperidum Insulae, wrongly identified by some with the Fortunatae Insulae. They are either the Cape de Verde islands, or, more probably, the Bissagos, at the mouth of the Rio Grande.

Hesperius Sinus. A bay on the western coast of Africa.

Hespĕrus (Ἕσπερος). The evening star, son of Astraeus and Eos (Aurora), of Cephalus and Eos, or of Atlas. He was also regarded as the same as the morning star. See LUCIFER.

Hestia (ἑστία). See FOCUS.

Hestia (Ἑστία; Ionic, Ἱστίη). The goddess of the hearth, which is the emblem of the settled home. She was deemed the founder and maintainer of the family and the State, of civic concord and of public reverence for the gods. She was the daughter of Cronus and of Rhea; sister of Zeus, Poseidon, Hades, Heré, and Demeter; one of the twelve Olympian deities, from the rest of whom she was distinguished by the fact that, as the abiding goddess of the household, she never left Olympus. In Homer, although the sanctity of the hearth is indeed recognized, as yet we find no mention of the goddess. It is a matter of discussion whether this was by accident, or because in that period the personification of the worship of the hearth had not attained its full perfection. Having been wooed by Apollo and Poseidon, she took an oath of perpetual virginity; so Zeus granted her the honour of being worshipped, as a tutelary goddess, at every hearth, in human habitations as well as in the temples of the gods, and of being called to mind amid libations at the beginning and end of every sacrifice and every festal entertainment. Hence it was that every sacrifice began and ended with a libation to Hestia, so that she had a share in all festivities; and in every prayer, as well as in all the public forms of solemn oaths, her name was recited before the name of any other god. Just as in the home her consecrated hearth formed the central point of family life, at which family festivals were celebrated and where both strangers and fugitives found a hospitable asylum, so also in the prytaneum, or town hall, where the sacred fire was ever burning, her hearth was the centre of the life of the city, indeed of the whole State, and of the colonies which had gone forth from it. Here, as representative of the State, the highest officials sacrificed to her, just as in every private house the father or mother of the family provided for her worship. Here also were held the public deliberations, and the public banquet given to deserving citizens and to foreign ambassadors. Hither repaired all who besought the protection of the State. Hence also the colonists, bound for distant shores, took the fire for the public hearth of their new community. In some respects, the centre of the religious life of Greece was the fire on the hearth of Hestia in the Delphic temple, where was the sacred ὀμφαλός

Vesta Giustiniani.

(navel), which the Greeks considered to be the central point of the inhabited earth. Hestia stands in close connection with Zeus as the guardian of the law of hospitality and of the oath. She was also much associated with Hermes and often invoked in conjunction with him; Hestia, as the goddess of quiet domesticity, and Hermes, as the restless god of trade on the public streets and roads, representing between them the two principal varieties of human life. According to a view that afterwards became current, under the influence of philosophers and mystics, she was regarded as personifying the earth, as the fixed centre of the world, and was identified with Demeter and Cybelé. The corresponding deity among the Romans was Vesta (q. v.). The statues placed in the prytanea represented her, in accordance with her nature, as a being with grave and yet gentle expression, sitting or standing in an attitude of rest, with a sceptre as her attribute. She is never represented as nude, whence perhaps so few statues of her have been found. The most celebrated of her existing statues is known as the Vesta Giustiniani, in the Torlonia collection at Rome, and ascribed conjecturally to Calamis—a form robed in simple drapery, with hair unadorned and wearing a veil; her right hand rests on her hip, and her left hand, which is pointing upwards, once held a long staff as her sceptre. It represents the earlier Greek conception of divinity, austere and rigid, yet stately and imposing, blending simplicity and severity with grace and tenderness. See Preuner, *Hestia-Vesta* (Tübingen, 1864).

Hestiaeōtis (Ἑστιαιῶτις). (1) According to Strabo, that portion of Thessaly which lies near Pindus, and between that mountain and Upper Macedonia. This district was originally the country of the Dorians, who are stated by Herodotus (i. 56) and others to have once occupied the regions of Pindus. See THESSALIA. (2) Or HISTIAEA. A district of Euboea, whose inhabitants are said to have peopled the Thessalian Hestiaeotis.

Hestiāsis (ἑστίασις). A species of liturgy which consisted in giving a feast to one of the tribes at Athens by some person belonging to the tribe, who was known as ἑστιάτωρ. See Harpocration, s. v. ἑστιάτωρ.

Hesus. A deity among the Gauls, the same as Mars of the Romans (Lucan, i. 445). Lactantius (*Div. Inst.* i. 21) writes the name *Heusus*.

Hesychius (Ἡσύχιος). (1) A Greek grammarian of Alexandria, who lived probably towards the end of the fourth century A.D. He composed, with the assistance of the works of earlier lexicographers (especially the Περιεργοπένητες of Diogenianus), a lexicon (Γλῶσσαι), which has come down to us in a very confused form, but is nevertheless among the most important sources of our knowledge of the Greek language, and throws much light on the interpretation and criticism of Greek poets, orators, historians, and physicians. Editions by Alberti and Ruhnken (Leyden, 1746–66), with additions by Schon (Leipzig, 1792); and by M. Schmidt (5 vols. 1858–61). The Christian glosses, which are interpolations, have been separately edited by Ernesti (Leipzig, 1785). See Ranke, *De Lex. Hesych. Vera Origine* (Quedlinburg, 1831). (2) A Milesian, called Illustris, who lived about A.D. 540, and wrote an *Onomasticon* or biography of illustrious men (ed. by Orelli, 1820), and a *Chronicon* or synopsis of universal history, in six parts, beginning with Belus, the alleged founder of the Assyrian State, and ending with the death of the Byzantine emperor, Anastasius I. (A.D. 518). The latter work is lost. See Krumbacher, *Grundriss der byzantinischen Literatur* (in I. Müller's *Handbuch*, vol. ix.), pp. 110 foll.

Hetaerae (ἑταῖραι). See MERETRIX.

Hetaeri (ἑταῖροι, "comrades"). The designation of all free Macedonians who were ready to join in the defence of their country; especially the noblemen who composed the heavy cavalry, as contrasted with the infantry (πεζεταῖροι) of the royal guard.

Hetaerīae (ἑταιρεῖαι). The common name in Greece for all associations having any particular object, but chiefly for political clubs, often of a secret character, for the advancement of certain interests in the State. In many cases their members only aimed at assisting one another as candidates for public office or in lawsuits; but occasionally they also worked for the victory of their party and for a change in the constitution. See ERANOS.

Hetricŭlum. A town of the Bruttii.

Hetruria. See ETRURIA.

Hexaēměron. See DRACONTIUS.

Hexaphŏrum. See LECTICA.

Hexapŏlis. See DORIS; LESBOS.

Hexastȳlos. A temple or like building having six columns in front. See TEMPLUM.

Heyne, CHRISTIAN GOTTLOB. A German classical scholar, born at Chemnitz in Saxony, September 25, 1729. His father was a poor weaver, and for a number of years the son struggled with poverty and disappointment, being sometimes reduced almost to actual starvation. In 1753, however, he secured the position of under-clerk in the Brühl Library at Dresden, and before long published an edition of Tibullus (1755), and one of the *Enchiridion* of Epictetus (1756), works which won for him the notice of the great Dutch scholar Ruhnken of Leyden. The Seven Years' War occurring at this time unfortunately threw Heyne out of employment, and reduced him to his former straits, his only source of income being the hack-work which he did for the booksellers. This period of want, however, was finally ended by his appointment, through the favour of Ruhnken, to the chair of Eloquence at the University of Göttingen, an office which he held until his death, and in which his profound scholarship and stimulating lectures raised the reputation of Göttingen to an unquestioned pre-eminence among the universities of Germany. It is said that he trained and sent forth more than 130 professors. He died on July 14, 1812. Heyne's principal works are his edition of Vergil (4 vols. 1767, new ed. 1830–44); of Pindar (1773), of Apollodorus (1782, 2d ed. 1802), and of the *Iliad* in eight vols. (1802). He also put forth a number of translations of the classics; six volumes of miscellanies in his *Opuscula Academica* (1785–1812); and between 7000 and 8000 book reviews in the *Göttinger Gelehrte Anzeigen*, of which he was the editor for more than thirty years. His life has been written by his son-in-law Heeren (Göttingen, 1813). See also Carlyle, *Miscellanies*, vol. ii. and Bursian, *Geschichte der class. Philologie*, pp. 476–500 (Munich, 1883).

Hibernia (also called **Ierné, Iverna,** and **Iuverna**; Ἰέρνη, Ἰερνὶς νῆσος, Ἰουερνία; Keltic, *Eri*). The ancient name of Ireland, which is said to have been derived from the name of the early inhabitants of its southern coast, the Inverni (Ἰούερνοι). It is mentioned in the pseudo-Orphic poem on the Argonautic expedition (line 1164), and by Aristotle (*De Mundo*, 3), who describes it as lying in the ocean beyond the Pillars of Hercules. Strabo says that it is too cold to be more than barely habitable; whereas Mela speaks of its herbage as so rich as to cause the cattle to eat until they burst with it. Solinus mentions the fact that there are no snakes in the island, and pictures the inhabitants as so warlike that on the birth of a male child the mother places the first bit of food in its mouth on the point of a sword. Ptolemy gives the names of the rivers and promontories, and describes the outline of the coast with surprising accuracy. He also names the principal tribes of the island—the Vennicnii in Ulster, the Nagnatae in Connaught, the Uterni in Munster, and the Brigantes and others in Leinster. On the coast were two towns—Menapia and Eblana (Dublin). The Romans made no attempt to conquer the island, though they gained some knowledge of it from the British traders who visited its coast.

Hicesia (Ἱκεσία). One of the Aeoliae Insulae (q.v.).

Hicĕtas (Ἱκέτας or Ἱκέτης). (1) A Syracusan, contemporary with the younger Dionysius and Timoleon. He was at first a friend of Dion, after whose death (B.C. 353) his wife Areté and his sister Aristomaché placed themselves under the care of Hicetas; but he was persuaded, notwithstanding, to consent to their destruction. A few years later he became tyrant of Leontini. He carried on war against the younger Dionysius, whom he defeated, and had made himself master of the whole city, except the island citadel, when Timoleon landed in Sicily, B.C. 344. Hicetas then opposed Timoleon and called in the aid of the Carthaginians, but he was defeated and put to death by Timoleon, B.C. 339 or 338. (2) Tyrant of Syracuse, during the interval between the reign of Agathocles and that of Pyrrhus. He defeated Phintias, tyrant of Agrigentum, and was himself defeated by the Carthaginians. After a reign of nine years (B.C. 288–279), he was expelled from Syracuse.

Hiempsal. (1) Son of Micipsa, king of Numidia, and grandson of Masinissa, murdered by Jugurtha, soon after the death of Micipsa, B.C. 118. (2) King of Numidia, grandson or great-grandson of Masinissa, and father of Juba. He appears to have received the sovereignty of part of Numidia after the Jugurthine War. He was expelled from his kingdom by Cn. Domitius Ahenobarbus, the leader of the Marian party in Africa, but was restored by Pompey in 81. Hiempsal wrote some works in the Punic language, which are cited by Sallust (*Jugurtha*, 17).

View of the Phrygian Hierapolis from the City Gates.

Hiera. (1) See AEOLIAE INSULAE. (2) See AEGATES.

Hierapŏlis (Ἱεράπολις). (1) A city of Great Phrygia, near the Maeander, and an early seat of Christianity, mentioned in St. Paul's Epistle to the Colossians (iv. 13). Here Cybelé was worshipped. Epictetus was a native of Hierapolis. (2) Formerly BAMBYCE (Βαμβύκη), a city in the northeast of

Syria, one of the chief seats of the worship of Astarté.

Hieratic Writing. See HIEROGLYPHICS.

Hiero (Ἱέρων). (1) A Sicilian who succeeded his brother Gelon as tyrant of Syracuse, B.C. 478. He committed many acts of violence, encouraged spies, and kept a mercenary guard around his person. He was ambitious of extending his dominion, and his attempts proved successful. After the death of Theron of Agrigentum, Hiero defeated his son Thrasydaeus, who was soon afterwards expelled by his countrymen. He took Naxus and Catana, and, having driven away the inhabitants from both towns, replaced them by Syracusan and Peloponnesian colonists. He changed the name of Catana to Aetna, and he himself assumed the title of Aetnaeus (Αἰτναῖος). Having joined his fleet to that of the people of Cumae, he succeeded in clearing the Tyrrhenian Sea of the Etruscan and other pirates who infested it. His chariots repeatedly won the prize at the Olympic Games, and his success on those occasions formed the theme of several of the odes of Pindar, who was his guest and friend. Aeschylus, Simonides, Bacchylides, and Epicharmus were also well received at the court of Hiero, who was fond of the society of learned men. His intimacy with Simonides is the subject of Xenophon's dialogue entitled Ἱέρων. Hiero died at Catana, B.C. 467, and was succeeded by his brother Thrasybulus, who had all his faults without any of his good qualities, and was at last driven away by the Syracusans, who restored the government to the commonwealth (Diod. Sic. xi. 48 foll.). (2) The second of the name, son of Hierocles, a wealthy citizen of Syracuse, and a descendant of Gelon, distinguished himself in early life by his brilliant qualities, and served with distinction also under Pyrrhus in his Sicilian campaigns. After Pyrrhus had suddenly abandoned Sicily, the Syracusans found themselves threatened on one side by the Carthaginians and on the other by the Mamertines, a band of Campanian mercenaries, who had treacherously taken possession of Messana. The Syracusan troops, being in want of a trusty leader, chose Hiero by acclamation, and the Senate and citizens, after some demur, ratified the choice, B.C. 275. After various successful operations against the Mamertines, Hiero returned to Syracuse, where, through the influence of Leptines, his father-in-law, a leading man among the aristocratic party, he was proclaimed king, B.C. 270. Shortly afterwards the Mamertines at Messana quarrelled with the Carthaginians, who had managed to introduce a garrison into the citadel, and drove them out, upon which the Carthaginians invited Hiero to join his forces to theirs, in order to drive the Mamertines out of Sicily. Hiero having assented, encamped under the walls of Messana on one side, and the Carthaginians fixed their camp on the other, while their squadron guarded the strait. The Mamertines, meanwhile, had applied to the Romans for assistance, claiming a common origin with them, as being descended from Mars, called Mamers in the Oscan language; and Rome eagerly seized this opportunity of obtaining a footing in Sicily. The consul Appius Claudius marched to Rhegium, and, having contrived to pass the strait in the night unobserved by the Carthaginian cruisers, he surprised Hiero's camp, routed the soldiers, and obliged the monarch himself to seek safety in flight. The consul next attacked the Carthaginian camp with the same success, and this was the beginning of the First Punic War, B.C. 265. In the following year the Romans took Tauromenium and Catana and advanced to the walls of Syracuse, when Hiero sued for peace, which he obtained on condition of paying 100 talents of silver and supplying the Roman army with provisions. He punctually fulfilled his engagements, remaining faithful to Rome during the whole of the war, and by his supplies was of great service to the Roman armies, especially during the long sieges of Agrigentum and Lilybaeum. Hiero was included in the peace between Rome and Carthage, by which his territories were

Coin of Hiero II.

secured to him, and he remained in friendship with both States. He even assisted Carthage at a very critical moment by sending her supplies of provisions during the war which she had to sustain against her mercenaries. The period of peace which elapsed between the end of the First and the beginning of the Second Punic Wars, from B.C. 241 to 218, was most glorious for Hiero and most prosperous for Syracuse. Commerce and agriculture flourished, and wealth and population increased to an extraordinary degree. Hiero paid particular attention to the administration of the finances, and made wise regulations for the collection of the tithe or tax on land, which remained in force throughout Sicily long after his time, and are mentioned with praise by Cicero as the *lex Hieronica*. Hiero introduced the custom of farming out the tax every year by auction. He embellished and strengthened Syracuse, and built large ships. Archimedes lived under Hiero's reign. When the Second Punic War broke out, Hiero continued true to his Roman alliance, and, after the Trasimenian defeat, he sent a fleet to Ostia with provisions and other gifts, and a body of light troops to the assistance of Rome. He lived to see the battle of Cannae, after which his son Gelon embraced the part of the Carthaginians. Gelon, however, died, not without suspicion of violence, and Hiero himself, being past ninety years of age, ended his days soon afterwards (B.C. 216), leaving the crown to his grandson, Hieronymus.

Hiero (Ἱέρων ἢ Τυραννικός). A dialogue of Xenophon between King Hiero and the poet Simonides. Separate editions by Breitenbach (1847), and Holden (1888).

Hierŏcles (Ἱεροκλῆς). (1) A rhetorician of Alabanda, in Caria, who lived in the beginning of the first century before the Christian era. He excelled in what Cicero termed the Asiatic style of eloquence (Cic. *De Orat.* ii. 23.) (2) A lawyer, who wrote a work on veterinary medicine, addressed to Cassianus Bassus, of which three chap-

ters are preserved in the sixteenth book of the "Geoponica." (See GEOPONICI.) (3) Styled "the grammarian," for distinction's sake from the philosopher of the same name, a Greek writer supposed to have been contemporary with Justinian, but of whom one thing at least is certain—that he was anterior to the tenth century. He composed, under the title of Συνέκδημος ("Travelling Companion"), a description of the sixty-four provinces that formed the Byzantine Empire and of the cities situated in them. Ed. by Parthey (Berlin, 1866). (4) A New Platonist, who flourished at Alexandria about the middle of the fifth century A.D. He has left a commentary on the Golden Verses of Pythagoras and a treatise on Providence, Destiny, and Free-will. The aim of Hierocles is to show the agreement which exists in respect of these doctrines between Plato and Aristotle and to refute the systems of Epicurus and the Stoics. We have only extracts from this latter work made by Photius and an abridgment by an unknown hand. Stobaeus has preserved for us fragments of a work of Hierocles on the worship of the gods and of several other productions of his. There exists also, under the name of Hierocles, a collection of amusing anecdotes (Ἀστεῖα, *Facetiae*), giving an account of the ridiculous actions and sayings of book-learned men and pedants (σχολαστικοί). Among them are to be found the originals of several professedly modern jokes, and they furnish a model for the innumerable German witticisms at the expense of the typical Herr Professor. The best edition of the commentary on the Golden Verses and of the fragments, etc., is that of Warren (London, 1742). (5) A prefect of Bithynia, and afterwards of Alexandria, who is said by Lactantius to have been the principal adviser of the persecution of the Christians in the reign of Diocletian (Lactant. *Inst. Div.* v. 2; *De Morte Persec.* 17). He also wrote two works against Christianity, entitled Λόγοι Φιλαλήθεις πρὸς τοὺς Χριστιανούς ("Truth-loving words to the Christians"), in which, according to Lactantius, he endeavoured to show that the Scriptures overthrow themselves by the contradictions with which they abound. He also reviled Paul, Peter, and the other disciples, as propagators of falsehood. He endeavoured to destroy the effect of the Saviour's miracles, though he did not deny the truth of them. He also aimed to show that like things, or even greater, had been done by Apollonius of Tyana. See the chapter on Apollonius of Tyana in Dyer's *Gods in Greece*, pp. 257–266 (London, 1891), and Professor Gildersleeve's essay.

Hierodūli (ἱερόδουλοι, "temple servants"). The name for all who were closely connected with the service of a sanctuary, and especially such as were bound to perform certain services, obligations, and duties to the same, and in part lived as a kind of boudmen upon its land. We find them forming a considerable population in Asia; e. g. at Comana in Cappadocia, there were more than 6000 of them, who with their descendants belonged as slaves to the goddess called Enyo by the Greeks. They served as labourers on the estates of the temple, and performed the humblest offices as hewers of wood and drawers of water. See AEDITUUS.

The Delphic sanctuary of Apollo had similar ministrants from a very early date, as had also the temple of Aphrodité on Mount Eryx in Sicily. In the same manner Aphrodité of Corinth, in the flourishing times of that city, had over 1000 girls dedicated to her service. They added brilliancy and lustre to her worship, and living as prostitutes paid a portion of their earnings to the goddess as tribute. See MERETRIX.

Hieroglyphics (ἱερογλυφικά, sc. γράμματα) or **Hieroglyphs** (in Egyptian, called *Neter kharu* or "divine words"). Pictures of objects used to express either sounds, words, or ideas. Hieroglyphs have been used by several nations, among them the Mexican Aztecs, but the word is oftenest employed of the system of the ancient Egyptians. Their invention in Egypt was ascribed to the god Thoth. Pliny the Elder speaks of Menon as their inventor. There is no evidence that any of the early Greeks acquired an understanding of them, but Philo in his *Vita Moysis* says that Moses could read them. In Egypt they were universally employed by the educated classes, but were practically a mystery to the people at large, whence a belief in their divine origin prevailed. Democritus of Abdera (B.C. 460), in a work now lost, described both the hieroglyphs of Egypt and the Assyrian cuneiform; and under the Greek rulers of Egypt (after B.C. 300) considerable attention was paid to the language and literature of the country. Under the Romans, Chaeremon, librarian in the Serapeum, compiled a dictionary of hieroglyphs, and they are spoken of by Diodorus, Strabo, Tacitus, Ammianus Marcellinus, Iulius Valerius, and the novelist Heliodorus (about A.D. 400), who in his romance *Aethiopica*, describes a letter written in hieroglyphs by Queen Candacé. Clemens Alexandrinus (A.D. 211) is the first writer to speak of the twofold nature of the hieroglyphs, which he divides into phonetic and symbolic characters.

After the sixth century A.D. all knowledge of them was lost until about the beginning of the seventeenth century when the learned Jesuit, Athanasius Kircher, endeavoured to interpret them, but had little success owing to his theory that the signs were purely ideographic. That they were at least partly phonetic was asserted by Zoega in 1787, and a certain clue to their decipherment was found in 1799 by the discovery of the celebrated Rosetta Stone during the Napoleonic occupation of Egypt. This is a slab of black basalt inscribed with (1) hieroglyphics; (2) demotic (enchorial, cursive), and (3) Greek. It gives a decree of the priests of Memphis in honour of Ptolemy V. The labour of many scholars was devoted to the study of these inscriptions. Dr. Young in 1818 partly proved that the characters were alphabetic, a fact surely established in 1822 by the French scholar Champollion, who used for comparison an inscription found on an obelisk at Philae. His methods were subsequently used and his discoveries largely extended by Rosellini, Salvolini (1832), Lepsius (1837), and more recently by Bunsen, De Rougé, Birch, Chabas, Brugsch, and others.

Hieroglyphs are either ideographic (representing ideas) or phonetic (representing sounds). Phonetic signs are found dating back at least as early as B.C. 3800, and are partly alphabetic and partly syllabic. There are found in the earliest hieroglyphic writing 24 alphabetic signs. In all, there are about 1700 different hieroglyphic characters. Many of them are used as determinatives, that is as signs which aid in determining the meaning of the phonetic symbols which have preceded them. Thus after the phonetic signs for "dog," is placed a picture of a dog; after those for "tree," the picture

The Rosetta Stone. (British Museum.)

of a tree, etc. Abstract ideas are expressed by some figures which symbolize them or denote the objects which possess and illustrate them. Thus, "joy" is pictured in a man dancing; "craft" by a jackal, etc. Many of these determinatives get to be largely conventional, as where all actions of moving, standing, or stretching are signified by Λ, originally representing two legs. There are about 150 of these determinative signs in all, and they have their fellows in the cuneiform system of the Assyrians. In the cuneiform, however, the determinatives precede the word and in Egyptian follow it. The Egyptian determinatives are also more numerous and oftener used than the Assyrian.

There are two cursive or running forms of the hieroglyphs. The first, which is known as the *hieratic*, which was very extensively used, being found in legal and governmental documents, accounts, in nearly all books and rituals, and in private accounts and memoranda. Its characters were fewer in number than the hieroglyphs proper, and the vocalic complements of the consonants are regularly employed to prevent ambiguity. For a specimen of hieratic writing, see the article AEGYPTUS, p. 28.

The second cursive form is known as the *demotic*, used as early as the sixth century B.C., and continuing down to the third century A.D. It was the last native form of writing to survive in Egypt, and was gradually supplanted by the characters of the Greek alphabet introduced by the Christians. It appears on the Rosetta Stone side by side with the hieroglyphs. A specimen of it will be found on p. 494.

The language of the hieroglyphs is best represented by the Coptic, which ceased to be spoken about a century ago, but in which the services of the Egyptian Christians are still conducted. The Coptic forms are largely those of the ancient Egyptian, modified by phonetic decay.

Hieroglyphs have been found inscribed upon granite, porphyry, basalt, and sandstone; and cut or carved on wood and plaster. They were also written upon papyrus and leather. (See PAPYRUS.) In writing upon papyrus, a reed pen (*qash*) was employed. The colours most used were black, red, and green, and the inks were held when in use in a sort of wooden or ivory palette, with holes hollowed out of it as receptacles. On the Ani papyrus in the British Museum, thirteen colours are employed. The characters are written either in horizontal lines or in perpendicular columns, and are read in the order in which the pictures face. See ALPHABET.

On the subject of the hieroglyphics, see Birch, *Introduction to the Study of the Hieroglyphics* (London, 1857); Brugsch, *Grammaire Démotique* (Berlin, 1855); Bunsen, *Egypt's Place* (vol. v. 1867). There are dictionaries of hieroglyphics by Birch and Pierret, and in German by Brugsch. See also Berger, *Histoire de l'Ecriture dans l'Antiquité* (Paris, 1891), and Taylor, *The Alphabet* (2 vols. London, 1883). A very full account of the Rosetta Stone is given in Budge's work *The Mummy* (London, 1893).

Hieromantēa (*ἱερομαντεία*). See DIVINATIO.

Hieromenia (*ἱερομηνία*). The Greek term for the holy time of the month—i. e. that portion of each month which was kept as a festival. It differed in the several months according to the number and duration of the festivals. During this time there was a suspension of all business and even of lawsuits, and executions and warrants were in abeyance; in short, everything that was likely to interrupt the universal peace and the celebration of the festival was set aside. For the greater feasts a "truce of God" was proclaimed. See EKECHEIRIA.

Hĭeromnemon (*ἱερομνήμων*). The recorder or officer in charge of sacred business at the meetings of the Amphictyonic Council. See AMPHICTYONES.

Hiĕron. See HIERO.

Hieronȳmus (*Ἱερώνυμος*). (1) Of Cardia, accompanied Alexander the Great to Asia, and after the death of that monarch (B.C. 323) served under his countryman Eumenes. He afterwards fought under Antigonus, his son Demetrius, and grandson Antigonus Gonatas. He survived Pyrrhus, and died at the advanced age of 104. Hieronymus wrote a history of the events from the death of Alexander to that of Pyrrhus, if not later. (2) King of Syracuse, succeeded his grandfather, Hieron II., B.C. 216, at fifteen years of age, and was assassinated after a short reign of only thirteen months. (3) Of Rhodes, a Peripatetic philosopher, and a disciple of Aristotle. (4) Saint Jerome, one of the best known of the Christian Fathers, born at Stridon on the borders of Dalmatia about A.D. 340. His full name was EUSEBIUS HIERONȲMUS SOPHRONIUS. As a boy he studied Greek and Latin

rhetoric and philosophy under Aelius Donatus at Rome, where he was baptized. After residing in Gaul, he settled at Aquilea in A.D. 370, with his friend Rufinus. From 374 to 378 he lived in the desert of Chalcis undergoing penance and studying the Hebrew language. In 379 he was admitted to the priesthood at Antioch, where he was the friend of Gregory Nanzianzenus. In 382, in which year he visited Rome and became secretary to Pope Damasus, he began his great version of the Bible into Latin, known as the Vulgate, undertaken at the pope's request. From a linguistic point of view this version is of very great interest, as containing many lexical and grammatical forms not found in the classical language, but peculiar to the popular speech (*sermo plebeius*). In 386 he fixed his residence at Bethlehem, whither two noble Roman ladies, Paula and her daughter Eustochium, followed him and founded four convents, one of which Jerome himself governed. He died Sept. 30, 420. His writings comprise, besides the Vulgate, letters, treatises, and commentaries on the Scriptures. Important is his translation of the Chronicle of Eusebius (q. v.), which he revised and enlarged, bringing it down to the year A.D. 378. A complete edition of the works of St. Jerome is that of Vallarsi (Verona, 1734–42), reprinted by Migne in 8 vols. (Paris, 1845). See the special works by Zöckler (Gotha, 1865), Cutts (London, 1878), and Goelzer (Paris, 1886).

Hierophantes (ἱεροφάντης, "discloser of sacred things"). The chief priest in the Eleusinian Mysteries. See ELEUSINIA.

Hieropoei (ἱεροποιοί, "managers of the sacrifices"). The Greek term for certain officials, who, besides having the care of the sacrifices, had also the superintendence of the economic details of the sanctuary, and the charge of the money and treasures of the temple. In Athens, besides such officials attached to the several temples, there was a board of ten men, yearly appointed by lot, who had to attend to the celebration of the extraordinary and quinquennial sacrifices, the cost of which was defrayed by the public treasury. Another college of three or ten hieropoei, appointed by the Areopagus, superintended the sacrifices offered to the Eumenides by the State.

Hieroscopia (ἱεροσκοπία, "viewing the sacrifice"). A form of divination by means of the entrails of sacrificed beasts. See MANTIKÉ.

Hierosolŷma (τὰ Ἱεροσόλυμα). Jerusalem, a celebrated city of Palestine, the capital of Iudaea. The history of Abraham mentions that Melchizedek, king of Salem, came forth to meet him when he returned from the slaughter of the kings (Gen. xiv. 18), and it has been generally supposed that this Salem was the original of the city which we are now considering. It is more certain, however, that when the Israelites entered Canaan they found the place in the occupation of the Jebusites, a tribe descended from Jebus, a son of Canaan, and the city then bore the name of Jebus or Jebusi (Josh. xv. 63, xviii. 28). The lower city was taken and burned by the children of Judah (Jud. i. 8) after the death of Joshua; but the Jebusites had so strongly fortified themselves in the upper city, on Mount Zion, that they maintained themselves in possession of it till the time of David. That monarch, after his seven years' rule over Judah in Hebron, became king of all Israel, on which he expelled the Jebusites from Mount Zion, and established here the metropolis of his kingdom. The city now took the name of Jerusalem (Yerushalaim), a term which denotes "the abode of peace," or (according to another derivation) "the people of peace" (Gesenius, *Hebr. Lex.* s. v.). Yakût, the Mohammedan geographer, gives other forms of the name (Urishallum, Urishalum, and Shallam). The Septuagint version gives Ἱερουσαλήμ as the form of the name, while by the Greek and Roman writers the place is called Hierosolyma. At present this city is known throughout Western Asia by the Arabic name of El-Kuds, which signifies "The Holy." See CADYTIS.

Jerusalem was built on several hills, the largest of which was Mount Sion, which formed the southern part of the city. A valley towards the north separated this from Acra, the second or lower city, on the east of which was Mount Moriah, the site of the Temple of Solomon. Northeast of Mount Moriah was the Mount of Olives, on the south was the valley of Hinnom, and at the north Mount Calvary, the scene of Christ's crucifixion.

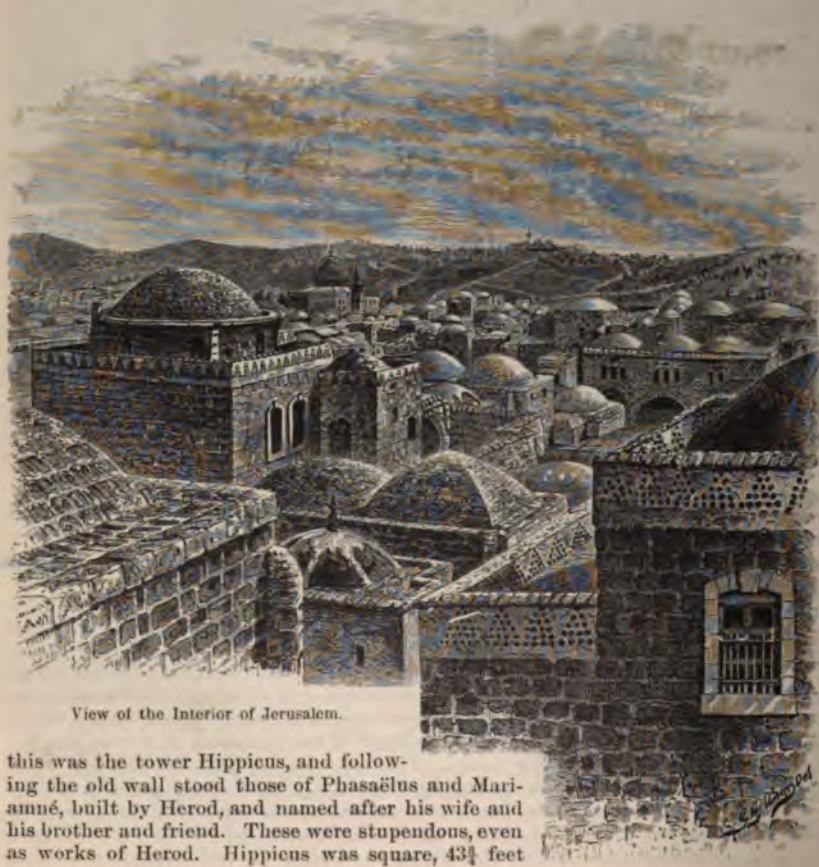
Passing over the earlier history of this celebrated city, so fully detailed in the Scriptures, we come to the memorable period of its capture and destruction by Titus. The date of this event was the 8th of September, A.D. 70. During this siege and capture 1,100,000 persons are said to have perished, and 97,000 to have been made prisoners and afterwards either sold for slaves or exposed to the fury of wild beasts. In fact, the population, not only of Jerusalem, but that of the adjacent districts —many who had taken refuge in the city, more who had assembled for the feast of unleavened bread— had been shut up by the sudden formation of the siege. The ardent zeal of the Jewish nation for their holy city and temple soon caused both to be again rebuilt; but fresh commotions compelled the emperor Hadrian to interfere and ordain that no Jew should remain in, or even approach near Jerusalem, on pain of death. On the ruins of their temple the same emperor caused a temple in honour of Iupiter Capitolinus to be erected, and the image of a hog to be cut in stone over the gate leading to Bethlehem, as a standing insult to the religious feelings of this unfortunate people. The name of the city was also changed to Aelia Capitolina, the first part of the name alluding to the family of the Roman emperor. The more peaceful Christians were permitted, however, to establish themselves within the walls, and Aelia became the seat of a flourishing church and bishopric. This latter name became afterwards the ordinary name of the city, and Jerusalem became nearly obsolete. Upon the ascension to the throne, however, of the Christian emperors the earlier name revived. Jerusalem, thus restored, was much less in compass than the ancient city, Mount Sion and Bezetha being excluded.

The following description of Jerusalem, as it appeared just before the siege by Titus, is taken, with a few alterations, from Dean Milman (*History of the Jews*, vol. iii. pp. 17 foll.): "Jerusalem, at this period, was fortified by three walls, in all those parts where it was not surrounded by abrupt and impassable ravines; there it had but one. Not that these walls stood one within the other, each in a narrower circle running round the whole city; but each of the inner walls defended one of the several quarters into which

the city was divided, or, it might be almost said, one of the separate cities. Since the days in which David had built his capital on the rugged heights of Sion, great alterations had taken place at Jerusalem. That eminence was still occupied by the upper city; but, in addition, first the hill of Moriah was taken in, on which the temple stood, then Acra, which was originally, although a part of the same ridge, separated by a deep chasm from Moriah. This chasm was almost entirely filled up, and the top of Acra levelled by the Asmonean princes, so that Acra and Moriah were united, though on the side of Acra the temple presented a formidable front, connected by several bridges or causeways with the lower city. To the south the height of Sion, the upper city, was separated from the lower by a ravine, which ran right through Jerusalem, called the Tyropoeon, or the valley of the cheesemongers; at the edge of this ravine, on both sides, the streets suddenly broke off, though the walls in some places must have crossed it, and it was bridged in more than one place. To the north extended a considerable suburb called Bezetha, or the new city. The first or outer wall encompassed Bezetha. Agrippa the First had intended to make this wall of extraordinary strength; but he had desisted from the work on the interference of the Romans, who seem to have foreseen that this refractory city would hereafter force them to take up arms against it. Had this wall been built according to the plan of Agrippa, the city, in the opinion of Josephus, would have been impregnable. This wall began at the tower of Hippicus, which stood, it seems, on a point at the extreme corner of Mount Sion. It must have crossed the western mouth of the valley of Tyropoeon, and run directly north to the tower of Psephina. The wall then bore towards the monument of Helena, ran by the royal caverns of the Fuller's Monument, and was carried into the valley of Kedron or Jehoshaphat, where it joined the old or inner wall under the temple. The wall, however it fell short of Agrippa's design, was of considerable strength. The stones were 35 feet long, so solid as not easily to be shaken by battering engines, or undermined. The wall was 17½ feet broad. It had only been carried to the same height by Agrippa, but it had been hastily run up by the Jews to 35 feet; on its top stood battlements 3½ feet high, and pinnacles 5¾; so the whole was nearly 45 feet high. The second wall began at a gate in the old or inner one, called Gennath, the gate of the gardens; it intersected the lower city, and, having struck northward for some distance, turned to the east and joined the northwest corner of the tower of Antonia. The Antonia stood at the northwest corner of the temple, and was separated from Bezetha by a deep ditch, which probably protected the whole northern front of the temple as well as of the Antonia. The old or inner wall was that of Sion. Starting from the southwestern porticos of the temple to which it was united, it ran along the ridge of the Tyropoeon, passed first the Xystus, then the council-house, and abutted on the tower

View of Jerusalem.

Hippicus, whence the northern wall sprang. The old wall then ran southward through Bethso to the gate of the Essenes, all along the ridge of the valley of Hinnom, above the pool of Siloam, then eastward again to the pool of Solomon, so on through Opha, probably a deep glen. It then joined the eastern portico of the temple. Thus there were, it might seem, four distinct towns, each requiring a separate siege. The capture of the first wall only opened Bezetha; the fortifications of the northern part of the temple, the Antonia, and the second wall still defended the other quarters. The second wall forced, only a part of the lower city was won; the strong rock-built citadel of Antonia and the temple on one hand, and Sion on the other, were not the least weakened. The whole circuit of these walls was guarded with towers, built of the same solid masonry with the rest of the walls. They were 35 feet broad and 35 high; but above this height were lofty chambers, and above those again upper rooms and large tanks to receive the rain-water. Broad flights of steps led up to them. Ninety of these towers stood in the first wall, 14 in the second, and 60 in the third. The intervals between the towers were about 350 feet. The whole circuit of the city, according to Iosephus, was 33 stadia, rather more than 4 miles. The most magnificent of all these towers was that of Psephina, opposite to which Titus encamped. It was 122½ feet high, and commanded a noble view of the whole country of Iudea, to the border of Arabia, and to the sea. It was an octagon. Answering to this was the tower Hippicus, and following the old wall stood those of Phasaëlus and Mariamné, built by Herod, and named after his wife and his brother and friend. These were stupendous, even as works of Herod. Hippicus was square, 43¾ feet each way. The whole height of the tower was 140 feet; the tower itself 52½, a deep tank or reservoir 35, two stories of chambers 43¾, battlements and pinnacles 8¾. Phasaëlus was a solid square of 70 feet. It was surrounded by a portico 17½ feet high, defended by breastworks and bulwarks, and above the portico was another tower, divided into lofty chambers and baths. It was more richly ornamented than the rest with battlements and pinnacles, so that its whole height was above 167 feet. It looked from a distance like the tall pharos of Alexandria. Mariamné, though not equal in elevation, was more luxuriously fitted up; it was built of solid wall 35 feet high, and of the same width; on the whole, with the upper chambers, it was about 76¾ feet high. These lofty towers appeared still higher from their situation. They were built on the old wall, which ran along the steep brow of Sion. Their masonry was perfect. They were built of white marble, cut in blocks 35 feet long, 17½ wide, 8¼ high, so fitted that the towers seemed hewn out of the solid quarry. High above the whole city rose the temple, uniting the commanding strength of a citadel with the splendour of a sacred edifice. According to Iosephus, the esplanade on which it stood had been considerably enlarged by the accumulation of fresh soil since the days of Solomon, particularly on the north side. It now covered a square of a furlong on each side. Solomon had faced the precipitous sides of the rock on the east, and perhaps the south, with huge blocks of stone; the other sides likewise had been built up with perpendicular walls to an equal height. These walls in no part were lower than 300 cubits (525 feet), but their whole height was not seen excepting on the eastern and perhaps the southern sides, as the earth was heaped up to the level of the streets of the city. Some of the stones employed in this work were 70 feet square. On this gigantic foundation ran, on each front, a strong and lofty wall without, within a spacious double portico or cloister 52½ feet broad, supported by 162 columns, which upheld a ceiling of cedar, of the most exquisite workmanship. The pillars were entire blocks hewn out of solid marble, of dazzling



View of the Interior of Jerusalem.

Golden Gate of Jerusalem.

whiteness, 43½ feet high. On the south side the portico or cloister was triple. This quadrangle had but one gate to the east, one to the north, two to the south, four to the west; one of these led to the palace, one to the city, one at the corner to the Antonia, one down towards the gardens. The open courts were paved with various inlaid marbles. Between this outer court of the Gentiles and the second court of the Israelites ran rails of stone, but of beautiful workmanship, rather more than 5 feet high. Along these, at regular intervals, stood pillars, with inscriptions in Hebrew, Greek, and Latin, warning all strangers, and Jews who were unclean, from entering into the Holy Court beyond. An ascent of fourteen steps led to a terrace 17½ feet wide, beyond which rose the wall of the inner court. This wall appeared on the outside 70 feet, on the inside 43¾; for, besides the ascent of 14 steps to the terrace, there were 5 more up to the gates. The inner court had no gate or opening to the west, but four on the north, and four on the south, two to the east, one of which was for the women, for whom a portion of the inner court was set apart, and beyond which they might not advance; to this they had access likewise by one of the northern and one of the southern gates, which were set apart for their use. Around this court ran another splendid range of porticos or cloisters; the columns were quite equal in beauty and workmanship, though not in size, to those of the outer portico. Nine of these gates, or, rather, gateway towers, were richly adorned with gold and silver, on the doors, the door-posts, and the lintels. The doors of each of the nine gates were 52½ feet high, and half that breadth. Within, the gateways were 52½ feet wide and deep, with rooms on each side, so that the whole looked like lofty towers; the height from the base to the summit was 70 feet. Each gateway had two lofty pillars 21 feet in circumference. But what excited the greatest admiration was the tenth, usually called 'the Beautiful,' gate of the temple. It was of Corinthian brass of the finest workmanship. The height of the Beautiful Gate was 87½, its doors 70 feet. Within this quadrangle there was a further separation, a low wall which divided the priests from the Israelites; near this stood the great brazen altar. Beyond, the temple itself reared its glittering front. The porch or propylon, according to the design of the last, or Herod's temple, extended to a much greater width than the temple itself. In addition to the former width of 105 feet, it had two wings of 35 feet each, making in the whole 175 feet. The great gate of this last quadrangle, to which there was an ascent of twelve steps, was called that of Nicanor. The gateway tower was 132½ feet high, 43½ wide; it had no doors, but the front was covered with gold, and through its spacious arch was seen the Golden Gate of the temple, glittering with the same precious metal, with large plates of which it was sheeted all over. Above this gate hung the celebrated golden vine. This extraordinary piece of workmanship had bunches, according to Josephus, as large as a man. The Rabbins add that, 'like a true natural vine, it grew greater and greater; men would be offering—some, gold to make a leaf; some, a grape; some, a bunch; and these were hung up upon it; and so it was increasing continually.' The temple itself, excepting in the extension of the wings of the propylon, was probably the same in its dimensions and distribution with that of Solomon. Its roof had been set all over, on the outside, with sharp golden spikes, to prevent the birds from settling on and defiling the roof, and the gates were still sheeted with plates of the same splendid metal. At a

distance the whole temple looked literally like a mountain of snow, fretted with golden pinnacles."

See Besant and Palmer, *Jerusalem* (2d ed. London, 1888); and Warren and Conder's *Jerusalem*, with a fine collection of plates (1884). The work of Le Strange, *Palestine under the Moslems*, gives a valuable résumé of the Arabic authorities regarding the city. On the temple, see De Vogüé, *Le Temple de Jérusalem*.

Hierosolymitānum Itinerarium. See ITINERARIA.

Hierosylias Graphé (*ἱεροσυλίας γραφή*). An action in the Athenian courts directed against one who robbed a temple (Dem. *c. Eubul.* p. 1318, § 64).

Highwayman. See LATRO.

Hilaria (*ἱλάρια*). (1) In Greece, any day a season of rejoicing. (2) At Rome, one of the *feriae stativae* held March 25th, in honour of Cybelé (Macrob. *Sat.* i. 21, § 7). See RHEA.

Hilarius. (1) A Christian writer born at Poitiers of pagan parents. He was elected bishop of his native place in A.D. 350. In 356, his strong polemics against the Arians led to his banishment by Constantine, who allowed him, however, to return from Phrygia, the place of his exile, and resume his office. He died in 368. His works consist of polemics against the Arians and addresses to the emperor. The best edition of his works is that of Coutant (2d ed. 1844–45). For his life see Cazenove's *St. Hilary of Poitiers* (1883). (2) Bishop of Arelaté (Arles) from A.D. 429 to 449. He wrote the life of Honoratus and a few other works.

Hilarotragoedia (*ἱλαροτραγῳδία*, "comic tragedy"). A species of comedy invented by Rhinthon of Tarentum, and consisting of a travesty of tragic themes. See RHINTHON; TRAGOEDIA.

Hildesheim, TREASURE OF. A number of drinking-vessels, plates, and cooking-utensils of silver, most of them embossed in high relief, found at Hildesheim in 1868. These important products of Roman art of the time of Augustus, are now deposited in the Berlin Museum. They probably belonged to the table service of some wealthy Roman, and had been hidden in the ground by Germans who had taken them as the spoils of victory. Artistically the most important pieces are a bowl shaped like a bell, and gracefully decorated externally with arabesques and figures of children, and four magnificent saucers decorated with a gilt Minerva seated on a rock, and half-length figures of the young Hercules slaying the serpents, of Cybelé, and of Attis; also two cups adorned with masks and all kinds of emblems of the worship of Bacchus. See Wieseler, *Das hildesheimer Silberfund* (Bonn, 1888), and the article CAELATURA.

Hilleviōnes. According to Pliny (*H. N.* iv. 27), a general term for the inhabitants of Scandinavia.

Himation (*ἱμάτιον*). Part of the outdoor dress of Greeks of free birth, worn over the *χιτών*, and reaching at least as far as the knees. It was an oblong piece of drapery, one end of which was first thrown over the left shoulder, then brought forward and held fast by the left arm; the garment was then drawn over the shoulder to the right side in such a manner that the right side was completely covered up to the shoulder, according to the more elegant fashion. Otherwise it went on under the right arm, and left the right shoulder exposed. Women wore the himation in the same manner, but some drew it over the head, so as to leave only the face visible. See CHLAMYS; PALLIUM; TRIBON.

Himation. (Stackelberg, *Gräber d. Hellenen*, tal. lxvii.)

Himĕra (*Ἱμέρα*). (1) Now Fiume Salso; one of the principal rivers in the south of Sicily, at one time the boundary between the territories of the Carthaginians and Syracusans, receives near Enna the water of a salt spring, and hence has salt water as far as its mouth. (2) A smaller river in the north of Sicily, flowing into the sea between the towns of Himera and Thermae. (3) A celebrated Greek city on the north coast of Sicily, west of the mouth of the river Himera (2), was founded by the Chalcidians of Zanclé, B.C. 648, and afterwards received Dorian settlers, so that the inhabitants spoke a mixed dialect, partly Ionic (Chalcidian), and partly Doric. In B.C. 409 it was taken by the Carthaginians, and was levelled to the ground. It was never rebuilt; but on the opposite bank of the river Himera the Carthaginians founded a new town, which, from a warm medicinal spring in its neighbourhood, was called THERMAE (Termini). The poet Stesichorus was born at the ancient Himera, and the tyrant Agathocles at Thermae.

Himerius (*Ἱμέριος*). A Greek sophist, born at Prusa in Bithynia, about A.D. 315, and educated at Athens, where, after extending his knowledge by travelling, he became a teacher of rhetoric. As such, he was so successful that he received the rights of citizenship and became a member of the Areopagus. Among his pupils were Basil the Great and Gregory of Nazianzus; for, although himself a pagan, nevertheless, like Libanius, he exhibited no animosity against Christians. He was summoned to Antioch by Julian, and appointed his private secretary. On the emperor's death (363), he returned to his earlier occupation at Athens, and there died, after becoming blind in his old age, about 386. Of his speeches and declamations twenty-four exist in a complete form, ten in fragments, and thirty-six in the summaries and excerpts preserved by Photius. His style is ornate, turgid, and overladen with erudition. He owes his special importance solely to the fact that his speeches contain material for the history of the events and of the manners of his time. The complete works of Himerius have been edited by Wernsdorf (Göttingen, 1790) and Dübner (1849).

Himĕros (*Ἵμερος*). The personification of longing and desire, and companion of Eros (q. v.).

Himilco (equivalent in Punic to *gratia Milcaris*, "the favour of Milcar"). The Greek form is *Ἱμίλκων*. The name of several Carthaginians. (1) A Carthaginian commander, who is said by Pliny (ii.

67) to have been contemporary with Hanno the navigator. He was sent by his government to explore the northwestern coast of Europe. A few fragments of this voyage are preserved by Avienus (*Ora Marit.* i. 90), in which the Hiberni and Albioni are mentioned, and also a promontory, Oestrymnis, and islands called Oestrymnides, which are usually considered to be Cornwall and the Scilly Islands. (2) A Carthaginian, who took Agrigentum in 406, and commanded in the wars with Dionysius I., tyrant of Syracuse, B.C. 405–368. Himilco was an able and successful general. He took Gela, Messana, and many other cities in Sicily, and at length besieged Syracuse by sea and land, but was finally defeated by Dionysius, who burned most of the Carthaginian vessels (Diod. Sic. bks. xiii. and xiv.). Hamilco, in his despair, ended his life by voluntary starvation. (3) A supporter of the Barcine party at Carthage (Livy, xiii. 12). He was sent by the Carthaginian government to oppose Marcellus in Sicily (Livy, xxiv. 35 foll., xxv. 23 foll.).

Hindustan. See INDIA.

Hinges. See CARDO.

Hippagrĕtae (ἱππαγρέται). The three officers chosen at Lacedaemon by the ephors to command the horsemen who formed the body-guard of the kings.

Hippăna (τὰ Ἵππανα). A town in the north of Sicily near Panormus.

Hipparchus (ἵππαρχος). The Greek name for a commander of cavalry. (See HIPPEIS.) In the Aetolian and Achaean Leagues, this name was borne by an officer charged with other functions besides, who was in rank second only to the στρατηγός.

Hipparchus (Ἵππαρχος). (1) A son of Pisistratus. (See PISISTRATIDAE.) (2) A Greek mathematician, the founder of scientific astronomy. He was born at Nicaea in Bithynia about B.C. 160, lived chiefly at Rhodes and Alexandria, and died about B.C. 120. He discovered the precession of the equinoxes, settled more accurately the length of the solar year, as also of the revolution of the moon, and the magnitude and distances of the heavenly bodies. He placed mathematical geography on a firmer basis, by teaching the application of the latitude and longitude of the stars to marking the position of places on the surface of the earth. He is also regarded as having invented trigonometry. In plane trigonometry he constructed a table of chords of arcs, which is practically the same as one of natural sines; and in spherical trigonometry he had some methods of solving triangles. Of his numerous writings we possess only his commentary on the *Phaenomena* of Eudoxus and Aratus and a catalogue of 1026 fixed stars. The famous *Almagest* of Ptolemy (Μεγίστη Σύνταξις) is founded on the writings of Hipparchus. See Ball, *Short Hist. of Mathematics*, pp. 79–81, 90 (London, 1888).

Hippăris (Ἱππαρίς). A river in the south of Sicily, now Camarina.

Hipparmostes (ἱππαρμοστής). A leader of the Spartan cavalry. See HIPPEIS.

Hippăsus (Ἵππασος). A native of Metapontum and follower of the Pythagorean doctrine. He is said to have excelled in the application of mathematical principles to music, statics, and mensuration. In common with others of the same school, he held that fire was the originating cause of all things. He taught also that the universe is finite, is always changing, and undergoes a periodical conflagration. In consequence of his having made known the sphere consisting of twelve pentagons, which was a secret of the Pythagoreans, he is said to have been drowned as an impious person (Diog. Laërt. viii.).

Hippeis (ἱππεῖς). The Greek term for horsemen and knights. (1) Among the Athenians, the citizens whose property qualified them for the second class. (2) Among the Spartans, the royal guard of honour, consisting of 300 picked young men under the age of thirty, who, although originally mounted, afterwards served as heavy-armed foot-soldiers.

The cavalry of Athens, which was first formed after the Persian War, and then consisted of 300 men, from the time of Pericles onwards consisted of 1200 men—viz. 200 mounted bowmen (ἱπποτόξοται), who were slaves belonging to the State, and the 1000 citizens of the two highest classes. They were kept together in time of peace, and carefully drilled; at the great public festivals they took part in the processions. They were commanded by two ἵππαρχοι, each of whom had five φυλαί under him and superintended the levy. Subordinate to these were the ten φύλαρχοι in command of the ten phylae. Both sets of officers were drawn from the two highest classes. It was the duty of the council to see that the cavalry was in good condition, and also to examine new members in respect of their equipment and their eligibility.

The number of horsemen to be despatched to the field was determined by the decree of the popular assembly. Every citizen-soldier received equipment-money on joining, and during his time of service a subsidy towards keeping a groom and two horses; this grew to be an annual grant from the State, amounting to forty talents ($10,400 in intrinsic value), but regular pay was only given in the field.

At Sparta it was not until B.C. 404 that a regular body of horse was formed, the cavalry being much neglected as compared with the infantry. The rich had only to provide horses, equipment, and armour; for the actual cavalry service in time of war, only those unfitted for the heavy-armed infantry were drafted off and sent to the field without any preliminary drill. In later times every μόρα of heavy-armed infantry seems to have had allotted to it a μόρα of cavalry, of uncertain number. By enlisting mercenaries and introducing allies into their forces, the Spartans at length obtained better cavalry.

The utility of the Greek citizen-cavalry was small on account of their heavy armour, their metal helmet, and their coat of mail, their kilt fringed with metal flaps, their cuisses reaching to the knee, and their leather leggings. They did not take shields into action. As weapons of offence they had the straight two-edged sword and a spear, used either as a lance or a javelin. Shoeing of horses was unknown to the Greeks, as was also the use of stirrups. If anything at all was used as a saddle, it was either a saddle-cloth or a piece of felt, which was firmly fastened with girths under the horse's belly.

The Thessalians were considered the best riders. Cavalry became really important for the first time in the Macedonian army under Philip and his son

Alexander the Great. Although in earlier times the number of horsemen in the Greek forces was only very small, in the army which Alexander marched into Asia they formed nearly a sixth part of the infantry. The Macedonian cavalry was divided into heavy and light, both consisting of squadrons (ἴλαι) of an average strength of 200 men. Of the heavy cavalry the choicest troops were the Macedonian and Thessalian horsemen, armed in the Greek fashion, who were as formidable in onslaught as in single combat; in order and discipline they far surpassed the dense squadrons of the Asiatic cavalry, and even in attacking the infantry of the enemy they had generally a decisive effect. The light cavalry, which was constituted under the name of πρόδρομοι (skirmishers), consisted of Macedonian σαρισσοφόροι, so called from the *sarissa*, a lance from fourteen to sixteen feet long (Polyb. xviii. 12), and of Thracian horsemen. The heavy cavalrymen had each a mounted servant and probably a led horse for the transport of baggage and forage. In the time after Alexander there came into existence what were called the *Tarentini equites*, or light-armed spearmen, with two horses each (B.C. 192, Livy, xxxv. 28, 29). See EXERCITUS.

Hippias (Ἱππίας). (1) A Greek sophist of Elis and a contemporary of Socrates. He taught in the towns of Greece, especially at Athens. He had the advantage of a prodigious memory, and was deeply versed in all the learning of his day. He attempted literature in every form which was then extant. He also made the first attempt in the composition of dialogues. In the two Platonic dialogues named after him (*Hippias Maior* and *Hippias Minor*), he is represented as excessively vain and arrogant. See the study by Osann in the *Rhein. Museum* for 1843, p. 495 foll., and P. Leja, *Der Sophist Hippias* (1893). (2) A son of Pisistratus. See PISISTRATIDAE.

Hippĭcon (ἱππικόν, sc. στάδιον). A Greek measure of distance, equal to four stadia, or about 2426 English feet. According to Plutarch, it was mentioned in the laws of Solon (Plut. *Sol.* 23). See HIPPODROMUS; STADIUM.

Hippo (Ἱππών). (1) HIPPO REGIUS, a city on the coast of Numidia, once a royal residence, and afterwards celebrated as the bishopric of St. Augustine. (2) HIPPO DIARRHYTUS or ZARITUS (now Biserta), a city on the north coast of the Carthaginian territory west of Utica. (3) A town of the Carpetani in Hispania Tarraconensis, south of Toletum (Toledo).

Hippobŏtae (ἱππὀβόται). "The feeders of horses." The name of the nobility of Chalcis in Euboea, corresponding to the ἱππεῖς in other Greek States. On the conquest of the Chalcidians by the Athenians in B.C. 506, these Hippobotae were deprived of their lands, and 4000 Athenian cleruchi sent to take possession of them (Herod. v. 77, vi. 100; Plut. *Pericl.* 23; Aelian, *V. H.* vi. 1; Grote, ch. 31, iii. 145).

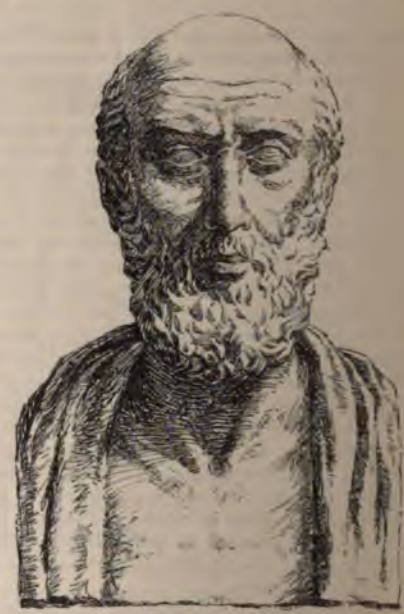
Hippocampus (ἱππόκαμπος). A fabulous animal, having the fore-quarters and body of a horse, but ending in the tail of a fish, like the following illustration, from a Pompeian painting, which the poets and artists of antiquity commonly attach to the marine car of Neptune and the Tritons. See Naev. and Lucil. *ap.* Non. s. v. p. 120.

Hippocampus. (Pompeian painting.)

Hippocentaurus (ἱππόκενταυρος). A horse-centaur, half-horse and half-man (Cic. *N. D.* ii. 2), as opposed to the fish-centaur, half-man and half-fish (ἰχθυόκενταυρος), under which form the giants who waged war against the gods, were represented (Apollod. i. 6, 1). See CENTAURUS.

Hippocoön (Ἱππόκοων). The son of Oebalus of Sparta and of the nymph Batea. He drove his brothers Tyndareus and Icarius from home. Afterwards, in consequence of his slaying the young Oeonus, a kinsman of Heracles, he himself, with his twenty sons, was slain by Heracles in alliance with King Cepheus of Tegea. Tyndareus was thereby restored to the inheritance of his father's kingdom.

Hippocrătes (Ἱπποκράτης). (1) The father of Pisistratus, the Athenian tyrant. (2) A famous Greek physician, was born in the island of Cos (an ancient seat of the worship of Asclepius), about B.C. 460. He was the son of Heraclides and of Phaenareté, and sprang from the race of the Asclepiadae, a priestly family, who in the course of time had gathered and preserved medical traditions,



Hippocrates. (Louvre.)

which were secretly handed down from father to son. Like many of the Asclepiadae, he practised his art while travelling in different parts of Greece. He is said to have been at Athens at the time of the Peloponnesian War, and to have taken advantage of the instructions of the sophists Gorgias and Prodicus; Democritus of Abdera is also

named as one of his teachers. The value he himself set upon philosophic education is proved by his remark that "a philosophic physician resembles a god." Towards the end of his life he lived chiefly in Thessaly and on the island of Thasos. He died about B.C. 377 (or later) in the Thessalian Larissa, where his tomb was to be seen as late as the second century A.D. All through his long life his activity was unceasing in its efforts to increase the amount of his knowledge on all subjects, by both practical and theoretical investigations, and his practical knowledge was as great as his theoretical. Some of his fragments and epigrammatic dicta have passed into the literature of all time, as, for instance, the famous saying, "Life is short, and Art is long." He was the founder of the school of a scientific art of healing, and, as in the case of Homer, numerous writings of unknown authorship, proceeding from the school which followed his system, were attributed to him. Seventy-two works, great and small, in the Ionic and old Attic dialects, bear his name, and, apparently, formed a single collection, even before they came under the consideration of the critics of Alexandria. But it is clear that, as the ancients themselves were aware, only a small portion, which can no longer be precisely defined, really belongs to him. It is highly probable that his nearest relations, who were also distinguished physicians, contributed their share to the collection, and that it contains works by his sons Thessalus and Dracon, his son-in-law Polybus, and his two grandsons, the sons of Thessalus and Dracon, who bore his own name. The best known of these works are the aphorisms (Ἀφορισμοί), which, in antiquity and in mediæval times, were held in high esteem, and have been freely commented on by Greeks, Romans, and Arabs; they consist of short sentences upon the nature of illnesses, their symptoms and crises, and their final issue. One of his treatises (Περὶ Ἀέρων, Ὑδάτων, Τόπων), which is of general interest, and is in all respects among the best, is that on the influence of the climate, the water, and the configuration of a country upon the physical and intellectual life of its inhabitants. In the second portion of this work are found the first beginnings of a comparative ethnography, which at once surprise us by the acuteness and intelligence of its observation, and attracts us by the simplicity and clearness of its style. Many ancient physicians wrote commentaries on the works of Hippocrates, the most celebrated being those of Galen.

The first edition of the Greek text of Hippocrates is the Aldine (Venice, 1526). The best modern editions are those of Littré, with a French translation, 10 vols. (Paris, 1839–61), and that of Ermerius, with a Latin version (Utrecht, 1859–65). A good English translation is that by Adams, 2 vols. (1849). See Berdoe, *Origin and Growth of the Healing Art* (London, 1893), and the article MEDICINA.

Hippocrēnē (Ἱπποκρήνη or Ἱππουκρήνη, "the fountain of the steed"). The fount of the Muses, which was struck out of Mount Helicon, in Boeotia, by the hoof of the winged steed Pegasus. See MUSAE; PEGASUS.

Hippodameia (ἱπποδάμεια, sc. ἔργα). An adjective derived from the name of the architect Hippodamus of Miletus, who is said to have been the first of the Greeks who built whole cities on a regular architectural plan; and hence the word is applied to such cities, and to the public places and buildings in them. The Piraeus, for example, was designed by Hippodamus, and its market-place was called Ἱπποδάμειος ἀγορά, Ἱπποδαμεία ἀγ., or simply ἡ Ἱπποδαμεία. Hippodamus flourished during the second half of the fifth century B.C.

Hippodamīa (Ἱπποδάμεια). (1) A daughter of Oenomaüs, king of Pisa, in Elis, who married Pelops, son of Tantalus. (See PELOPS, where the full legend is given.) (2) A daughter of Adrastus, king of Argos, who married Pirithoüs, king of the Lapithae. The festivity which prevailed on the day of her marriage was interrupted by the violent conduct of the Centaurs, which led to their conflict with the Lapithae. (See CENTAURI; LAPITHAE.) (3) See BRISEÏS.

Hippodămus (Ἱππόδαμος). A Greek architect, born at Miletus in the second half of the fifth century B.C. He was the first inventor of a system of laying out towns on geometrical principles, carried out, under his direction, in the laying out of the Piraeus (q. v.), the harbour-town of Athens, and also at the building of Thurii (B.C. 443) and of Rhodes (408); it was also used in subsequent times in the foundation of new towns.

Hippodrŏmus (ἱππόδρομος). The name by which the Greeks designated the place appropriated to the horse-races, both of chariots and of single horses, which formed a part of their games. The word was also applied to the races themselves.

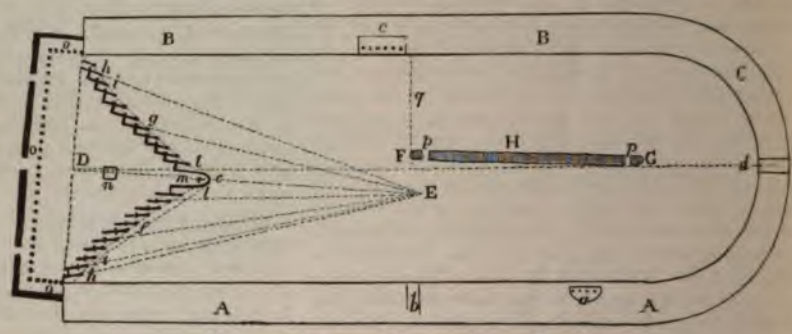
The mode of fighting from chariots, as described by Homer, involves the necessity of much previous practice; and the funeral games in honour of Patroclus present us with an example of the chariot-race, occupying the first and most important place in those games (*Il.* xxiii. 262–650). In this vivid description the nature of the contest and the arrangements for it are very clearly indicated. There is no artificially constructed hippodrome; but an existing landmark or monument (σῆμα) is chosen as the goal (τέρμα), round which the chariots had to pass, leaving it on the left hand, and so returning to the Greek ships on the sea-shore, from which they had started. The course thus marked out was so long that the goal, which was the stump of a tree, could only be clearly seen by its having two white stones leaning against it, and that, as the chariots return, the spectators are uncertain which is first (450 foll.: the passage furnishes a precedent for betting at a horse-race, 485). The ground is a level plain, but with its natural inequalities, which are sufficient to make the light chariots leap from the ground, and to threaten an overthrow where the earth was broken by a winter torrent, or a collision in the narrow hollow way thus formed. The chariots were five in number, each with two horses and a single driver, who stood upright in his chariot. See CURRUS.

In a race of this nature, success would obviously depend quite as much on the courage and skill of the driver as on the speed of the horses. At starting, it was necessary so to direct the horses as, on the one hand, to avoid the loss of time by driving wide of the straightest course, and on the other not to incur the risk of a collision in the crowd of chariots, nor to make so straight for the goal as to leave insufficient room to turn it. Here was the critical point of the race, to turn the goal as sharply as possible, with the nave of the near wheel almost grazing it, and to do this safely;

very often the driver was here thrown out, and the chariot broken in pieces. There was another danger at this point, which deserves particular notice as connected with the arrangements of the hippodrome of later times. As the horse is easily scared, it can readily be understood that the noise and crush of many chariots turning the goal together, with the additional confusion created by the overthrow of some of them, would so frighten some of the horses as to make them unmanageable; and this is expressly referred to by Homer. Among the other disasters to which the competitors were liable were: the loss of the whip; the reins escaping from the hands; the breaking of the pole; the light chariot being overturned, or the driver thrown out of it, through the roughness of the ground, or by neglecting to balance the body properly in turning the goal, and the being compelled to give way to a bolder driver, for fear of a collision; but it was considered foul play to take such an advantage. The prizes, as in the other Homeric games, were of substantial value, and one for each competitor. The charioteer accused of foul play was required to lay his hand upon his horses, and to swear by Poseidon, the patron deity of the race, that he was guiltless. This description is shown by the following illustration from an antique Greek vase, in which is seen the goal as a mere stone post, with a fillet wound round it; the form of the chariots and the attitude of the drivers is well shown; each has four horses, as in the earliest Olympic chariot-race; and the vividness of the representation is increased by the introduction of the incident of a horse having got loose from the first chariot, the driver of which strives to retain his place with the others (Panofka, *Bilder antiken Lebens*, pl. iii. No. 10).

In no other writer is there a description, at once so vivid and so minute, of the Greek chariot-race as this of Homer's; and it may be safely assumed that, with a few points of difference, it will give an equally good idea of a chariot-race at Olympia or any other of the great games of later times. The chief points of difference were the greater compactness of the course, in order that a large body of spectators might view the race with convenience, and the greater number of chariots. The first of these conditions involved the necessity of making the race consist of several double lengths of the course, instead of only one; the second required some arrangement by which the chariots might start without confusion and on equal terms. It is now to be seen how these conditions were satisfied in the hippodrome at Olympia, of which the only description we possess is in two passages of Pausanias (v. 15, § 4; vi. 20, § 7 foll.).

The following is the ground-plan which Hirt (pl. xx. fig. 8) has drawn out from the description



Ground-plan of Hippodrome at Olympia. (Hirt.)

of Pausanias: A, B, the sides; C, the rounded end of the hippodrome, with raised seats for the spectators (the dotted line D *d* is the axis of the figure); *a*, place of honour for the magistrates and musicians; *b*, side door, perhaps for the exit of disabled chariots and horses; *c*, seats for the Hellanodicae, the judges of the games; *d*, principal entrance, corresponding to the *porta triumphalis* in a Roman circus; D, the starting-place; *e*, its apex; *f*, *g*, its curved sides; *h*, *i*, etc., up to *l*, stations of the chariots, their directions converging towards the point E; F, G, the goals, or turning-posts; H, the spina; *p*, *p*, small intervals between the spina and the goals; *q*, the winning line; *m*, dolphin used as a signal; *n*, altar, with eagle for signal; *o*, *o*, *o*, portico of Agnaptus.

The general form of the hippodrome was an oblong, with a semicircular end, C, and with the right side, A, somewhat longer than the left, B, for a reason to be stated presently. The right side, A, was formed by an artificial mound; the left, B, by the natural slope of a hill. The base of the fourth side, D, was formed by the portico of Agnaptus, so called from its builder. At this end of the hippodrome was the starting-place (ἄφεσις), in the form of the prow of a ship, with its apex, *e*, towards the area, and each of its sides more than 400 feet long. Along both of these sides were stalls (οἰκήματα) for the chariots about to start, like the *carceres* in the Roman circus; and it was in the arrangement of these stalls that the peculiarity of the Greek starting-place consisted. According to the view which we follow, the stalls were so arranged as that the pole of each chariot, while standing in its stall, was directed to a normal point E, at which, as nearly as possible, each chariot ought to fall into its proper course. As this point, E, was necessarily on the right side of

Chariot-race. (From a Vase-painting.)

the area (in order to turn the goal on the left hand), and as the corresponding stalls on each side were required to be equidistant from the apex, *e* (as will presently be seen), and of course also from the point E, it follows that the base of the *aphesis* must have been perpendicular to the line E *e*, and therefore oblique to the axis D *d*; and this is the reason why the side A was longer than the side B. The curvature of the sides of the aphesis, *f*, *g*, is a conjectural arrangement, assumed as that which was probably adopted to give more space to each chariot at starting. The front of each stall had a cord drawn across it, and the necessary arrangements were made for letting these cords fall at the right moments. On the signal being given for the race to begin, the cords in front of the two extreme stalls, *h*, *h*, were let fall simultaneously, and the two chariots started; then those of the next pair; and so on, each pair of chariots being liberated at the precise moment when those which had already started came abreast of their position; and when all the chariots formed an even line abreast of the apex of the *aphesis*, *e*, it was a fair start. This arrangement of the *aphesis* was the invention of the statuary Cleoetas, and was improved by Aristeides, perhaps the famous painter.

Precisely the same arrangements were made for the start in the race of single horses (κέλητες); and in both cases, as in the race described by Homer, the stalls were assigned to the competitors by lot. How many chariots usually started cannot be determined, but that the number was large is proved by the well-known story that Alcibiades alone sent to one race seven chariots. Sophocles (*Elect.* 701–708) mentions ten chariots as running at once in the Pythian games; and the number at Olympia was no doubt greater than at any of the other games. This is probably the reason why the arrangements of a starting-place were so much more complicated in the Greek hippodrome than they were in the Roman circus. (See CIRCUS.) About the centre of the triangular area of the *aphesis* there was an altar, *n*, of rough brick, which was plastered afresh before each festival, surmounted by a bronze eagle with outstretched wings; and above the apex of the *aphesis* was a bronze dolphin, *m*. As the signal for the race to begin, the eagle was made to soar aloft, so as to be seen by all the spectators, and the dolphin sank to the ground.

Race-horse. (Mosaic found near Constantine.) Inscription: *Vincas non vincas te amamus, Polidoxe.*

The chariots, thus started, had to pass several times round two goals (νύσσαι), the distinction between which is one of the difficult points in the description of Pausanias. On the whole, it seems most probable that the one which he describes as having a bronze statue of Hippodameia holding out the victor's fillet as if about to crown Pelops with it, was the one nearer to the *aphesis*, and abreast of the winning line, F; and that the other, G, round which the chariots made their first turn, was that which Pausanias calls "Taraxippus, the terror of the horses." This was a round altar, dedicated to Taraxippus, who was supposed to strike a supernatural terror into the horses as they passed the spot, and whom, therefore, the charioteers sought to propitiate, before the race began, by offering sacrifices and making vows at this altar. Pausanias gives various accounts as to who this Taraxippus was; some modern scholars take the word for an appellation of Poseidon Hippius. He was similarly honoured in the Isthmian hippodrome. At Nemea there was no such hero, but above the turning-point of the course there was a bright-red rock, which was supposed to frighten the horses. There are several vase-paintings on which chariots or single horses are exhibited turning the goal, which is represented as a Doric or Ionic column. (See Panofka, *Bilder antiken Lebens*, pl. iii.) One of these is shown in the following illustration, which exhibits a vivid picture of a race of single horses. The last rider has been unlucky in turning the goal.

There is no authority in the account of Pausanias for the connecting wall, H, between the goals, nor does he state that the winning line, *q*, was marked out as a white line; but these details are inserted from the analogy of the Roman circus. So also is the oblique position of the line of the goals, as compared with the axis of the figure: of course the greatest space was required at E, where the chariots were all nearly abreast of each other.

Respecting the dimensions of the Olympic Hippodrome there is no precise information; but from the length of the measure called ἵππικον and on other grounds, it seems probable that the distance from the starting-place to the goal, or perhaps, rather, from one goal to the other, was two stadia, so that one double course was four stadia. How many such double courses made up the whole race is not known. The width must have been at least as great as the length of each side of the *aphesis*—namely, more than 400 feet.

The chief points of difference between the Greek hippodrome and the Roman circus are the smaller width of the latter, as only four chariots ran at

Race of Single Horses. (Panofka.)

once, and the different arrangement of the *carceres*. The periods at which the Olympic horse-races were instituted are mentioned under OLYMPIA.

Among the Romans the term was also applied to an enclosed space for riding and driving in, attached to a garden or villa, and planted with trees (Pliny, *Epist.* v. 6, §§ 19, 32; Mart. xii. 50, 5, with Paley's note). See CIRCUS; CURRUS.

Hippolŭté (Ἱππολύτη). (1) Queen of the Amazons, daughter of Ares and of Otrera; slain in battle by Heracles, when he went at the bidding of Eurystheus to fetch the girdle given her by Ares. (See HERACLES.) In some accounts she is said to have been married to Theseus, and to have been the mother of Hippolytus (q. v.). (2) Or ASTYDAMIA, wife of Acastus, who fell in love with Peleus. He rejected her proposals, and was in consequence accused by her to Acastus. She was subsequently slain by Peleus. See ACASTUS: PELEUS.

Hippolŭtus (Ἱππόλυτος). The Joseph of classical literature, a son of Theseus and Hippolyté, or, according to others, of Theseus and Antiopé. Theseus, after the death of his first wife, married Phaedra, the daughter of Minos and sister of Ariadné. This princess was seized with a criminal affection for the son of the Amazon, an affection produced by the wrath of Aphrodité against Hippolytus for neglecting her divinity and for devoting himself solely to the service of Artemis; or else against Phaedra as the daughter of Pasiphaë (q. v.). During the absence of Theseus, the queen made advances to her step-son, which were indignantly rejected. Filled with fear and hate, on the return of her husband she accused Hippolytus of an attempt on her honour. Without giving the youth an opportunity of clearing himself, the monarch, calling to mind that Poseidon had promised him the accomplishment of any three wishes that he might form, cursed and implored destruction on his son from the god. As Hippolytus, leaving Troezen, was driving his chariot along the seashore, a monster, sent by Poseidon from the deep, terrified his horses; they burst away in fury, heedless of their driver, dashed the chariot to pieces, and dragged along Hippolytus, entangled in the reins, until he died. Phaedra ended her days by her own hand; and Theseus, when too late, learned the innocence of his son. Euripides has founded his tragedy, *Hippolytus*, on this subject, but the legend assumes a somewhat different shape with him. According to the plot of his play, Phaedra hangs herself in despair when she finds that she is slighted by her step-son, and Theseus, on his return from his travels, finds, when taking down her corpse, a writing attached to it, in which Phaedra accused Hippolytus of having attempted her honour. According to another legend, Aesculapius restored Hippolytus to life, and Artemis transported him, under the name of Virbius, to Italy, where he was worshipped in the grove of Aricia. (See VIRBIUS; Apollod. iii. 10, 3.) The story of Hippolytus forms the subject of a play by Euripides with that title, of a Latin tragedy by Seneca, and the *Phèdre* of Racine.

Hippomĕdon (Ἱππομέδων). A son of Aristomachus and Mythidicé, was one of the seven chiefs that went against Thebes. He was killed by Ismarus, son of Acastus, or by Ismaeus (Apollod. iii. 6; Aesch. *Sept.* 490; Pausan. ii. 36).

Hippomĕnes (Ἱππομένης). (1) Son of Megareus and great-grandson of Poseidon. He conquered Atalanta in a foot-race. (See ATALANTA.) (2) A descendant of Codrus, the fourth and last of the decennial archons. Incensed at the barbarous punishment which he inflicted on his daughter and her paramour, the Attic nobles deposed him.

Hippomolgi, or, more correctly, **Hippemolgi** (Ἱππημολγοί). A people of Scythia, who, as the name imports, lived on the milk of mares (Dionys. *Perieg.* 309).

Hippōna. A goddess who presided over horses. Her statues were placed in horses' stables (Juv. viii. 157).

Hippōnax (Ἱππώναξ). A Greek iambic poet of Ephesus, who about B.C. 540 was banished to Clazomenae by Athenagoras and Comas, tyrants of his native city. At Clazomenae, two sculptors, Bupalus (Hor. *Epod.* vi. 14) and Athenis, made the little, thin, ugly poet ridiculous in caricature; but he avenged himself in such bitter iambic verses that, like Lycambes and his daughter, who were persecuted by Archilochus (q. v.), they hanged themselves.

The burlesque character of the poems which he composed in the Ionic dialect found an appropriate form in his favourite metre, which was probably invented by himself. This metre is known as the *choliambus* ("the halting iambus"), or the *scazon* ("limping"), from its having a spondee or trochee in the last place, instead of the usual iambic foot. He is also supposed to have been the first to produce parodies of epic poetry, and in his satire he spared neither his own parents nor the gods. Of his poems we have only a few fragments, which are collected by Bergk in his *Poetae Lyrici Graeci* (4th ed. 1878).

Hipponīcus. See CALLIAS.

Hipponium. See VIBO.

Hipponoüs. The original name of Bellerophon, who changed it on slaying the Corinthian Bellerus. See BELLEROPHON.

Hippopērae (ἱπποπῆραι). Saddle-bags. This appendage to the saddle (*ephippium*) was made of leather or untanned hide (Fest. s. v. *Bulgae*), and seems not to have changed its form and appearance in ancient or modern times. Its proper Latin name was *bisaccium* (Petron. *Sat.* 31, 9), which gave origin to *bisaccia* in Italian and *besace*, *bissac* in French. By the Gauls, saddle-bags were called *bulgae*. See BULGA.

Hippotădes (Ἱπποτάδης). A son of Hippotes, and hence = Aeolus. From him the Aeoliae Insulae are called Hippotadae Regnum (Ovid, *Met.* xiv. 86).

Hippŏtes (Ἱππότης). (1) The father of Aeolus (q. v.). (2) Son of Phylas by a daughter of Iolaüs, and hence a great-grandson of Heracles. He was banished for ten years because of his having killed the prophet Carnus during the invasion of the Peloponnesus by the Heraclidae. As an expiation for this murder, the Spartans are said to have established the festival of the Carnea (q. v.).

Hippothoön (Ἱππωθόων). An Attic hero, son of Poseidon and Alopé, daughter of Cercyon. After him one of the Attic tribes was called Hippothoöntis. He had a shrine at Athens.

Hippothoüs (Ἱππωθόος). Son of Cercyon, and father of Aepytus, king of Arcadia.

Hippotoxŏta (ἱππωτοξότης). A mounted archer (Hirt. *B. Afr.* 19); in most cases characteristic of foreign nations, as the Syrians (Caes. *B. C.* iii. 4).

Persians (Herod. ix. 49), etc.; but men thus equipped appear to have been used among the light horse of the Greeks (Aristoph. *Av.* 1179), and of the Romans; at least under the Empire.

Hippys (of Rhegium). One of the Greek Logographi (q. v.).

Hira or **Alexandria**. A town of Asia in Babylonia, situated on a lake, a short distance from the western bank of the Euphrates. It was the residence of a dynasty of rulers (the Alamundari), who aided the Persians and Parthians against the Romans.

Hirpĭni. A Samnite people, dwelling in the south of Samnium, between Apulia, Lucania, and Campania. Their chief town was Aeculanum. The name, Hirpini, is said to have been derived from the Sabine *hirpus*, "a wolf."

Hirtius, AULUS. A friend of Caesar, and one of his companions in arms as in politics. In B.C. 58 he was Caesar's legate in Gaul, was praetor in 46, and consul in 43, when, acting for Octavian, he defeated Antony at Mutina. He completed Caesar's *Commentarii de Bello Gallico* by adding an eighth book (Suet. *Iul.* 56). According to the dedication to Cornelius Balbus prefixed to that book, he contemplated the continuation of Caesar's account of the Civil War to Caesar's death. This intention he never carried out, as he fell in battle at Mutina, April 27, B.C. 43, when he was consul. Of the three works, the *Bellum Alexandrinum*, *Bellum Africanum*, and *Bellum Hispaniense*, which have come down to us with Caesar's commentaries, the first may have been written by him. Of the other two, it has been conjectured that they were composed at his request, in preparation for his intended work on military commanders, and that having been found at his death among his papers, they were added, with his own writings, to the works of Caesar himself. A short letter of Hirtius to Cicero is found in Cic. *Ad Att.* xv. 6. He is known to have written, at Caesar's instigation, an answer to Cicero's panegyric on Cato (Cic. *Ad Att.* xii. 40. 1, 41. 4, 44. 1, 45. 3, 47. 3). See CAESAR.

Hirtulēius. An able general under Sertorius in Spain. He fell at Italica in Baetica (B.C. 78), routed by the troops of Metellus. See SERTORIUS.

Hispălis, more rarely **Hispal**. The modern Seville, a town of the Turdetani in Hispania Baetica, founded by the Phœnicians, and situated on the left bank of the Baetis, and in reality a seaport, for, although 500 stadia from the sea, the river is navigable for the largest vessels up to the town. Under the Romans it was an important place, with the name IULIA ROMŬLA or ROMULENSIS, and was surpassed in size by Corduba (Cordova) and Gades alone. Under the Goths and Vandals it was the chief town in the south of Spain; and under the Arabs the capital of a separate kingdom.

Hispania (Ἱσπανία). An extensive country, forming a kind of peninsula, in the southwest of Europe; the modern Spain and Portugal. It was bounded on the north by the Pyrenees and Sinus Cantabricus or Bay of Biscay, on the west by the Atlantic, on the south by the Atlantic, Fretum Herculeum or Strait of Gibraltar, and the Mediterranean, which last bounds it also on the east. By the Romans, Spain was represented by the figure of a woman with a rabbit at her side. The Romans borrowed the name Hispania, appending their own termination to it, from the Phœnicians, through whom they first became acquainted with the country. The Greeks called it Ἰβηρία (Lat. Iberia), but attached at different periods different ideas to the name. Up to the time of the Achaean League and their more intimate acquaintance with the Romans, they understood by this name all the sea-coast from the Pillars of Hercules to the mouth even of the Rhodanus (Rhone) in Gaul (Polyb. iii. 37). The coast of Spain on the Atlantic they called Tartessis (Herod. i. 163). The interior of the country they termed Celticé (Κελτικὴ), a name which they applied, in fact, to the whole northwestern part of Europe. The Greeks in after-ages understood by Iberia the whole of Spain. The name Iberia is derived from the Iberi (Ἴβηρες) of whom the Greeks had heard as one of the most powerful nations of the country. The Roman poets called the country Hesperia Ultima. For a map of Hispania, see the article PROVINCIA.

The origin of the ancient population of Spain is altogether uncertain. The Iberi, according to the ancient writers, were divided into six tribes; the Cynetes, Gletes, Tartessii, Elbysinii, Mastieni, and Calpiani. Diodorus Siculus (v. 31 foll.) mentions the invasion of Spain by the Kelts. The Iberi made war against them for a long time, but, after an obstinate resistance on the part of the natives, the two people entered into an agreement, according to which they were to possess the country in common, bear the same name, and remain forever united; such, says the same historian, was the origin of the Celtiberi in Spain. These warlike people, continues Diodorus, were equally formidable as cavalry and infantry; for, when the horse had broken the enemy's ranks, the men dismounted and fought on foot. Their dress consisted of a *sagum*, or coarse woollen mantle; they wore greaves made of hair, an iron helmet adorned with a red feather, a round buckler, and a broad two-edged sword, of so fine a temper as to pierce through the enemy's armour. Although they boasted of cleanliness in both their food and dress, it was not unusual for them to wash their teeth and bodies with urine, a custom which they considered favourable to health. Wine was brought into the country by foreign merchants. The land was equally distributed, and the harvests were divided among all the citizens; the law punished with death the person who appropriated more than his just share. They sacrificed human victims to their divinities, and the priests pretended to read future events by inspecting the entrails. At every full moon they celebrated the festival of a god without a name; from this circumstance, their religion has been considered a sort of deism.

The Phœnicians were the first people who established colonies on the coast of Spain. Tartessus was perhaps the most ancient; at a later period they founded Gades (Cadiz). They carried on there a very lucrative trade, inasmuch as the country was unknown to other nations; but, in time, the Rhodians, the Samians, the Phocaeans, and other Greeks established settlements on different parts of the coast. Carthage had been founded by the Phœnicians; but the inhabitants, regardless of their connection with that people, took possession of the Phœnician stations, and conquered the whole of maritime Spain. The government of these people was still less supportable. The Carthaginians were unable to form any friendly intercourse with the

Spaniards in the interior. The ruin of Carthage paved the way for new invaders, and Spain was considered a Roman province two centuries before the Christian era. Those who had been the allies became masters of the Spaniards, and the manners, customs, and even language of the conquerors were introduced into the peninsula. But Rome paid dearly for her conquest; the north—or the present Old Castile, Aragon, and Catalonia—was constantly in a state of revolt. The mountaineers shook off the yoke, and it was not before the reign of Augustus that the country was wholly subdued.

The peninsula was then divided into HISPANIA CITERIOR and HISPANIA ULTERIOR. Hispania Citerior was also called TARRACONENSIS, from Tarraco, its capital, and extended from the foot of the Pyrenees to the mouth of the Durius (Douro), on the Atlantic shore; comprehending all the north of Spain, together with the south as far as a line drawn below Carthago Nova (Carthagena), and continued in an oblique direction to Salamantica (Salamanca), on the Durius. Hispania Ulterior was divided into two provinces; Baetica, on the south of Spain, between the Anas (Guadiana) and Citerior, and above it Lusitania, corresponding in a great degree, though not entirely, to Portugal. In the age of Diocletian and Constantine, Tarraconensis was subdivided into a province towards the limits of Baetica, and adjacent to the Mediterranean, called Carthaginiensis, from its chief city Carthago Nova, and another, north of Lusitania, called Gallaecia from the Callaici. The province of Lusitania was partly peopled by the Cynetes or Cynesii. The Celtici possessed the land between the Anas and the Tagus. The Lusitani, a nation of freebooters, were settled in the middle of Estremadura. The part of Baetica near the Mediterranean was peopled by the Bastuli Poeni. The Turduli inhabited the shores of the ocean, near the mouth of the Baetis. The Baeturi dwelt on the Montes Mariani, and the Turdetani inhabited the southern slope of the Sierra de Aracena. The last people, more enlightened than any other in Baetica, were skilled in different kinds of industry long before their neighbours. When the Phœnicians arrived on their coasts, silver was so common among them that their ordinary utensils were made of it. The people in Gallaecia, a subdivision of Tarraconensis, were the Artabri, who derived their name from the promontory of Artabrum, now Cape Finisterre; the Bracari, whose chief town was Bracara, the present Braga; and lastly the Lucenses, the capital of whose country was Lucus Augusti, now Lugo. These tribes and some others formed the nation of the Callaici or Callaeci. The Astures, now the Asturians, inhabited the banks of the Asturis, or the country on the east of the Gallaecian mountains. Their capital was Asturica Augusta, now Astorga. The Vaccaei, the least barbarous of the Celtiberians, cultivated the country on the east of the Astures. The fierce Cantabri occupied Biscay and part of Asturias. The Vascones, the ancestors of the present Gascons, were settled on the north of the Iberus or Ebro. The Iacetani were scattered over the Pyrenaean declivities of Aragon. The Ilergetes resided in the country round Lerida. As to the country on the east of these tribes, the whole of Catalonia was peopled by the Ceretani, Indigetes, Ausetani, Cosetani, and others. The lands on the south of the Ebro were inhabited by the Arevaci and Pelendones; the former were so called from the river Areva; they were settled in the neighbourhood of Arevola, and in the province of Segovia: the latter possessed the high plains of Soria and Moncayo. The space between the mountains of Albaracino and the river was peopled by the Edetani, one of the most powerful tribes of Spain. The Ilercaones, who were not less formidable, inhabited an extensive district between the upper Jucar and the lower Ebro. The country of the Carpetani, or the space from the Guadiana to the Somo-Sierra, forms at present the archiepiscopal see of Toledo. The people on the south of the last were the Oretani, between the Guadiana and the Montes Mariani; and the Olcades, a small tribe near the confluence of the Gabriel and Jucar. Hispania Carthaginiensis, a subdivision of Tarraconensis, was inhabited by two tribes: the Bastitani, in the centre of Murcia, and the Contestani, who possessed the two banks of the Segura, near the shores of the Mediterranean.

Under the Romans all the arts of Latin civilization flourished. Latin was spoken by the educated, and many of the great writers of the Silver Age were Spaniards—Martial, Seneca, Quintilian, Lucan, Silius Italicus, Columella, Pomponius Mela, as also Prudentius and Isidorus in later times. The emperor Trajan was of Spanish birth.

The different tribes were confounded while the Romans governed the country; but, in the beginning of the fifth century, the Suevi, Vandals, and Visigoths invaded the Peninsula, and, mixing with the Kelts and Iberians, produced the different races which the ethnologist still observes in Spain. The first-mentioned people, or Suevi, descended the Durius under the leadership of Ermeric, and chose Braga for the capital of their kingdom. Genseric led his Vandals to the centre of the peninsula, and fixed his residence at Toletum (Toledo); but fifteen years had not elapsed after the settlement of the barbarous horde when Theodoric, conquered by Clovis, abandoned Tolosa (Toulouse), penetrated into Spain, and compelled the Vandals to fly into Africa. During the short period that the Vandals remained in the country, the ancient province of Baetica was called Vandalusia, and all the country, from the Ebro to the Strait of Gibraltar, submitted to them. The ancient Celtiberians, who had so long resisted the Romans, made then no struggle for liberty or independence; they yielded without resistance to their new masters. Powers and privileges were the portion of the Gothic race, and the title of *hijo del Goda*, or "son of the Goth," which the Spaniards changed into *hidalgo*, became the title of a noble or a free and powerful man among a people of slaves. A number of petty and almost independent States were formed by the chiefs of the conquering tribes; but the barons or freemen acknowledged a liege lord. Spain and Portugal were thus divided, and the feudal system established.

See Dunham, *History of Spain and Portugal*, 5 vols. (London, 1832); Mariana, *The General History of Spain from the Earliest Times* (Eng. trans. by Stephens, London, 1699), a very valuable work; Romey, *Histoire d'Espagne*, 9 vols. (Paris, 1839–50); and Hübner, *La Arqueologia de España* (Barcelona, 1888).

Hister. See ISTER.

Histion (ἱστίον). A sail. See NAVIS.

Historia (*ἱστορία*, "investigation"). I. GREEK. —The composition of history, and indeed of all forms of prose composition among the Greeks, originated with the Ionians of Asia Minor, who also created the epos, the elegy, and iambic poetry. It was among them, in the sixth century B.C., that the Logographi (q. v.) made their appearance. These writers treated the materials supplied by family traditions and local legends in a style which gradually approached more and more to prose, but without any attempt at critical investigation or scientific arrangement. The most important writers in this style and also its latest representatives were Hecataeus of Miletus and Hellanicus of Lesbos. The latter was a contemporary of Herodotus of Halicarnassus (about B.C. 485–424), called by Cicero the Father of History. His work, also written in the Ionic dialect, was founded upon a vast collection of historical and geographical material gathered in his extensive travels, and through the researches of many years. This mass of information he, with great art, moulded into a homogeneous work, the leading theme of which is the struggle of the Greeks against the barbarians. The narrative is simple, but always attractive. See HERODOTUS.

The line of historians who wrote in the Attic dialect is headed by the Athenian Thucydides, whose history of the Peloponnesian War is a masterpiece of the first order, noble alike in style and in matter. A continuation of Thucydides was written by his countryman Xenophon (about B.C. 431–355) in his *Hellenica*. In his *Anabasis*, Xenophon described the famous retreat of the Ten Thousand in a style which won for him the name of "the Attic Bee." In the *Cyropaedia* he gives a picture, much idealized, but not without a foundation of fact, of the history of the Persian Cyrus. His contemporary Ctesias of Cnidus, writing in Ionic Greek, introduced his countrymen to the formal history of the Persian Empire. At the same time Philistus of Syracuse, an imitator of Thucydides, compiled the history of Sicily from the earliest times down to his own. In the second half of the fourth century B.C. appeared two celebrated historians, Theopompus of Chios and Ephorus of Cymé, both disciples of the rhetorician Isocrates. The chief work of Theopompus was a history of Philip of Macedon, from his accession to his death. Ephorus, in a great work embracing the whole course of events from the invasion of the Peloponnesus by the Heraclidae, to B.C. 345, was the first writer who attempted a universal history. To this period belong the numerous chronicles of Attic history, called *Atthides*. (See ATTHIS.) In these, comparatively little regard was paid to style—less, certainly, than was paid by the historians just mentioned as succeeding Xenophon.

The period of Alexander the Great and his successors was very fertile in historical writing. One may mention Callisthenes, Aristobulus, Chares, Onesicritus, Clitarchus, and Hieronymus, who narrated contemporary events in a style sometimes plain and simple, and sometimes rhetorically exaggerated. This was the age of the Sicilian Timaeus, whose great work on the history of his native island, in some forty books, won him little recognition, but who simplified chronology by introducing the method of reckoning by Olympiads, and thus established a lasting claim on the gratitude of historians. Among the better histories should be named also the great work of Phylarchus (about B.C. 210), which began with the invasion of the Peloponnesus by Pyrrhus, and ended with the death of Cleomenes.

The Alexandrian scholar Eratosthenes conferred a great boon on scientific historical investigation by his attempt to place chronology on the firm foundation of mathematics and astronomy. His labours were continued by Apollodorus, whose *Chronica* was the most important work on chronology produced in antiquity. This was a brief enumeration of the most important events, from the taking of Troy (by him assigned to the year B.C. 1183) down to his own time (B.C. 144). Only isolated fragments of the histories written after Xenophon have, in the greater number of instances, come down to us; but we have a considerable part of the work of Polybius of Megalopolis, who died about 122. This was a general history of the known world from the beginning of the Second Punic War to the destruction of Carthage. Its style has no just claim to artistic merit, but its contents make it one of the most remarkable of ancient Greek histories. About the year B.C. 40, the Sicilian writer Diodorus compiled a valuable general history from the works of Greek and Roman writers now lost. Of this a considerable part still remains. Nicolaüs of Damascus, who lived a little later, was the author of a great general history, in 144 books, of which we have considerable fragments. Dionysius of Halicarnassus composed, a few years before Christ, his *Roman Archaeology* (*Ῥωμαϊκὴ Ἀρχαιολογία*), about half of which has survived. This was the history of Rome from the earliest period down to the First Punic War. It was written with taste and care. In the second half of the first century A.D. the Hebrew Iosephus wrote a work on Jewish archaeology and a history of the Jewish War. At the beginning of the second century, Plutarch of Chaeronea produced his fascinating biographies of famous Greeks and Romans. In the course of the same century appeared the *Anabasis* of Alexander the Great, written after the best authorities by Arrian of Nicomedia, the *Strategemata* of the Macedonian Polyaenus, a number of examples of military stratagems collected from older writers; and a part of the Roman history of the Alexandrian Appian, ethnographically arranged. At the beginning of the third century Dio Cassius of Nicaea conceived and executed his great work on Roman history, which has unfortunately come down to us in a very mutilated form. His younger contemporary, Herodianus, composed in eight books an interesting history of the Caesars, which still survives, from the death of Marcus Aurelius to Gordian (A.D. 180–238). Ancient chronology is much indebted to the *Chronicle* (*Χρονικά*) of Eusebius, bishop of Caesarea. This was written in the fourth century A.D., and only survives in quotations and an Armenian translation. Among later writers we may mention Zosimus (in the second half of the sixth century), the author of a history of the Roman emperors, from Augustus to A.D. 410. For a bibliography of the great writers, see the separate articles in this dictionary. The fragments of their lost works will be found in the *Historicorum Graec. Fragmenta*, ed. by C. and Th. Müller for the Didot series, 5 vols. (Paris, 1868–74). The text of the minor historians is edited by L. Dindorf, 2 vols. (Leipzig, 1870–71).

II. ROMAN.—The beginnings of Roman history date from about B.C. 200. The form of composition was, until the first half of the first century B.C., almost exclusively that of annals (*annales*), and the historians previous to that period are, in consequence, usually mentioned under the term "annalists." They confined themselves exclusively to the history of their country in its widest extent, from the earliest times to their own. In later times, but not till then, Roman historians undertook to write on the events of special periods, generally on those of their own time. At first they wrote in Greek only. Among the greatest of these annalists are Fabius Pictor, L. Cincius Alimentus, C. Acilius, and Postumius Albinus. The first annalist to write in Latin was Cato the Censor (B.C. 184) in his *Origines*, now unfortunately lost. His example was followed by Cassius Hemina, L. Calpurnius Piso, Sempronius Tuditanus, and many others. The early annalistic writers of Latin had no style. It is not until the knowledge of Greek literature and the development of style had reached a higher stage in the second half of the second century B.C. that one finds any attempt at good writing. In the age of Cicero, good prose was at last attained, and many men of distinction, such as Varro, Atticus, Hortensius, and Cicero himself, wrote historical works and memoirs. Some even sought to include foreign history, as was the case with C. Cornelius Nepos in his well-known collection of biographies entitled *De Viris Illustribus*. The biographies which remain are mostly those of non-Roman generals. Iulius Caesar and Sallust surpass all the other historical writers of this period both in form and matter. Sallust is an imitator of Thucydides, and the first Roman historian who can lay any claim to finished execution. The other historians of the time whose works have come down to us are Aulus Hirtius, who continued Caesar's commentaries, and the unknown authors of the Alexandrian, African, and Spanish Wars.

The Augustan Age produced the Roman history of Livy, a work as remarkable for its comprehensiveness as for its delightful literary finish. The greater part of it is unhappily lost. The first general history written in Latin, by Trogus Pompeius, belongs to the same period, but is preserved only in an epitome by Iustinus.

The first century A.D. was fruitful in historical literature, but only a certain number of works have survived, including a short sketch of Roman history by Velleius Paterculus, which is unduly animated by the adulating spirit of the courtier; a collection of historical anecdotes by Valerius Maximus; a very rhetorical history of Alexander the Great, by Q. Curtius Rufus; and a number of instances of military stratagems by Iulius Frontinus. The great history of the Empire comprised in the *Annales* and *Historiae* of Tacitus, one of the most important monuments of Roman literature, was written partly in the first and partly in the second century A.D. Dating from the beginning of the second century A.D. we have the lives of the twelve Caesars, by C. Suetonius Tranquillus, and the panegyrical account of Roman history by Florus.

After this period, Suetonius becomes the model of historians, and their favourite subject is the doings of the emperors and of the imperial court. These lost writings were the main sources of the *Historia Augusta*, a collection of biographies of the emperors from Hadrian to Numerian (A.D. 117–284), abounding in personal details often scandalous and disgusting. (See AUGUSTAE HISTORIAE.) For the history of the fourth century, the excellent work of Ammianus Marcellinus survives. At this time, writers began to content themselves with merely epitomizing and revising the books of their greater predecessors. Among the authors of historical summaries of this sort are Vopiscus, Eutropius, Orosius, St. Jerome, and Cassiodorus. There are valuable special histories by Iordanis (relating to the Goths), and by Gregory of Tours (relating to the Franks).

See Peter, *Zur Kritik der Quellen d. ält. röm. Geschichte* (Halle, 1879); Vossius, *De Historicis Latinis* (Leyden, 1627; 2d ed. 1651); Schäfer, *Quellenkunde d. griech. und röm. Geschichte*, ed. by Nissen (Leipzig, 1885); and the chapters on Roman literature in Mommsen's *History of Rome*. The fragments of lost historical works are collated by H. Peter in his *Historicorum Romanorum Reliquiae* (Leipzig, 1870), and *Historicorum Rom. Fragmenta* (Leipzig, 1883). For bibliographies of the great writers, see the special articles in this Dictionary.

Historia Augusta. See AUGUSTAE HISTORIAE SCRIPTORES.

Historia Miscella. See PAULUS.

Historia Naturālis. See PLINIUS.

Historiae. See TACITUS.

Histrio (ὑποκριτής). An actor. (1) GREEK. The steps by which ὑποκρίνομαι, ὑποκριτής acquired their dramatic meaning have been variously traced. The primitive sense of "answering" (i. e. of the quick repartee of dialogue between the actor and the chorus—ὑποκρίνεσθαι implying a more ready and instantaneous reply than ἀποκρίνεσθαι) seems quite sufficient for the purpose (Poll. iv. 123).

It is shown in the articles CHORUS and DIONYSIA that the Greek drama originated in the chorus which at the festivals of Dionysus danced around his altar, and that at first one person detached himself from the chorus and, with mimetic gestures, related his story either to the chorus or in conversation with it. If the story thus acted required more than one person, they were all represented in succession by the same choreutes. Thespis, who was regarded in antiquity as the inventor of tragedy, was the first to employ an actor distinct from the chorus; the latter still took the most important part in the performance, but lost something of its original character by becoming an interlocutor in the dialogue. Aeschylus therefore added a second actor, so that the action and the dialogue became independent of the chorus, and the dramatist at the same time had an opportunity of showing two persons in contrast with each other on the stage (Aristot. *Poet.* 4, § 16). Sophocles took the final step by adding a third actor (Aristot. l. c.); and towards the close of his career, Aeschylus found it necessary to follow the example of his younger rival, and to introduce a third actor, as is seen in the *Agamemnon*, *Choëphori*, and *Eumenides* (Poll. iv. 110). This number of three actors was also adopted by Euripides, and remained the limit scarcely ever exceeded in any Greek drama, at least in tragedy. In comedy a somewhat greater license was taken; and though Cratinus kept to the regular three performers, Aristophanes sometimes, and notably in the *Thesmophoriazusae*, employed a larger number.

Some real or apparent exceptions to this rule in tragedy have been keenly discussed, and demand a short notice. For instance, the *Prometheus* is a piece for two actors, yet in the opening scene there are four persons upon the stage—Prometheus, Hephaestus, and the allegorical Κράτος and Βία. But Βία does not speak, and mute actors were unquestionably not reckoned; while Prometheus himself, there can be no doubt, was represented by a gigantic lay figure, "so contrived that an actor standing behind the pictorial mountain could speak through the mask. No protagonist could have been expected to submit to the restraint of such an attitude throughout the whole of the play, to say nothing of the catastrophe at the end, when the rocks fall asunder, and Prometheus is dashed down into Tartarus" (Donaldson, *Theatre of the Greeks*, 7th ed. p. 286). In the *Choëphori* Aeschylus had three actors, but in 900 foll. a fourth seems required, where Pylades, who has been present most of the time as a mute actor, begins to speak. The notion of the Scholiast that the οἰκέτης, who has only just quitted the stage, reappears as Pylades, is rejected by A. Müller on the ground that the actor has not had time to change his dress. It may be remarked, however, that the Greek tragic actor, in order to assume another character, had only to change an upper garment, a mask, and perhaps a wig. There were none of the minute toilet accessories of the modern "make-up," and the operation may have been got through with much greater rapidity. Once more, in the *Oedipus at Colonus*, a fourth actor must be assumed unless the part of Theseus is divided among all three performers. The former alternative is supported by C. O. Müller (*Diss. on Eumen.* p. 127) and A. Müller (p. 175, n. 4); the latter by K. F. Hermann (*De Distributione Personarum inter Histriones in Tragoediis Graecis*, Marburg, 1840, p. 42) and Donaldson, who observes that "the mask and the uniformity of tragic declamation would make it as easy for two actors to represent one part as for one actor to sustain several characters" (p. 268 n.). The terms παρασκήνιον and παραχορήγημα here come in for explanation. The usual meaning of παραχορήγημα is of course a subordinate chorus or ἕτερος χορός; but the statement that the word was also applied to the part taken by a fourth actor rests only on the authority of Pollux (iv. 109, 110), where there is almost certainly some confusion in the text. It is more likely that a supernumerary who spoke a few words only, such as the children in the *Medea*, or the above cases of a fourth actor being required, was called παρασκήνιον.

The three regular actors were distinguished by the technical names of πρωταγωνιστής, δευτεραγωνιστής, and τριταγωνιστής, indicating the more or less prominent part each had to play in the drama. Certain conventional means were also devised, by which the spectators, as soon as an actor appeared on the stage, were enabled to judge which part he was going to perform; thus the protagonist regularly came from a door in the centre, the deuteragonist from one on the right, and the tritagonist from a door on the left-hand side (Poll. iv. 124). The protagonist naturally undertook the character in which the interest of the piece was intended to centre; not always the title-rôle, unless it were that of the real hero or heroine. It is true that, in six out of the seven extant plays of Sophocles, the title-rôle is also the leading part; but in the *Cresphontes* and *Oenomaüs* of Euripides the title-rôle was only a third-class part, and as such was taken by Aeschines (Dem. *De Cor.* p. 288, § 180). The conjecture is also unfounded that the protagonist was always the principal messenger (ἄγγελος), or again that the narrative of a death (e. g. of Hippolytus or Pentheus) was necessarily assigned to the actor of the dead man's part (K. F. Hermann, *op. cit.* p. 33). It is an ingenious but rather fanciful notion of K. O. Müller's (*Griech. Lit.* ii. 57) that the deuteragonist regularly took sympathetic parts as a friend of the hero or heroine, whereas the tritagonist was generally "an instigator who was the cause of the sufferings of the protagonist, while he himself was the least capable of depth of feeling or sympathy;" in popular language, that he was the "villain of the piece." This is supported by the recorded fact that Creon in the *Antigone* was a tritagonist's part, and by an arrangement of the characters in the Orestean trilogy of Aeschylus which gives the part of Clytaemnestra throughout to the tritagonist. It is a fact not without significance that the thirty-two extant tragedies contain no "hero" who is also a "villain," like *Macbeth* or *Richard the Third;* but the titles of lost plays show an *Ixion* of Aeschylus, an *Acrisius* and an *Atreus* of Sophocles; and it would seem that the villain-hero, though rare, was not altogether unknown. It is safer to say with Donaldson that the second and third performers "seem to have divided the other characters between them, less according to any fixed rule than in obedience to the directions of the poet, who was guided by the exigencies of his play." As on the modern stage, parts were written for particular actors; a proof that the author, notwithstanding the many conventional restrictions imposed by the sacred character of the Attic drama, had some influence over the choice of his actors.

The number of supernumeraries was unlimited. They were usually silent, but sometimes spoke a few words, especially when a fourth interlocutor was required as above; in which case the speaker was occasionally placed behind the scenes, or sheltered from view by the chorus, that the limit of three actors might not be obtrusively violated. Persons of rank and dignity always came upon the stage suitably attended, just as no Athenian lady or gentleman in real life went out without at least one slave: the body-guards of royal personages were a conspicuous feature, so that δορυφόρος or δορυφόρημα became an equivalent to κωφὸν πρόσωπον, and in one or two instances (the opening scene of the *Oedipus Tyrannus* and probably that of the *Acharnians*) we have a regular "stage-mob" of citizens like those in *Julius Caesar* and *Wilhelm Tell*.

The acting of female characters by men was greatly assisted by the use of masks; there was no need to assign such parts to beardless youths, as in England in the Shakespearian times. In early days the dramatic poets themselves acted in their own plays, and doubtless as protagonists. Of Aeschylus it is further recorded that he was his own ballet-master, and trained his choruses to dance without the aid of a professional ὀρχηστοδιδάσκαλος (Ath. i. 21 e). Sophocles appeared only twice on the stage; as Thamyris in the play of that name, accompanying a song on the *cithara*, and as Nausicaa playing at ball, in the Πλύντριαι: he then gave up acting on account of the weak-

Green-room of an Ancient Theatre.

ness of his voice. After his time it became exceptional for the poet to be also an actor. Aeschylus, who seems to have been usually protagonist in his own plays, employed Cleander as his deuteragonist, and subsequently (after the introduction of a third actor) Mynniscus as tritagonist (*Vit. Aesch.* p. 3, l. 75 Dind.). Cleidemides and Tlepolemus were similarly associated with Sophocles, and Cephisophon with Euripides. Actors sometimes received enormous salaries, occasionally as much as a talent ($1180) for two or even one day's performance (Gell. xi. 9, § 2).

No social stigma attached to the actor's calling (Corn. Nep. *Praef.* 5). Distinguished Athenian citizens appeared on the stage as amateurs, and the rôle of a τριταγωνιστής, notwithstanding the scurrilous and exaggerated invectives of Demosthenes, did not detract from Aeschines' position as a soldier and orator. Bad actors, however, to whatever station in life they belonged, were not, on that account, spared; displeasure was shown by whistling or hissing (συρίττειν, Demosth. *De Cor.* p. 315, § 265); another word is θορυβεῖν, probably denoting uproar against the author rather than the actor. For the throwing of fruit or nuts in theatres, and sometimes even of stones, cf. [Andoc.] *c. Alcib.* § 20; Demosth. *De Cor.* p. 314, § 262. On the other hand, the practice of encoring (αὔθις) is inferred from Xen. *Symp.* 9, § 4.

At a later time, when Greece had lost her independence, we find regular troops of actors, who were either stationary in particular towns of Greece, or wandered from place to place, and engaged themselves wherever they found it most profitable. They formed regular companies or guilds (σύνοδοι) with their own internal organization, with their common officers, property, and sacra. There are a number of inscriptions belonging to such companies. They can be traced at Athens, Thebes, Argos, Teos, Cyprus, and Rhegium. But these actors are generally spoken of in very contemptuous terms; they were perhaps in some cases slaves or freedmen, and their pay was sometimes as low as seven drachmas ($1.25) for a performance (Lucian, *Icaromen.* 29). The language of Lucian must, however, be received with caution. He has evidently confused the old Greek estimate of the profession with the much lower Roman one of his own time; and in one passage (*Apol.* 5) writes as though Polus and Aristodemus, free Greeks of the highest consideration, had been liable to the *ius virgarum in histriones.*

On Greek actors in general, cf. Müller, *Gr. Lit.* chap. 22; Donaldson, *Theatre of the Greeks*, 7th ed., book iii. chaps. 1, 2; Becker-Göll, *Charikles*, iii. 195–200; and especially Alb. Müller, *Bühnenalterth.* in Hermann-Blümner, § 14, pp. 170–188: on the "guilds of the artists of Dionysus," § 26, pp. 392–414.

(2) ROMAN. The word *histriones*, by which the Roman actors were called, is said to have been formed from the Etruscan *hister*, which signified a *ludio* or dancer (Livy, vii. 2). The origin of scenic representations at Rome has been related under COMOEDIA. The name *histrio* thenceforward lost the signification of a dancer, and was now applied to the actors in the drama. Only the Atellanae (q. v.) and *exodia* were played by freeborn Romans, while the regular drama was left to the histriones, who formed a distinct class of persons.

In the times of Plautus and Terence we find the actors gathered into a company (*grex, caterva*), under the control of a manager (*dominus gregis*, also called *actor* in a technical sense, though *actor* is of course also a synonym of *histrio*). It was through the manager that a magistrate who was giving games, of which stage-plays formed a part, engaged the services of a company. Brutus, who was praetor in the year of Caesar's death, tried to regain the popularity he had lost through the murder by giving the Ludi Apollinares with unusual splendour; and he went all the way to Naples to negotiate with actors, who seem to have been Greeks, besides getting his friends to use their interest in his behalf (Plut. *Brut.* 21). So in imperial times a public singer is said *vocem vendere praetoribus* (Juv. vi. 379). The pay (*merces*) was on as varied a scale as in modern times. In the first century of the Empire an ordinary actor seems to have received five denarii and his food (Sen. *Ep.* 80, § 7); while at an earlier period "stars" like Roscius and Aesopus, the contemporaries and friends of Cicero, made ample fortunes. Cicero tells us that Roscius could have honourably made 6,000,000 sesterces ($240,000) in ten years had he chosen to do so (*Pro Rosc. Com.* 8, § 23); and Pliny gives half a million ($20,000) as his annual earnings. The tradition preserved by Macrobius (*Sat.* iii. 14, §§ 11–13) is that Roscius alone received 1000 denarii ($175) for every day's performance; while Aesopus left a fortune of 20,000,000 sesterces ($800,000), acquired solely by his profession. This was afterwards squandered by his son (Hor. *Sat.* ii. 3, 239).

It is clear from the words of Livy (vii. 2) that the histriones were not citizens; that they were not contained in the tribes, nor allowed to be enlisted as soldiers in the Roman legions; and that, if any citizen entered the profession of histrio, he, on this account, was excluded from his tribe. The histriones were therefore usually either freedmen, foreigners, or slaves; the latter specially educated for the stage to their master's profit. Even if *ingenui*, they were legally *infames* (Edict. Praet. *ap. Dig.* 3, 2, 1; cf. Cic. *De Rep.* iv. *fr.* 10 *ap.* Aug. *De Civ. Dei*, ii. 13), and socially in low estimation (Cic. *Pro Arch.* 5, § 10; Corn. Nep. *Praef.* 4; Suet. *Tib.* 35). Aesopus seems to have been a freedman of the Claudian gens; but Roscius, the *amor et deliciae* of Cicero, was certainly *ingenuus*, and probably of good birth. Sulla gave him the gold ring of eques-

trian rank. Towards the close of the Republican period, a few men of position and Greek culture raised themselves above the prejudices of their countrymen, and valued the person no less than the genius of great artists. When Caesar forced Laberius (q. v.), a knight advanced in years, to appear on the stage in his own mimes, he was thought to have exceeded the powers even of a dictator, and his victim took a dignified revenge (Macrob. *Sat.* ii. 7, § 3 foll.). Under the emperors men of equestrian rank often appeared, with or without compulsion (Suet. *Aug.* 43; Dio Cass. liii. 31; Suet. *Tib.* 35); and this circumstance, together with the increasing influence of Greek manners, tended to improve the social position of the actors. At the very beginning of the reign of Tiberius it had become necessary to check the extravagant compliments paid them (Tac. *Ann.* i. 77). Their legal status remained the same as regards *infamia* and exclusion from office; even provincial honours are denied them in the Lex Iulia Municipalis of B.C. 45, where they are coupled with gladiators (*C. I. L.* p. 123); though inscriptions show that the rule was not always enforced (Orelli, 2625). But the old law was now somewhat modified, by which the Roman magistrates were empowered to coerce the histriones at any time and in any place, and the praetor had the right to scourge them (*ius virgarum in histriones*). Augustus entirely did away with the *ius virgarum*, and limited the interference of the magistrates to the time when, and the place where (*ludi et scaena*), the actors performed (Suet. *Aug.* 45). But he nevertheless inflicted, of his own authority, very severe punishments upon those actors who, either in their private life or in their conduct on the stage, committed any impropriety. After these regulations the only legal punishments that could be inflicted upon actors for improper conduct seem to have been imprisonment and exile (Tac. *Ann.* iv. 14, xiii. 28).

Comic Actor. (From an Engraved Ring.)

The competition of the actors for public favour was carried to extraordinary lengths, and stirred up factions like those of the Circus. If not as early as the time of Plautus himself, yet at the time when the existing Plautine prologues were composed (probably about B.C. 150–100), we find partisanship (*ambitio*) in full operation (Plaut. *Poen.* prol. 37 foll.). At first palms and inexpensive crowns of gold or silver tinsel were the reward of popularity (Pliny, *H. N.* xxi. § 6); afterwards, under the Empire, presents of money and rich garments (Juv. vii. 243 with Schol.). There was a regularly organized and paid *claque* (the *theatrales operae* of Tac. *Ann.* i. 16: cf. Mart. iv. 5, 8); and over and above that the backers (*fautores*) resorted to actual violence and even bloodshed. Hence Tiberius on one occasion found himself obliged to expel all histriones from Italy (Tac. *Ann.* iv. 14); but they were recalled and patronized by his successor. The emperors as a rule tolerated, sometimes encouraged, and occasionally checked the excesses of the stage. We read of the emperor's private companies who performed during dinner-time (Suet. *Aug.* 74), and were sometimes allowed also to play in the theatres before the people. The practice of giving immoderate sums to actors was restricted by Tiberius (Tac. *Ann.* i. 77; Suet. *Tib.* 34); again by M. Aurelius, and by Alexander Severus. Aurelius ordained a maximum payment of five aurei ($25.50) to each actor, and that no *editor* should exceed the sum of ten aurei ($51); this must mean that there were to be *editores* in number equal to half the actors, for it cannot be thought that he reduced the actors to two for each performance. The restrictions of the Greek stage as to the number of actors never prevailed upon the Roman.

Hobgoblin. See LARVA.

Hodopoei (ὁδοποιοί). Public officials at Athens, charged with the care of the roads (Phot. *Lex.* s. h. v.).

Hoe. See LIGO; MARRA.

Hogshead. See DOLIUM.

Holosphyrāton. Made of beaten metal.

Homeric Question. See HOMERUS.

Homerĭdae. See HOMERUS.

Homērus (Ὅμηρος). The ancient Greeks never doubted the historical existence of Homer. He was to them "the poet" (ὁ ποιητής) in a special sense, but they knew nothing of him as a person. Eight Greek biographies of him are still extant — one under the name of Plutarch, another falsely ascribed to Herodotus — but none of them have any historic value; most of them belong to the Christian era. The early Greeks had no more interest in literary biography than the English contemporaries of Chaucer, and later generations supplied the lack of knowledge from vague tradition and from uncertain indications in the works attributed to the poet. They did not require scientific accuracy of statement, and enjoyed a good story too well to question its truth. A large variety of manifestly fictitious genealogical trees is presented for Homer, in many of which he is brought into some connection with Hesiod. Some made him a descendant of Orpheus. He was called by some Melesigenes, as the son of the river god Meles, near Smyrna. Others called him Maeonides, either as the son of Maeon or the son of Maeonia (Lydia). A well-known epigram emphasizes the uncertainty with regard to his birthplace. More than seven cities claimed him as their own. Some thought he was born at Smyrna, and near that city a grotto was shown in which they said he composed his poems. Simonides (*Frag.* 85) called him a Chian, doubtless partly on the strength of the verse in the Hymn to Delian Apollo, 172, τυφλὸς ἀνήρ, οἰκεῖ δὲ Χίῳ ἔνι παιπαλοέσσῃ, which is quoted by Thucydides (iii. 104) — a verse which at least supported the popular belief in the poet's blindness. The great critic Aristarchus thought him an Athenian, basing his arguments upon characteristics of the Homeric dialect. Aristodemus of Nyssa believed him to be a Roman, because of the similarity of certain Roman customs with those described by the poet. Others would make an Ithacan of him. Others thought him an Aegyptian. Lucian called him a Babylonian, but doubtless in merry jest. It was reserved for an English scholar, however, to suggest that if Homer's name were read backwards, in Hebrew style, ΟΜΗΡΟΣ would become ΣΟΡΗΜΟ, which was only another form for Solomon; thus the Homeric poems were ascribed to the Hebrew king. He was generally assumed to have lived about a century or a cen-

tury and a half after the Trojan War (B.C. 1183). Others made him flourish about B.C. 976. He was set by Herodotus (ii. 53) not more than four hundred years before his time, or B.C. 850. The church fathers, Clemens Alexandrinus and Tatian, inclined to set the date of his birth as late as possible, in order to sustain their claim that the wisdom of the Greeks was derived from the Hebrews.

Scholars no longer ask where Homer was born or when he lived, but in what regions and tribes of Greece epic poetry was perfected, and in what centuries the *Iliad* and *Odyssey* received their present form. Not that all would deny that any poet Homer ever lived to whom we owe the *Iliad* or *Odyssey*, or both, but all authentic information regarding him has perished beyond recovery. Even in his poems his personality is kept entirely in the background.

The meaning of the name Homer is uncertain. Many stories were invented to account for it as meaning "a hostage." Half a century ago it was explained as "the uniter" (*ὁμοῦ ἀραρίσκω*), and thus it was made to sustain the view that the poems are only a conglomeration of distinct and independent lays. Georg Curtius showed that, according to analogy, the name should mean "the united," not "the uniter." The plural *Ὅμηροι* would then be used of the members of a guild of poet-singers. The next generation would be *Ὁμηρίδαι*, and from this patronymic an assumption was made of an original *Ὅμηρος*. This process has been playfully but fairly illustrated by the succession in English: "fellows" (*ὅμηροι*), "the fellows' guild" (*ὁμηρίδαι*), "the Fellows guild" (*Ὁμηρίδαι*), which last assumes a Mr. Fellows (*Ὅμηρος*) as its founder. But very possibly the name had nothing to do with the profession of song.

Ideal Head of Homer. (Sans Souci Palace, Potsdam.)

Homer was to the early Greeks the personification of epic poetry. All the old epic poems were attributed to him, as all great achievements were assigned to Heracles—not only what are extant, but also what are known as the cyclic poems: the *Cypria* (*τὰ Κύπρια*, in eleven books, of the judgment of Paris, the rape of Helen, and other events which immediately preceded the Trojan War—ascribed by others to Stasinus of Cyprus), the *Aethiopis* and *Iliupersis* (*Αἰθιοπίς*, in five books, of the arrival of the Amazons and the Aethiopian Memnon, the defence of Troy, and the death of Achilles; and *Ἰλίου Πέρσις*, in two books, of the device of the wooden horse and the capture of the city—generally ascribed to Arctinus of Miletus), the *Little Iliad* (*Ἰλιὰς Μικρά*, in four books, in which Philoctetes and Achilles' son Neoptolemus were brought to the help of the Greeks—by Lesches of Mitylené), the *Nosti* (*Νόστοι*, in five books, of the adventures of the Greeks on their return from Troy—by Agias of Troezen), and the *Telegonia* (*Τηλεγονία*, in two books, a sort of conclusion of the story of the *Odyssey*—by Eugammon of Cyrené).

When Aeschylus said that his tragedies were but crumbs from the rich feast of Homer (Athen. viii. 347 E, *τὰς αὑτοῦ τραγῳδίας τεμάχη εἶναι ἔλεγε τῶν Ὁμήρου μεγάλων δείπνων*), he probably had in mind not only the *Iliad* and *Odyssey*, but also the other poems of the Trojan cycle, from which he borrowed suggestions, as is seen from the titles of his plays. Herodotus was the first, so far as is known, to deny the Homeric authorship of the *Cypria*. This he did (ii. 117) on the ground of the inconsistency that the poet of the *Cypria* made Paris reach Troy on the third day from Sparta, while the poet of the *Iliad* represented him as driven on a devious course to Sidon; and the historian remarks that nowhere else does Homer contradict himself (*οὐδαμῇ ἄλλῃ ἀνεπόδισε ἑωυτόν*). Thucydides (iii. 104) seems to have acknowledged or assumed the Homeric authorship of the so-called Homeric Hymns. Plato and Xenophon mean our *Iliad* and *Odyssey* when they speak of Homer; but Aristotle (*Nicom. Eth.* 1141 a) quotes from the *Margites* (*ὥσπερ Ὅμηρός φησιν ἐν τῷ Μαργίτῃ*). The earliest Alexandrian editor of Homer, Zenodotus, seems to have assigned to him only the *Iliad* and *Odyssey*.

Among the minor poems of Homer are generally placed the *Hymns*, *Battle of the Frogs and Mice* (*Βατραχομυομαχία*), *Jests* (*παίγνια*), and *Margites*. The *Hymns* are not hymns in the modern sense of the term; they are rather epic than lyric. They number thirty-four in all, but ten are brief, having only three to six lines each. The first two, to Apollo, were counted as one until the critic Ruhnken in 1749 convinced scholars that the first was in praise of Delian (178 verses) and the second of Pythian Apollo (368 verses). The latest editor endeavours again to show that the two are simply parts of one. The third Hymn (580 verses) tells of the birth of Hermes and the exploits and tricks of the new-born babe: how he found a tortoise and invented the seven-stringed lyre (*φόρμιγξ*), how he stole the cattle of Apollo and then returned to his cradle, finally appeasing Apollo's wrath by the gift of the lyre. This and the one immediately following are distinctly secular, not religious, in their character. The fourth Hymn (293 verses) tells of Aphrodité and her love for Anchises. The fifth Hymn (495 verses), to Demeter, has a more serious tone than the preceding. It seems to have been intended to state the mythical foundation for the Eleusinian Mysteries. It tells how Persephoné, Demeter's daughter, was carried off by

Hades as she was plucking flowers ("herself a fairer flower"), and of the disconsolate wanderings of the mother in search of her daughter until she found a temporary home at Eleusis; on her departure thence a temple was built in her honour, and at last the mother and daughter were united. No one of the other Hymns has more than sixty verses. They are "introductions," proems (*προοίμια*), intended to be sung before the rhapsodist's recital of some other lay (perhaps at some rhapsodic contest), as a sort of "grace before meat"—in the same spirit which made every Greek festivity sacred to some divinity. No external evidence exists for the date of these Hymns. They contain many Homeric formulas and tags of verses which give an antique flavour even to what is comparatively modern. Parts of the poems may go back to a remote antiquity; the Hymn to Demeter may have been composed about B.C. 650; more date from the fifth and sixth centuries. After the fifth century, the interest in epic recitations was so slight that these proems would not be composed.

The *Batrachomyomachia* is a comic epic poem of 303 verses, giving a burlesque account of the battle between the frogs and mice, when Puff-cheek (*Φυσίγναθος*), king of the frogs, caused the death of Crumb-snatcher (*Ψιχάρπαξ*), a promising young mouse, inviting him and bearing him on his back to visit his home, but deserting him in the midst of the waters on the approach of a water-snake. The story is composed with humour and some ingenuity, but is a light production. It was ascribed to Pigres, son of Lygdamis and nephew of the Artemisia who distinguished herself in the battle of Salamis; but if it were composed by him, it was interpolated and worked over later. Very possibly it was composed in the Alexandrian period, in mockery of the revival of epic poetry after the ancient spirit was lost. The epigrams and jests are entirely insignificant, both in quantity and quality. The only one of any note is the answer of Arcadian fishers to the question as to their luck: "All that they took, they left; what they did not take, they brought with them" (*ὅσσ' ἕλομεν, λιπόμεσθ' · ὅσα δ' οὐχ ἕλομεν φερόμεσθα*). The *Margites* was a comic poem of considerable fame in antiquity, part in dactylic hexameter and part in iambic trimeter verse, with the story of a stupid (*μάργος*), bashful fellow, who had all manner of ridiculous adventures and attempted many things which were beyond his powers. As long as critics are not agreed as to what works are rightly attributed to Chaucer, and even as to the authorship of some of the plays which have been ascribed to Shakespeare, no one can wonder that little is known of the history of the incunabula of Greek poetry, composed in the imaginative age, long before the classical period.

The *Iliad* and the *Odyssey* contain the story of parts of the Trojan cycle of myths.

The *Iliad* opens with a scene in the last of the ten years of the Siege of Troy, and the action of the poem continues for only seven weeks. With great ingenuity (as it would seem) just enough incidental indications are given of the early history of the war to supply the needed basis for an intelligent appreciation of the story. As Horace says, Homer *semper ad eventum festinat et in medias res, non secus ac notas auditorem rapit.* The judgment of Paris and the assignment of the prize of beauty to the Goddess of Love are referred to in the Homeric poems but once, and that in a doubtful passage, xxiv. 29, 30. Paris (his Greek name Alexander is more frequent in the poems), the voluptuous son of Priam, king of Ilios (the later Ilium), in the Trojan land, on the southwestern shore of the Hellespont, had sailed to Lacedaemon and carried away Helen, the beautiful wife of Menelaüs, the king, and many of her possessions. In order to avenge this insult and to recover the woman and her treasures, Menelaüs and his brother Agamemnon, king of Mycenae, gathered an army at Aulis, and with 1186 ships (and perhaps 100,000 men) set sail for the plain of Troy. For ten years they besiege the city. They bring with them no supplies, and spend much of their time in making forays on the neighbouring districts and more formal expeditions against the adjoining towns. The captured men are slain or sold to distant islands; the women are kept as slaves. The Trojans are not closely barred within their walls, but they are unable to cultivate their fields and are obliged to send their treasures to their neighbours, in order to buy provisions and to hire mercenaries. The loss of men does not seem to have been very great on either side in the early years of the war. At the opening of the *Iliad*, an old priest of Apollo, Chryses, comes to the Greek camp to ransom his daughter, who had been captured by the Greeks and given as a prize of honour to Agamemnon. The king refuses the request, and Apollo avenges the slight to his priest by sending a pestilence upon the Greek camp. After nine days an assembly of the army is called, and the seer Calchas declares the cause of the god's anger. The rude language used by Achilles, the mightiest of the Greek warriors, arouses the wrath of Agamemnon, and a quarrel follows. Achilles "sulks in his tent," while his mother, the goddess Thetis, persuades Zeus to grant victory to the Trojan arms. The action of the *Iliad* includes only four days of battle. In the first, ii.–vii. 380, neither side gains any great advantage; in the second, viii., the tide of battle often turns and the gods interfere again and again, but at last the Trojans drive the foe to their camp, and bivouac on the plain, near the Greek watchfires. In the third day of battle, xi.–xviii., the Trojans break into the Greek camp and begin to set fire to the fleet; but as soon as Achilles sees the flickering flame he sends his comrade Patroclus with his Myrmidons, enjoining upon him to drive the Trojans from the camp, but not to attempt to capture the city. Patroclus forgets the warning of his chief, and filled with the spirit of the combat presses on too far; Apollo strikes him (the only instance in the poems of such direct interference of a divinity), and Hector slays him. Achilles now becomes more angry at Hector than he had been at Agamemnon, and takes an active part in the fourth day of battle, xix.–xxii., in which he drives the Trojans in confusion into their city, and slays Hector. The twenty-third book is devoted to the funeral games in honour of Patroclus, in accordance with the curious ancient custom of honouring the dead with horse-races and foot-races and contests in wrestling, boxing, putting the shot, and shooting the bow. In the twenty-fourth book old Priam comes to the Greek camp and ransoms the body of Hector from Achilles, who here appears in a gentler mood. The poem closes very simply: "Thus these were busy with the burial of Hector."

After the action of the *Iliad*, the Aethiopian Mem-

non comes with his men to the help of Troy, while Philoctetes with the bow of Heracles and Neoptolemus, the son of Achilles, after his father's death, come to aid the Greeks. The alliance of the Amazons with the Trojans is not mentioned in the poems. Odysseus plans the Wooden Horse, by which the city is captured. Athené's wrath is kindled against the Greeks by their conduct after the capture of the city, and she sends upon them a storm, which scatters their fleets. Menelaüs is driven to Crete and Egypt, and with Helen reaches his home in Sparta only in the eighth year of their wandering. Odysseus is driven first to the land of the lotus-eaters, then to the island of the Cyclopes, where Polyphemus slays and devours six of his comrades (and is blinded by him), thence to the land of the Laestrygonians (where all but one of his ships are destroyed), and to Circe's island, where he passes a year. He then visits Hades, in order to consult the soul of the blind Theban seer, Teiresias. In Hades he sees the shade of his mother and those of many of the Greek heroes. On his return the dangers of Scylla and Charybdis are met. His comrades slay one of the cattle of the Sun, and their boat is wrecked. Odysseus himself is borne to the island of the sea-nymph Calypso, who cares for him tenderly, and would make him immortal and her husband. The scene of the *Odyssey* opens in the tenth year after the close of the Trojan War and the twentieth after the departure of Odysseus from his home on Ithaca. He has been absent so long that no expectation is entertained of his return. His home is filled by more than a hundred young princes, each eager to win the hand of the faithful and prudent wife, Penelopé; and thus to become the king of the realm. The goddess Athené pities Odysseus, who is weary of his sojourn in the grotto of Calypso and longing for his home, and secures the decree of Zeus for his return. Meanwhile she sends his son Telemachus to Nestor and Menelaüs, asking for tidings of his father. Odysseus sets out from Calypso's island, eighteen days' sail to the west, but as he approaches Greece he is wrecked by the sea-god Poseidon, whose son Polyphemus he had blinded, and is cast on the shore of the Phaeacians (identified by the ancients with Corcyra, the modern Corfu), who convey him to his home. Finding his palace in the possession of haughty suitors, he returns in the guise of a beggar, but with the help of his son and two faithful servants (and Athené) he slays the suitors and regains his kingdom and faithful wife.

The action of the *Odyssey* covers only six weeks —less even than that of the *Iliad*—yet the events of the ten years of wandering are comprised in the stories which are put into the mouth of Nestor, Menelaüs, and Odysseus himself. This device of introducing a full account of events which are not included in the time of the proper action of the poem was followed by Vergil in his account of the capture of Troy (as told by Aeneas), and by Milton in his account of the war in heaven (told by Raphael). Many matters which are merely touched upon in the poem were discussed more fully in the lesser epic poems, and the question has been raised whether these brief mentions in the *Iliad* and *Odyssey* were allusions to the fuller accounts, already familiar to the hearer, or rather were the fruitful germs which were later developed into the *Cypria*, the *Nosti*, etc. In some cases the latter alternative seems certain—e. g. on the death of Hector, his wife Andromaché despairs of safety for herself and her son Astyanax; "he will either accompany her into slavery, or some Greek will seize him by the arm and hurl him from the wall." This seems to have suggested to a later poet the detailed description of such a death for the boy.

The influence of the Homeric poems upon the Greeks was very great. Pindar says that Odysseus had more fame than he deserved because of the sweet-voiced Homer (*Nem.* vii. 20, *ἐγὼ δὲ πλέον' ἔλπομαι λόγον Ὀδυσσέος ἢ πάθαν διὰ τὸν ἀδυεπῆ γενέσθ' Ὅμηρον*). Herodotus (ii. 53) even asserts that Homer and Hesiod fixed the theogony of the Greeks, distributing to the gods their epithets, arts, and honours. Appeal was made to the Homeric poems to settle questions of precedence and of title to territory. These poems were in large measure the basis of the Greek youth's education. A fragment of a play of Aristophanes (*Frag.* 222) shows us a father examining his son, to prove his diligence in school, on the meaning of certain obsolete Homeric words: *τί καλοῦσι κόρυμβα; τί καλοῦσ' ἀμενηνὰ κάρηνα;* In the *Symposium* of Xenophon (iii. 5), Niceratus says that his father, the noted Athenian general Nicias, in his desire to make a good man of him, compelled him to learn all the poems of Homer, and that he could repeat the entire *Iliad* and *Odyssey* from memory. At the Panathenaic festival from the time of Solon early in the sixth century, for at least two hundred years the recitation of portions of the Homeric poems had a prominent place (Lycurg. *Leocrates*, 102). The Platonic dialogue *Ion* reports a conversation between Socrates and the Ephesian rhapsode Ion, who visits Athens after taking the prize in the Homeric recitation at Epidaurus, and expects the same honour from the Panathenaic festival. This Ion was a Homeric specialist; he claimed no unusual familiarity with Hesiod and Archilochus, but asserted that no one equalled him as an interpreter of Homer. Such men naturally magnified their office and represented the poet as the teacher of much occult wisdom—finding in his works the best maxims for war and for peace, for the statesman, the philosopher, and the general. Even Aristophanes represents Aeschylus as saying, "From what has divine Homer received his fame except from his most excellent instructions with regard to tactics, brave deeds, and the arming of men?" (*Frogs*, 1034, *ὁ δὲ θεῖος Ὅμηρος | ἀπὸ τοῦ τιμὴν καὶ κλέος ἔσχεν πλὴν τοῦδ' ὅτι χρῆστ' ἐδίδαξεν | τάξεις ἀρετὰς ὁπλίσεις ἀνδρῶν*). The words of Horace are familiar: at Praeneste he read again Homer, who taught what was base and what was honourable more fully and better than the Stoic Chrysippus or the Academic philosopher Crantor (*Epist.* i. 2. 1, *Troiani belli scriptorem . . . relegi; | qui quid sit pulchrum, quid turpe, quid utile, quid non, | plenius ac melius Chrysippo et Crantore dicit*). Plato (*Rep.* x. 599 c) refutes the view that Homer had special wisdom in regard to "wars, generalships, administration of cities, and the education of men," thus showing the prevalence of that belief.

According to an uncertain story, Pythagoras was said to have seen Homer in Hades, suffering torments in return for his statements about the gods. But the first definite criticism of Homer, so far as is known, was that of Xenophanes (*Frag.* 7), at the close of the sixth century B.C., that Ho-

mer and Hesiod attributed to the gods all actions which are regarded as shameful by men. Heraclitus, Xenophanes' contemporary, would have Homer driven from the musical contests. Plato, in his *Republic* (ii. 377 d–iii. 391 c), enters into a detailed examination of the moral effect exerted by the Homeric poems, and declares that the youths who are in process of training to be the guardians of his ideal State must not be rendered impious by hearing what would degrade the gods in their eyes; lest they should fear death more than defeat and flight, they must not hear Zeus lamenting the death of Sarpedon (*Il.* xvi. 433 foll.), and Achilles declaring that he would rather serve a poor man on earth than rule over all the dead in the home of Hades (*Od.* xi. 488 foll.); they must not be taught insubordination and insolence to commanding officers by hearing Achilles call Agamemnon a coward (*Il.* i. 225); and they must not learn to give free rein to their passions from the wantonness of Zeus (*Il.* xiv. 314 foll.) and from Odysseus' enjoyment of food and drink (*Od.* ix. 5 foll.). Thus, although with much regret because of his old regard and affection for the poet, the works of Homer are not allowed in Plato's ideal State. The reader is at a loss to know how seriously he is to understand these words of the philosopher, who is fond of clinching an argument or giving a higher literary flavour to a sentence by a quotation from the "inspired poet." Allegory was already employed in the interpretation of the most offensive passages, but Plato says that the young person cannot distinguish between what is allegorical and what is not (*Rep.* ii. 378 d). In the *Phaedrus* (243 a) he playfully suggests that the poet may have lost his sight because of his false statements with regard to the gods. Plutarch, in his treatise on "How a young man should study poetry," makes a formal reply to Plato without naming him, urging that the young should be taught to discriminate between what is admirable in itself and what is an admirable imitation of the offensive or even base. The rhetorician Zoïlus received the nickname of Homer's Scourge (Ὁμηρομάστιξ) because of his severe criticisms on the poet; but these were meant very likely merely as a paradox, just as other rhetoricians showed their ingenuity in maintaining the guilt of Socrates, the innocence of Busiris, and the advantages of fever and vermin.

The old Greek commentaries (*scholia*, σχόλια) on Homer mention editions by Antimachus of Colophon (himself an epic poet, a contemporary of Plato), and by Aristotle, who was said to have prepared an edition expressly for the use of his distinguished pupil, Alexander the Great (Plut. *Alex.* 8). Athenian school-masters prepared also lists of obsolete Homeric words. The critical study of Homer, however, began at Alexandria, in connection with the great library and "Museum" which were established by the Ptolemies. These kings of Egypt had abundant means with which to encourage the arts and sciences, and desired by the help of Greek civilization to break down the barriers which existed between the different races of their subjects and to exalt their kingdom. They gathered men of literary talent from all lands and set apart a portion of the palace for a great library. Strenuous efforts were made to secure copies of all works of Greek literature, and, in fact, of all literature, including, according to the story, the Greek translation of the Hebrew Scriptures. In the time of Ptolemy Philadelphus (who reigned B.C. 285–247), the library was said to contain 400,000 volumes (rolls)—perhaps equal to about 40,000 modern octavo volumes—such a collection as had never existed before. It possessed copies of Homer from Marseilles, Chios (the seat of the Homeridae), Sinope on the Black Sea, Argos, Cyprus, Crete. The Homeric poems formed the centre of the literary studies of the Alexandrian scholars. The first careful editor and reviser of the Homeric text was Zenodotus, the earliest of the librarians. He had before him copies of the poems with variations which extended over whole verses and clauses, as well as to words and forms. A critical procedure was necessary. Even the same manuscript must have shown marked inconsistencies of grammatical forms. The first critical edition, in the nature of the case, must have been an experiment. The editor can have had no fixed principles with regard to the formation of words and the characteristics of the Homeric dialect. Zenodotus is thought to have been the first to divide the *Iliad* and the *Odyssey* each into twenty-four books. In earlier times this division was unknown. So, for example, Herodotus (ii. 116) speaks of *Iliad* vi. 289–292 as ἐν Διομήδεος ἀριστείῃ. Aelian (*Varia Hist.* xiii. 14) writes in detail of this ancient custom of reference by the subject of each particular portion of the poems. The ancient titles are preserved, though with some possible inaccuracies and no definite authority, as the headings of the books in ordinary editions of the poems. The division into books became necessary at this particular time, because then parchment was replaced by papyrus as the ordinary writing material. The comparatively frail papyrus was not suited for long rolls. Hence the works of Plato, Xenophon, Thucydides, and Herodotus were divided, also. Zenodotus seems to have composed no commentary to accompany his edition of the poems, but tradition preserved his views of certain passages. He was not led to reject or change for grammatical reasons, but seems to have been guided in many changes rather by a sense of propriety. Thus he rejected *Il.* iii. 424, where Aphrodité took a chair and set it for Helen, for the goddess to do menial service was ἀπρεπές in his eyes; verses *Il.* i. 28–30 were unworthy of a king; in *Il.* i. 260, where Nestor says, "I have been associated with better men than you" (ἀρείοσιν ἠέ περ ὑμῖν), Zenodotus read "than we" (ἡμῖν), in order to make the expression more courteous. But the work of this critic is coming to honour, and it is at present fashionable in some quarters to praise him at the expense of Aristarchus.

The edition of Zenodotus formed the basis of that of his successor, Aristophanes of Byzantium, a little after B.C. 200, who is noteworthy as the first to introduce to general use the marks of accentuation and the signs of quantity, which are still in use. His chief work was in lexicography.

Unquestionably the greatest of the literary critics of Alexandria was Aristarchus, who was born in the island of Samothrace, but came to Alexandria and studied under Aristophanes, whom he succeeded in the care of the library. He prepared two revised editions of the Homeric text, with critical marks in the margin, and wrote eight hundred tracts on many subjects, largely connected with our poet. He founded a school of critics which continued active until the time of the early

Roman emperors. Many of his notes have been preserved to us in the Greek scholia, and prove his learning and his caution. The watchword and battle-cry of his school was *analogy*, opposed to the rival school of the Stoic Crates at Pergamum, who was more free in the admission of *anomalies* in the construction of sentences and in the formation and meaning of words. Crates indulged in allegorical interpretation, paying little attention to grammatical studies, and making Homer a philosopher and an orator, while Aristarchus was more conservative and sober in his views.

The basis of our scholia to the *Iliad* is an epitome made about A.D. 200, of four works. Of these the most important was a work by Didymus (called Χαλκέντερος and Βιβλιολάθας from his unwearied industry and literary productivity), of the time of Augustus, in which Didymus aimed at giving a full report of the readings of the editions of Aristarchus, in so far as they varied from others. Next in importance was a work by an earlier contemporary, Aristonicus, who endeavoured to explain the use of the critical signs of Aristarchus, and the reasons for their employment in each case. Less full and important were the extracts from a treatise by Herodian on Accentuation (ἡ Ἰλιακὴ Προσῳδία) and one by Nicanor on Punctuation (Περὶ Στιγμῆς). The epitome of these four works has suffered serious losses in its transmission to the present time, and considerable additional matter of little value and authority has been added. The component parts of these scholia have been carefully analyzed and separated, and scholars no longer speak of the statement of the scholiast, but of that of Didymus, of Nicanor, etc. The extant scholia to the *Odyssey* are far less extensive and important than those to the *Iliad*.

The Homeric text of the MSS. does not seem to be so distinctly under the control of the text of Aristarchus as was to be expected. In many particulars it differs from his editions—so widely that it seems that the vulgate text was only indirectly and slightly influenced by his work. Many scholars now regard the restoration of the Aristarchean text as the ultimate, or at least the immediate, aim of Homeric text-criticism. But Bekker's edition of 1858 attempted to present the text as it was sung—not as it stood in the old MSS.—inserting the lost *vau* where the editor believed it had once been pronounced. Bekker had been preceded by a wholly unscientific attempt of the same kind in 1820, by R. Payne Knight, who inserted *vaus* with more zeal than discretion, printing as the title of the *Iliad* ϝΙΛϝΙΑΣ, and Tydeus as ΤΥϝΔΕϝΣ, but who with many absurdities had many ideas which have been confirmed by modern investigations. Bekker has been followed by others, notably Nauck, who has made a scientific edition of Homer such as he believes the poems to have been before the forms were subjected to later Attic influence.

That the Homeric text of Plato and Aristotle was not exactly like that of the present day is extremely probable, but these seem to have quoted so freely that exact inferences are difficult. The view that they quoted from memory is strengthened by the fact that each of the two makes a careless reference to the Homeric story: Plato (*Rep.* iii. 405 e) speaks of Eurypylus where he means Machaon, confusing two similar incidents in the same book of the *Iliad* (xi. 638–641, 822–848); and Aristotle (*Nicom. Eth.* ii. 1109, a 31) puts into the mouth of Calypso a command of Odysseus which was given in accordance with advice of Circé (*Od.* xii. 219). In the summer of 1891 the British Museum published a collation of several very ancient papyrus texts of the *Iliad*, containing fragments of several hundred lines. With the exception of two or three details, the most important teaching of these MSS., one of which is from the very beginning of our era, is that the ordinary texts of to-day are rather more accurate and intelligible than those of two thousand years ago, but certain verses may not have been recognized as Homeric then which are in modern texts.

For the last century the vexed and ever-burning Homeric Question has been with regard to the composition and original form of the Homeric poems—whether they were the creations of one poetic genius or the remnants of the songs of many bards; whether their composition was organic or atomic; whether they can be compared with Vergil's *Aeneid* and Milton's *Paradise Lost*, or whether they were at first only short, scattered songs, grouped around central personages and events, and gradually developed into longer poems with unity. The heat and length of the discussion have made clear the fact that the question is difficult, and no hypothesis has been presented free from grave objections. Scholars are more nearly agreed than half a century ago, however. Probably no one who has a right to an opinion on the subject now holds to the strict unity of the poems in the old sense—that all of the *Iliad* and *Odyssey* was composed by one man—yet comparatively few would deny a certain unity in the poems, however it was secured. The ancient Alexandrians had their Separatists (χωρίζοντες), Xeno and Hellanicus, who denied that the *Odyssey* was composed by the author of the *Iliad*, and Perizonius in 1684 called attention to the late use of writing for literary purposes. The great Bentley in 1713 said that "Homer wrote a sequel of songs and rhapsodies to be sung by himself for small earnings and good cheer, at festivals and other days of merriment; the *Iliad* he made for the men, and the *Odysseïs* for the other sex. These loose songs were not collected together in the form of an epic poem till about five hundred years after." Vico of Naples in 1725 expressed his view that Homer never existed—that he was the personification of the early songs of the Greeks. Robert Wood, in *An Essay on the Original Genius of Homer* (1769), declared his belief that the art of writing was not known to Homer. But the modern discussion of the Homeric Question dates from the *Prolegomena ad Homerum* of Friedrich August Wolf, published in 1795. The *Prolegomena* excited much attention, and probably has had greater influence than any other work on the methods of historical and philological study, although its ideas were not wholly novel. The poet Herder and the philologist Heyne each claimed that his thunder had been stolen. The book owed its great success largely to its clear and attractive presentation of the subject, and it is more valuable now for its method than for its particular arguments. Wolf planned to give a critical history of the Homeric poems through six periods, the first of which extended from the composition of the poems (about B.C. 950, according to him) to the age of Pisistratus, tyrant of Athens in the sixth century B.C., who, according to an uncertain tradition, first collected and arranged them in

their present form; the second period extended from Pisistratus to Zenodotus, the earliest of the Alexandrian critics. Wolf never completed his work beyond these first two periods. He attempted to show (*a*) that the Homeric poems were not committed to writing by the poet, but were intrusted to the memory of the rhapsodes, who were gathered in schools, like the Hebrew prophets; thus before the poems were written they were exposed to many and unintentional changes—from lapse of memory, and from a singer's desire to improve a passage or suit it more perfectly to a special occasion. Writing was unknown in Greece in Homer's time, and no class of readers existed for whom a poem should be written. (*b*) After the poems had been committed to writing, many more additional changes were made in them, in order to remove inconsistencies and to give them the polish of an age advanced in culture and poetic art. (*c*) The *Iliad* and *Odyssey* in their present form are due not to the poetic genius of Homer, but to the intelligence of a later age—to the united efforts of Pisistratus and the poets of his court. (*d*) The songs themselves, of which the *Iliad* and *Odyssey* are composed, are not by the same poet. These last two theses were never publicly discussed by Wolf in detail. He only urged that if the poems were not to be committed to writing at the time when they were composed, the songs were not originally parts of one long work; no one would have thought of making a poem which could not be read and which was too long to be sung or recited at a single sitting. A bond of union would be valueless between lays which were to be sung in no regular order on different occasions. The Homeric poems unquestionably possess a certain unity beyond what is found in Hesiod or in the late poet Quintus Smyrnaeus, but this unity must be due to the editors of the Pisistratean age. Discrepancies are found which could not occur in a single poem, but might very well be overlooked in the combination of independent lays. Entire rhapsodies (e. g. *Iliad* x.) seem to be due to some other than the poet of the greater part of the *Iliad*.

The views of Wolf were received with intense interest, but with varied approval. The poet Schiller said that the man was a barbarian who would tear asunder the Homeric poems and believe that they were put together long after their composition. Goethe, while at first an enthusiastic admirer of the *Prolegomena*, soon declared that he believed in the unity of the *Iliad* more heartily than ever. On the whole, however, the work of Wolf was convincing, at least in large part, to most scholars of Germany. Theologians received it with special interest, on account of the applications of Wolf's principles to the study of the Old Testament. But a reaction took place. Opponents urged that the use of writing in Greece was much earlier than Wolf claimed; but they made the fatal concession that such long poems would be impossible without the aid of writing. Both sides claimed too much. Writing was certainly known in Greece earlier than Wolf allowed, but was not used for extensive literary purposes until long after the time alleged by his opponents. The power of the human memory to retain accurately long poems had been underrated. The external arguments against the original unity of the Homeric poems have yielded rather than advanced since Wolf's time. The evidence in support of the story of the work of Pisistratus in collecting and arranging the scattered Homeric poems is considered weak, as well as that for the existence of schools of rhapsodists corresponding to the schools of the prophets.

Only a beginning had been made of the attempt to disprove the unity of the Homeric poems from internal evidence when Lachmann, of Berlin, in 1837, applied to the *Iliad* the analysis which had been applied not much earlier to the *Nibelungenlied*. He set to work to discover contradictions and inconsistencies which would indicate the different authorship of different parts. The discussion of the unity of the poems was conducted mainly on his principles for half a century, and no one no r lays stress on the external evidence, one way or the other. In the first book of the *Iliad* he determined an original lay (1–347), complete in itself, and two independent and inconsistent continuations (430–492; and 348–429, 493–611). The beginning of the second book (he says) cannot have been part of the same lay as the close of the first book; at the close of book i., Zeus sleeps, with Hera by his side, while at the beginning of book ii., Zeus cannot sleep and has an interview with the Dream God, in which he tells much that he would not have Hera know. In the third day of battle, which begins book xi. 1 and continues through book xviii. 240, the sun comes twice to the zenith (at xi. 86 and xvi. 777, nearly 4000 verses later). The twenty-third book of the *Iliad* cannot have been intended to follow immediately upon the twenty-second—the one ending, "Thus she spake weeping, and the women groaned in response," while the next begins, "Thus these were groaning throughout the city." Following such indications, Lachmann marked out the boundaries of eighteen distinct lays in the *Iliad*. Köchly, following in Lachmann's footsteps, published in 1851 an edition of the *Iliad*, in sixteen lays (omitting books x., xix.–xxiii., and parts of some others)—not agreeing with Lachmann in the divisions so well as in the number of the songs. The advocates of the theory that the Homeric poems are but a conglomeration of independent lays have not succeeded in coming to essential agreement with regard to the original songs. Their lines of cleavage do not agree. Contradictions certainly exist: Odysseus' hair is blonde (*Od.* xiii. 431), but black (*Od.* xvi. 176). Diomed and Odysseus are seriously wounded and retire from the conflict (*Il.* xi. 369 foll., 428 foll.), but two days later take part in the games in honour of Patroclus—Odysseus wrestling with Telamonian Ajax (*Il.* xxiii. 709), and winning the prize in the foot-race (*Il.* xxiii. 778). Most noted of all is the case of Pylaemenes; he is slain at *Il.* v. 576, but follows the corpse of his son from the battle (*Il.* xiii. 658). Some inconsistencies may be considered as trifles about which the poet did not concern himself; he was composing for hearers rather than for critical readers who can turn backward and forward, and compare statements. Other inconsistencies may have been caused by interpolations; the incident of Pylaemenes in *Il.* xiii. 658 may have been added by a later poet in order to give increased pathos to the scene. Possibly the Homeric Greeks were not so much disturbed as some moderns at such inconsistencies. Similar discrepancies are found in the works of Vergil and other poets.

In 1846, the historian Grote, declaring that "the

idea that a poem as we read it grew out of atoms not originally designed for the places which they now occupy, involves us in new and inextricable difficulties when we seek to elucidate either the mode of coalescence or the degree of existing unity," proposed the theory that the present *Iliad* was made up by the combination of an original *Iliad* (books ii.–vii., ix., x., xxiii.–xxiv.) with an *Achilleïd* (books i., viii., xi.–xxii.). This latter poem on the Wrath of Achilles gives all that is "really necessary to complete the programme in the opening proem of the poem."

In 1878, Professor Geddes of Aberdeen, following in Grote's footsteps, declared that "the Homeric corpus of *Iliad* and *Odyssey* falls asunder into two great sections, on the one hand the *Achilleïd*, and on the other the non-Achilleïd, *plus* the Odyssey." "A poet, who is also the author of the *Odyssey*, has engrafted on a more ancient poem, the *Achilleïd*, splendid and vigorous saplings of his own, transforming and enlarging it into an *Iliad*." This view was maintained by many indications: Achilles is more gentle in the Odyssean books; Helen is not mentioned in the *Achilleïd;* the dog is more honoured in the Odyssean books, the horse in the *Achilleïd*, etc.

Organic development from a brief epic poem was claimed for the *Odyssey* by Kirchhoff of Berlin, in 1859. He considers the original part to be the old *Return* (Νόστος) *of Odysseus*, of just 1200 verses; to this simple story was added a longer story of 3560 verses, narrating the adventures of Odysseus after his return to Ithaca; still later were added (7185 verses) the *Telemachia*, or account of the journey of Telemachus to Pylus and Sparta, the experiences of Odysseus in Phaeacia, and his adventures in the cave of Polyphemus, in the island of Circé, in the realm of Hades, etc.

Christ of Munich published in 1884 an edition of the *Iliad* in which he divided the poem into forty lays, and indicated by the use of four different styles of Greek type his view of the relative order of composition of the different parts of the poem. Immediately after the first book he places the eleventh, the Bravery of Agamemnon, believing that the intermediate books were composed after the poet saw what a rich vein he had struck, and to what a magnificent growth his germ might be developed. He holds that most of the poem proves a poet revolving a great plan in his mind, and arranging the parts to form a whole.

Von Wilamowitz-Moellendorff published in 1884 an important work on this subject, *Homerische Untersuchungen*, dedicated to the well-known Biblical scholar Wellhausen. Just as Wolf's *Prolegomena* stimulated the investigation of the historical sources and of the age of the Old Testament Scriptures, so the method of the recent analysis of the Pentateuch has been applied to the Homeric poems. Wilamowitz rejects Lachmann's lays as being fragments, unintelligible when separated. He bases his work upon that of Kirchhoff, yet rejects many of the latter's views. He follows him in putting the *Odyssey* in the front of the discussion. Until Kirchhoff, no scholar had seriously attempted the critical dissection of this poem, of which the artistic plan was not doubted. Two of Wilamowitz's conclusions are that the *Telemachia* (*Od.* ii. 1–iv. 619) was composed in Asia Minor, and that the *Odyssey* was brought into its present form in Greece proper —probably near Corinth or in Euboea.

The Homeric Question is clearly full of difficulties. No theory has been proposed which meets with general acceptance. The poems doubtless contain a great mass of very ancient material. Professor Percy Gardner writes, in his *New Chapters in Greek History* (1892), "There is a broad line dividing mythical from political Hellas, a line which seems to coincide with the great break made in the continuity of Hellas by the Dorian invasion. . . . The Homeric poetry may have been reduced to form after the splendour of the Ionian and Achaean chiefs had passed away. . . . In using the name of Homer, we do not, of course, assert that the Homeric poems had a single author. But we do assert the antiquity of those poems. Homer reflects the pre-historic age of Greece as truly as does Herodotus the Greece of the Persian Wars, or Pausanias the Greece of the age of the Antonines." The poet does not profess to have seen Priam's Troy; he is clearly conscious that he belongs to a degenerate age, and that he is dependent on the muse for his information. No one supposes that the poems are an accurate record of a particular war. The recent excavations, however, establish the fact that at Mycenae, the home of the Homeric Agamemnon, and on the shore of the Hellespont, the home of the Homeric Priam, stood at the same period, flourishing from about B.C. 1400 to about B.C. 1000, cities of wealth and power, of similar culture. A war between these cities, which may have suggested the Homeric story, is by no means an impossibility. The details, however, and perhaps every name of a person, are due to the poet's imagination. The view that the poems were essentially in their present condition before the historical period in Greece began, early in the eighth century B.C., is moderate.

The Homeric dialect is artificial—that is, such as was never spoken by any Greek tribe. It con-

Bankes Papyrus of the Second Century B.C. (*Il.* xxiv. 692–700.)

tains many ancient elements, but is far from being the ancestor of all the later historical dialects. It is not even the source of the Attic or Ionic dialects. The Aeolic element in it is so strong as to suggest to Fick the view that the older parts of the poems were composed in the Aeolic dialect and were afterwards translated into that of the Ionic. The formulaic character of many of the Aeolic words and phrases, the large number of Homeric proper names found in historical times in Northern Greece, the traditions with regard to the seats of the Pierian Muses, and the prominence given to the Thessalian hero, Achilles, make probable the view that epic poetry was first cultivated by the Aeolians in Northern Greece, but was afterwards brought to perfection by the Ionians in Asia Minor. The dialect certainly indicates a long course of development. Obsolete words and forms were retained by the poets in certain connections after they had been dropped from the ordinary speech of the people. Certain late forms appear in the ordinary texts in sufficient number to suggest to Paley the theory that the poems were brought into their present form in the age of Pericles at Athens; but most of these forms can be explained easily as the work of a careless copyist, who substituted a form which he heard every day for one which was found only in old poems—just as a half-educated man would do to-day in copying the works of Chaucer, unless he were specially warned and trained to be accurate in this matter. If the Homeric poems were thoroughly worked over, revamped, in the time of Solon or of Pericles, some clear trace would have been left of the culture and political relations of that time. A strong indication of the falsity of the story that Pisistratus gathered the poems and caused interpolations to be made to the glory of Athens, is the simple fact that Athens is so insignificant in the *Iliad* and *Odyssey*. If the unity of the poems were really due to Pisistratus, and he ordered the poets of his court to insert passages which would honour Athens, we should find greater distinction given to Athenian heroes and more myths of the Attic cycle. The two or three verses assigned by the ancient critics to Athenian interpolators are absolutely trifling.

Fortunately the Homeric poems *exist*, even though scholars have not settled the question when and how they came into being. Destructive criticism has not been able to disturb the fact that they remain the greatest epic poems the world has seen—admired by many ages and peoples of different civilizations. They stand unrivalled. In comparison with them the vast epics of India are as shapeless as the Hindoo idols, and are in their luxuriance like to a tropical jungle; while the work of Vergil and of Milton, who take Homer as their master, is artificial and unnatural in comparison with his—the "clearest-souled of men."

BIBLIOGRAPHY.—The best MS. of the *Iliad* is Venetus A, now in the library of San Marco at Venice, written in the eleventh century on 327 large leaves of parchment. The best MS. of the *Odyssey* is Codex Harleianus, now in the British Museum, written in the thirteenth century on 150 folio leaves of parchment.

The best introduction to Homer, with a delightful literary flavour, is Professor Jebb's *Homer* (1887). This treats of the general literary characteristics of the poems, the Homeric world, Homer in antiquity, and the Homeric question.

For the Homeric question, see Wolf, *Prolegomena ad Homerum* (1795); Lachmann, *Betrachtungen über Homers Ilias* (1837, 1865); Kirchhoff, *Die homerische Odyssee und ihre Entstehung* (1859, 1879); Grote, *History of Greece*, vol. ii.; Geddes, *Problem of the Homeric Poems* (1878); Bonitz, *Origin of the Homeric Poems* (1880); Wilamowitz-Moellendorff, *Homerische Untersuchungen* (1884).

The best critical edition of the poems, with brief notes, is that of Nauck, 2 vols. (1874–79); the most complete critical apparatus for the *Iliad* is in the edition of La Roche (1873), and for the *Odyssey* in the edition of Ludwich (1889); the best exegetical commentary is that of Ameis-Hentze (with German notes, in twelve parts, of different dates — three parts as yet published with English notes); the best complete edition of the *Iliad* with English notes is that of Leaf, 2 vols. (1886–88); the best edition of the *Odyssey* with English notes is that of Hayman, 3 vols. (1866–82). Convenient text editions are those of Dindorf-Hentze and Cauer, both published at Leipzig. The most complete lexicon for Homer is the *Lexicon Homericum* of Ebeling, 1700 pages (1871–85); admirable is the *Index Homericus* of Gehring (1891); Keep's Autenrieth's *Homeric Dictionary* (1891) is capitally convenient; more elaborate than the last mentioned is Capelle's *Wörterbuch über die Gedichte des Homeros und die Homeriden* (1889). The best work in its department is Monro's *Homeric Grammar* (1882, 1891).

For Homeric antiquities, see Buchholz, *Homerische Realien*, 3 vols. (1871–85); Helbig, *Das homerische Epos aus den Denkmälern erklärt* (1884, 1887); Inghirami, *Galleria Omerica*, 3 vols. (1829); Anderson's Engelmann's *Pictorial Atlas to Homer* (1892). For Schliemann's work in connection with Homer, see Schuchhardt, *Schliemann's Excavations* (1891) and Gardner's *New Chapters in Greek History* (1892). The old Greek commentaries (Scholia) are published best by Dindorf and Maass, 8 vols. (1855–1887); for their illustration, see Lehrs' *De Aristarchi Studiis Homericis* (3d ed. 1882), and Ludwich's *Aristarchs Homerische Textkritik* (1884–85).

Very many translations have been made, and different tastes will like different translations. See Matthew Arnold's essay *On Translating Homer*. The translations of Chapman and Pope are classics in their way. Within the last few years two good prose translations of the *Odyssey* have appeared—one by Palmer, the other by Butcher and Lang. That of the *Iliad* by Lang, Leaf, and Myers, is not so good. Worsley's verse is enjoyed by some, and Bryant's by others. Leaf has published a *Companion to the Iliad* (1892), and Andrew Lang a work entitled *Homer and the Epic* (1892), in connection with their versions.

Homoioi (ὅμοιοι, "peers"). A name given to the Spartiatae (q. v.) in allusion to their having equal political rights with one another (Xen. *Hell.* iii. 3. 5) as opposed to the ὑπομείονες, whose position was in some respects subordinate. See SPARTA.

Homŏlé (Ὁμόλη). (1) A lofty mountain in Thessaly, near Tempé, with a sanctuary of Pan. (2) Or HOMOLIUM (Ὁμόλιον). A town in Magnesia in Thessaly, at the foot of Mount Ossa, near the Peneus.

Honor or **Honos**. The personification of honour at Rome, to whom temples were built both by Marcellus (B.C. 212) and by Marius (B.C. 101), close

to the temples of Virtus. Marcellus also built one to Virtus; and the two deities are frequently mentioned together. Honor and Virtus are represented on coins as youthful figures—Honor wearing a bay-leaf chaplet, and Virtus a helmet. See VIRTUS.

Honorarii Ludi. See LUDI.

Honorarium Ius. See EDICTUM.

Honōres. (1) A term used of any compliment or honour conferred by the Roman Senate or any public body (Cic. *Pro Planc.* 26, 64; *Ad Fam.* i. 9, 14). (2) A commission or rank in the army (Caes. *B. C.* i. 77). (3) Technically the name denotes actual magistrates whether of the Populus Romanus, the Plebs, or of a municipality, excluding, however, the office of *iudex*, senator, and priest (Mommsen, *Staatsrecht*, i. p. 8), and possibly the *principatus* (q. v.). The *ius honorum* was a part of the rights of one who was a free citizen and might be withheld when all the other rights were granted (Tac. *Ann.* xi. 23). (See MUNUS.) (4) *Cursus honorum* is an expression of Roman official life which may be defined as the career of public service through which a citizen must pass before attaining to the position of the highest rank. In the early Roman Republic there existed in an informal way a principle of official promotion by which those who had held inferior magistracies were understood to be eligible for higher positions after the lapse of a certain interval of time (Callist. *Dig.* 50, 4, 14, 5). The order, *certus ordo magistratuum*, in which the various magistracies should be held, was, however, formally defined in B.C. 180 by the Lex Villia Annalis. The *cursus honorum* thus legally determined consisted of the quaestorship, curule aedileship, praetorship, consulship. A preliminary military service of ten years was required before the career of magistracies could be begun. Since enrollment by the censors took place at the census next following the attainment of the age of seventeen years, allowing for the ten years of military service, we may place the earliest age at which the quaestorship could be held as twenty-eight years. An interval of at least two years was required between the holding one office and the following, so that the aedileship could be held at thirty-one years, the praetorship at thirty-four, and the consulship at thirty-seven. Since the holding of the curule aedileship was optional, the praetorship might directly follow the quaestorship, and the consulship might thus be reached at thirty-four years.

The principle of an *ordo honorum* found, however, its most important application in the development of the imperial government under Augustus and his successors.

In the imperial period there were three careers of official service. The republican magistracies formed the *cursus honorum* for those of senatorial rank—i. e. senators, sons of senators, or those raised to senatorial rank by the emperor, all possessing the requisite property of one million sesterces.

To a select body of the knights invested by the emperor with membership in the equestrian troop through the conferring of the knight's horse, were assigned the offices of administration, the various procuratorships and *praefecturae* which formed the equestrian *cursus honorum*.

To the commonalty were assigned the subordinate offices, civil and military.

SENATORIAL CURSUS HONORUM.

I. Preliminary service.
   (*a*) Annual tenure of one of a group of minor offices, known as *vigintiviri: triumvir capitalis, triumvir monetalis, quattuorvir viarum curandarum, decemvir stlitibus iudicandis.*
   (*b*) A year's service as *tribunus militum laticlavius.*
II. Quaestorship—at twenty-five years.
   Interval of at least one year.
III. Aedileship or tribunate of the plebs.
   Interval of at least one year.
IV. Praetorship—at thirty years.
   Interval of at least two years.
V. Consulship.
   A patrician being ineligible for the tribunate of the plebs or the plebeian aedileship could pass directly from the quaestorship to the praetorship.

EQUESTRIAN CURSUS HONORUM.

I. Preliminary service.
   (*a*) Military service. No special military service appears to have been regularly required, although Claudius determined upon three positions—(1) *praefectura cohortis;* (2) *praefectura alae;* (3) *tribunatus legionis;* and these *tres militiae equestres* became the usual preliminary service in the second century. In the inscriptions the *tribunatus* regularly holds the second place.
   (*b*) Civil service. Through the reforms of Hadrian, training in state affairs was recognized as equivalent to service in the army—e. g. those who had served as *advocati fisci* or *ab commentariis praefecti praetorio* were eligible for the procuratorships and praefectures.
II. Procuratorships of various kinds and grades.
III. Praefecturae.
   The highest offices open to those of the equestrian order given in ascending order were: *praefectura classis, praefectura vigilum, praefectura annonae, praefectura Aegypti, praefectura praetorio.*

OFFICIALS OF THE THIRD CLASS.

These were of great number and variety, being made up mainly of subordinate officers of administration in Rome and the provinces, attendants of public officials, officers of the army and the fleets, magistrates of the coloniae and municipia, and the officers of the collegia. The inscriptions show that these subordinate offices were arranged in a *cursus honorum* on the same principle prevailing in the senatorial and equestrian *cursus*.

See T. Mommsen, *Römisches Staatsrecht*, vol. i. 523–577; and O. Hirschfeld, *Untersuchungen auf dem Gebiete der römischen Verwaltungsgeschichte*, vol. i. 240.

Honoria. See ATTILA.

Honorius Flavius. A Roman emperor of the West, A.D. 395–423, the second son of Theodosius the Great. During his minority the able Stilicho was regent, but in 408 was charged with treason and put to death. In the reign of Honorius, Alaric (q. v.) took and plundered Rome (410), while the emperor led a life of ease at Ravenna.

Coin of the Emperor Honorius.

Honos. See HONOR.

Hood. See CUCULLUS; MITRA.

Hoop. See TROCHUS.

Hoplītae (ὁπλῖται). Heavy-armed soldiers. See EXERCITUS, p. 649.

Hoplomăchi (ὁπλομάχοι). See GLADIATORES.

Hora. See DIES.

Horae (Ὧραι). The goddesses of order in nature, who cause the seasons to change in their regular course, and all things to come into being, blossom, and ripen at the appointed time. In Homer, who gives them neither genealogy nor names, they are mentioned as handmaidens of Zeus, intrusted with the guarding of the gates of heaven and Olympus — in other words, with watching the clouds. Hesiod calls them the daughters of Zeus and Themis, who watch over the field operations of mankind; their names are Eunomia (Good Order), Diké (Justice), and Irené (Peace), names which show that the divinities of the three ordinary seasons of the world of nature—Spring, Summer, and Winter—are also, as daughters of Themis, appointed to superintend the moral world of human life. This is especially the case with Diké, who is the goddess who presided over legal order, and, like Themis, was enthroned by the side of Zeus. According to Hesiod, she immediately acquaints him with all unjust judicial decisions, so that he may punish them. In the tragic poets she is mentioned with the Erinyes, and as a divinity who is relentless and stern in exacting punishment. (See ASTRAEA.) At Athens, two Horae were honoured —Thallo, the goddess of the flowers of spring; and Carpo, the goddess of the fruits of summer. Nevertheless the Horae were also recognized as four in number, distinguished by the attributes of the seasons. They were represented as delicate, joyous, lightly moving creatures, adorned with flowers and fruits, and, like the Graces, often associated with other divinities, such as Aphrodité, Apollo, and Helios. As the Hora specially representing spring, we have Chloris, the wife of Zephyrus, and goddess of flowers, identified by the Romans with Flora (q. v.).

The Horae bringing Wedding Gifts to Peleus. (Relief in the Louvre.)

Horatia. The sister of the Horatii, killed by her surviving brother for deploring the death of her betrothed, one of the Curiatii, and for reproaching him with the deed by which she had lost her lover. See HORATIUS.

Horatia Gens. One of the most ancient of the patrician gentry at Rome. See HORATIUS.

Horatii. See HORATIUS.

Horatius. (1) The name of three brave Roman brothers, who fought, according to the old Roman legends, against the Curiatii, three Alban brothers, about 667 years before the commencement of our era. Mutual acts of violence committed by the citizens of Rome and Alba had given rise to a war. The armies were drawn up against each other at the Fossa Cluilia, where it was agreed to avert a battle by a combat of three brothers on either side —namely, the Horatii and Curiatii. It is evident that we have here types of the two nations regarded as sisters and of the three tribes in each. In the first onset, two of the Horatii were slain by their opponents; but the third brother, by joining address to valour, obtained a victory over all his antagonists. Pretending to fly from the field of battle, he separated the three Curiatii, and then, attacking them one by one, slew them successively. As he returned triumphant to the city, his sister Horatia, who had been betrothed to one of the Curiatii, met and reproached her brother bitterly for having slain her intended husband. Horatius, incensed at this, stabbed his sister to the heart, exclaiming, "So perish every Roman woman who bewails a foe." For this murder he was adjudged by the duumvirs to be scourged with covered head and hanged on the accursed tree. Horatius appealed to his peers, the burghers or *populus;* and his father pronounced him guiltless, or he would have punished him by the paternal power. The populus acquitted Horatius, but prescribed a symbolical punishment. With veiled head, led by his father, Horatius passed under a yoke or gibbet—*tigillum sororium*, "sisters' gibbet." (See Livy, i. 26.) (2) COCLES. See COCLES.

(3) QUINTUS HORATIUS FLACCUS, a celebrated Roman poet, born at Venusia, December 8th, B.C. 65, during the consulship of L. Aurelius Cotta and L. Manlius Torquatus (*Carm.* iii. 21, 1; *Epod.* 13, 6). His father, who was a freedman of the Horatian family, had gained considerable property as a *coactor*, a name applied to the servant of the money-brokers, who attended at sales at auction, and collected the money from the purchasers (*Sat.* i. 6, 86). With these gains he purchased a farm in the neighbourhood of Venusia, on the banks of the Aufidus. In this place Horace appears to have lived until his eleventh or twelfth year, when his father, dissatisfied with the country school of Flavius, removed with his son to Rome, where he was placed under the care

Monument of the Horatii and Curiatii. (Von Falke.)

of a celebrated teacher, Orbilius Pupillus, of Beneventum, whose life has been written by Suetonius. After studying the ancient Latin poets, Horace acquired the Greek language. He also enjoyed, during the course of his education, the advice and assistance of his father, who appears to have been a sensible man, and who is mentioned by his son with the greatest esteem and respect. It is probable that, soon after he had assumed the *toga virilis* at the age of seventeen, he went to Athens to pursue his studies, where he appears to have remained till the breaking out of the Civil War during the second triumvirate. In this contest he joined the army of Brutus, was promoted to the rank of military tribune, and was present at the battle of Philippi, his flight from which he compares to a similar act on the part of the Greek poet Alcaeus.

Though the life of Horace was spared by the imperial party, his paternal property at Venusia was confiscated, and he repaired to Rome, with the hope of obtaining a living by his literary exertions. Some of his poems attracted the notice of Vergil and Varius, who introduced him to Maecenas, and the liberality of that statesman quickly relieved the poet from all pecuniary difficulties. From this eventful epoch the current of his life flowed on in a smooth and gentle course. Satisfied with the competency which his patron had bestowed, Horace declined the offers made him by Augustus, to take him into his service as private secretary, and steadily resisted the temptation thus held out of rising to wealth and political consideration; advantages which would have been dearly purchased by the sacrifice of his independence. That he was really independent in the noblest sense of the word, in freedom of thought and action, is evidenced by that beautiful epistle (i. 7) to Maecenas, in which he states that if the favour of his patron is to be secured by a slavish renunciation of his own habits and feelings, he will at once say farewell to fortune and welcome poverty.

Not long after his introduction to Maecenas the journey to Brundisium took place (*Sat.* i. 5), and the gift of his Sabine farm soon followed. Rendered independent by the bounty of Maecenas, high in the favour of Augustus, courted by the proudest patricians of Rome, and blessed in the friendship of his brother poets, Vergil, Tibullus, and Varius, it is difficult to conceive a state of more perfect temporal felicity than Horace must have enjoyed. This happiness was first seriously interrupted by the death of Vergil, which was shortly succeeded by that of Tibullus. These losses must have sunk deeply into his mind. The solemn thoughts and serious studies which, in the first epistle of his first book, he declares shall henceforward occupy his time, were, if we may judge from the second epistle of the second book, confirmed by those sad warnings of the frail tenure of existence. The severest blow, however, which Horace had to encounter, was inflicted by the death of his early friend and best patron Maecenas. He had declared that he could never survive the loss of one who was "part of his soul" (*Carm.* ii. 17, 5), and his prediction was verified. The death of the poet occurred only a few weeks after that of his friend, on the 27th of November, B.C. 8, when he had nearly completed his fifty-eighth year. His remains were deposited next to those of Maecenas, on the Esquiline Hill.

Horace. (From a Gem in the British Museum.)

When at Rome, Horace lived in a small and plainly-furnished mansion on the Esquiline. When he left the city, he either betook himself to his Sabine farm or his villa at Tibur, the modern Tivoli. When in the country, as the whim seized him, he

My name's Jimmie, See!

would either study hard or be luxuriously idle. The country was his favourite abode, and here he displayed all the genial simplicity of his nature.

If we may believe Horace himself, his own preference was for a country life; and some of the truest poetry that he ever wrote deals with themes drawn from his love of rural scenes—the peaceful meadows of Apulia, the Bandusian fountain, the cattle resting in the flickering shade through the long summer afternoon, the siesta by the brook-side, the cool vistas of the forest glades with the young deer browsing among the trees. His own homely tastes are delightfully set forth in the passages where he tells of his sitting about the fire at evening with his rustic neighbours, exchanging stories and cracking jokes over the mellow wine.

Horace is described as short and stout, so that Augustus rallied him on his corpulency; of a rather quick temper, yet easily placated; and given to ease and the enjoyment of the good things of life. This disposition is perfectly reflected in his writings, which embody a genial, if not very deep, philosophy of life, and a good sense which robbed Epicureanism of its selfishness and Stoicism of its sourness and severity.

Augustus and his Friends. (From a wall-painting from the Palace of the Caesars, discovered in 1737.)

The productions of Horace are divided into Odes, Epodes, Satires, and Epistles. The Epodes (*Epodi*) are the earliest of his works, and are written in various forms of iambic and dactylic verse. They were not published as a collection until B.C. 29, after the publication of his first book of Satires (*Sermones*), which had appeared about the year B.C. 35, dedicated to Maecenas. At about the time of the publication of the Epodes appeared the second book of Satires. The Odes (*Carmina*) were written in part as early as B.C. 29, but their formal appearance in three books is to be assigned to the year B.C. 20 or thereabouts. These three books were also dedicated to Maecenas. Following them came a continuation of the Satires in a new form, that of letters addressed each to a single person, and called Epistles (*Epistulae*). These are in two books, the first having been published soon after the first publication of the Odes, and the second not long before the poet's death in B.C. 8. In B.C. 17, the *Carmen Saeculare* or Secular Hymn was composed at the request of Augustus for the celebration of the Ludi Saeculares (q. v.). Horace likewise, being in a way the Poet Laureate of Augustus, celebrated the victories of the emperor's stepsons, Tiberius and Drusus, in several new Odes, which he published with a number of others, as a fourth book of Odes in B.C. 13. The famous bit of literary criticism, the *Epistula ad Pisones*, usually known as the *Ars Poetica*, and perhaps unfinished, is of uncertain date, but is to be assigned with much probability to the year B.C. 20.

Horace, as a poet, does not show the inspiration and *Geist* that would rank him with the great masters of lyric verse—Pindar, Alcaeus, Sappho—whom he imitates; and he is himself thoroughly aware of his own poetic limitations. When he attempts the flight of the Theban eagle and when he writes in his *rôle* of Poet Laureate, he is never at his best; but, like Tennyson in his official verse, invariably suggests a person ill at ease over a perfunctory task. His temperament and tastes marked out for him a far different sphere, in which he is inimitable. When he gets away from battles and triumphs, and gods and heroes, and the whole machinery of Olympus, and turns to the familiar world in which he lives, he plays with a master hand upon the chords that vibrate in the breast of all men. Tenderness, humour, a lively and picturesque fancy, a sympathetic love of external nature in her familiar aspects, a keen insight into human nature in its varying moods—all these are his in a high degree, and joined with them is an undercurrent of occasional melancholy that not infrequently touches the source of tears. In those Odes where he depicts the lighter side of love, the genial intercourse of friends, and natural scenery, or in which he sets forth his amiable philosophy of life, he is quite inimitable. Words cannot do justice to the exquisite polish of his verse, the crispness and terse vigour of his phrases, and the perfect choice of words, which Petronius, in the following century, characterized as *Horatii curiosa felicitas*. He has filled the pages of modern literature with a host of sparkling epigrams, phrases, and proverbial lines—"jewels five words long"—more numerous, in fact, than those that have been taken from all the rest of Latin literature put together. No other writer in any language so abounds in pregnant phrases. His *carpe diem* is an epitome in two words of the whole practical teaching of Epicureanism. His *nil desperandum*, twisted out of its context, has almost become an English phrase. So, too, the expressions *consule Planco*—*damnosa quid non*—*nunc vino pellite curas*—*post equitem sedet atra cura*—*non omnis moriar*—*semper avarus eget*—*sapere aude*—*nil admirari*—*sub iudice lis est*—*disiecti membra poetae*—and a hundred others.

It is in his Satires and Epistles that the true Horace is most clearly seen, freed from the uncomfortable trappings of the grand style, and, as it were, chatting at ease among his friends. Here he most winningly sets forth his shrewd and kindly views of men and things, laughing good-humouredly at the foibles of his friends and at his

own as well, like Thackeray, except that in the laugh of Horace there is no subacid tone of even a pretended cynicism. The whole tenour of his teaching is moderation—the *mediocritas aurea*, the *modus in rebus*—which he preaches incessantly alike to the ambitious, the pleasure-loving, and the philosopher. Not even virtue itself is to be pursued beyond what is reasonable. This is essentially the philosophy of "good form," of the man of the world, enlivened by a sense of humour that is fatal alike to the fanaticism of the "crank" and the priggish solemnity of the Philistine. It is the philosophy of the average man, and it explains the constant popularity of Horace in all ages and all nations, and the fact that he is today, at the end of the nineteenth century, the most modern writer that literature can show us. He, more than any other, makes antiquity live for us again; and, stripping off the superficial differences of time and place and language, flashes upon the mind a conviction of the essential unity of the present and the past. He is thus the most human of all the classic writers, and the one whose wit and wisdom linger in the mind of the most idle student long after the lines of Aeschylus and Vergil and even Homer have been forgotten. Hence we find him admired, translated, and imitated by men of such different types as Pope, Byron, Gladstone, and Eugene Field. His nearest representative in English literature is Pope; but, as Mr. Mackail well says, to suggest a true parallel we must unite in thought the excellence of Pope and Gray with the easy wit and cultured grace of Addison.

From an early date Horace's poems were used in Roman schools as a text-book, and were expounded by Roman scholars, especially by Acron and Porphyrion. His use as a school-text has perpetuated the order in which his works are now always printed, that being the order in which the Roman school-boys read them. As Horace has been continuously popular, there exist a very large number of MSS. (about 250) of the text—none, however, older than the ninth century A.D. The oldest is the Codex Bernensis (denoted as B), written in Ireland. This is incomplete. A separate source of Horace is represented by the Codex Blandinius (*Vetustissimus* or V), in part collated by Cruquius (Jacques de Crusques) at Blankenberg, but destroyed about 1566. (See CRUQUIUS.) The best representative of this "family" is probably the Codex Gothanus (G), dating from the year 1456. The Horatian MSS. are enumerated in Keller and Holder's preface.

Q. Horatius Flaccus. (From a Gem.)

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No translation of Horace does any kind of justice to the original, though some of the imitations in English by Pope are very clever. There are translations by Sir Philip Francis, by Professor Conington (in verse), by Sir Theodore Martin (Odes and Satires), by Clark (Odes), by Sargent (Odes), and Sir Stephen De Vere (selected Odes and Epodes)—the last two in 1893. There is a fair prose translation by Lonsdale and Lee.

The life of Horace has been written in English by Milman (1853) and Hovenden (1877); in German by L. Müller (1880); in French by Walckenaer, 2 vols. (1858), and Des Vergers (1855); in Italian by Onesolto (Padua, 1888). A valuable life of the poet by Suetonius has come down to us with some discreditable interpolations, in the MSS. of the poet. Valuable criticism of Horace will be found in Teuffel's *Charakteristik des Horaz* (Leipzig, 1842); Gerlach, *Leben und Dichtung des Horaz* (Basle, 1867); Weissenfels, *Horaz* (Berlin, 1885); Vogel, *Die Lebensweisheit des Horaz* (Meissen, 1868); Beck, *Horaz als Kunstrichter und Philosoph* (Mainz, 1875); Weise, *De Horatio Philosopho* (Colberg, 1881); Maier, *D. philosoph. Standpunkt des Horaz* (Kremsier, 1888); and Sellar, *Roman Poets of the Augustan Age: Horace* (1892).

The scholia to Horace have been edited by Fabricius (Basle, 1555), with additions by Pauly (Prague, 1858 and 1877), and by Hauthal (Berlin, 1864–66). See the account of the scholia by Use-

ner (Berne, 1863). There is a lexicon to Horace by Koch (2d ed. Hanover, 1879). On the language, etc., of Horace, see Ernesti's *Clavis Horatiana* (2d ed. Leipzig, 1823); Barta, *Sprachliche Studien*, etc. (Linz, 1879 and 1881); Habenicht, *Alliteration bei Horaz* (Eger, 1885); Waltz, *Des Variations de la Langue et de la Métrique d'Horace*, etc. (Paris, 1881); and the introduction to Kirkland's edition of the Satires and Epistles (1893). On Horace as a satirist, see R. Y. Tyrrell in *Hermathena*, iv. 355; id. *Latin Poetry* (1895); and the article SATIRA.

Hordicidia. See FORDICIDIA; TELLUS.

Horesti. A people of Scotland, mentioned by Tacitus. In Agricola's time they seem to have been the inhabitants of what is now Angus (Tac. *Agric.* 38).

Horistae (ὁρισταί). Officials at Athens and some other places, e. g. Chios, whose duty it was to settle boundaries, especially of sacred precincts.

Hormisdas. See SASSANIDAE.

Horn. See CORNU.

Horologium (ὡρολόγιον). A name given to various instruments by means of which the ancients measured the time of the day and night. The earliest and simplest horologia of which mention is made were called πόλος and γνώμων. Herodotus (ii. 109), who ascribes their invention to the Babylonians, mentions the πόλος and γνώμων as two distinct instruments. Both, however, divided the day into twelve parts, and were a kind of sundial. The γνωμων, which was also called στοιχεῖον, was the more simple of the two, and probably the more ancient. It consisted of a staff or pillar standing perpendicular, in a place exposed to the sun (σκιάθηρον), so that the length of its shadow might be easily ascertained. The shadow of the gnomon was measured by feet, which were probably marked on the place where the shadow fell (Poll. i. 72). The gnomon is almost without exception mentioned in connection with the δεῖπνον or the bath; and the time for the former was towards sunset, or at the time when the shadow of the gnomon measured ten or twelve feet (Aristoph. *Eccles.* 652, with the Schol.; Poll. l. c.). The longest shadow of the gnomon, at sunrise and sunset, was twelve feet. The time for bathing was when the gnomon threw a shadow of six feet (Lucian, *Cronos*, c. 17; *Somn. s. Gall.* c. 9). In later times the name gnomon was applied to any kind of sundial, and especially to its finger, which threw the shadow, and thus pointed to the hour. Even the clepsydra is sometimes called gnomon (Athen. ii. p. 42).

The gnomon was evidently a very imperfect instrument, and it was impossible to divide the day into twelve equal spaces by it. The πόλος or ἡλιοτρόπιον, on the other hand, seems to have been a more perfect kind of sundial; but it appears, nevertheless, not to have been much used, as it is but seldom mentioned (Aristoph. *ap.* Poll. ix. 46). It consisted of a basin (λεκανίς), in the middle of which the perpendicular staff or finger (γνώμων) was erected, and in it the twelve parts of the day were marked by lines (Lucian, *Lexiph.* 4).

Another kind of horologium was the *clepsydra* (κλεψύδρα). It derived its name from κλέπτειν and ὕδωρ, as in its original and simple form it consisted of a vessel with several little openings (τρυπήματα) at the bottom, through which the water contained in it escaped, as it were, by stealth. This instrument seems at first to have been used only for the purpose of measuring the time during which persons were allowed to speak in the courts of justice at Athens. The time of its invention or introduction is not known; but in the age of Aristophanes (see *Acharn.* 692) it appears to have been in common use. Its form and construction may be seen very clearly from a passage of Aristotle (*Problem.* xvi. 8). The clepsydra was a hollow globe, probably somewhat flat at the top part, where it had a short neck (αὐλός), like that of a bottle, through which the water was poured into it. This opening might be closed by a lid or stopper (πῶμα), to prevent the water running out at the bottom. The clepsydra which Aristotle had in view was probably not of glass or of any transparent material, but of bronze or brass, so that it could not be seen in the clepsydra itself what quantity of water had escaped. As the time for speaking in the Athenian courts was thus measured by water, the orators frequently use the term ὕδωρ instead of the time allowed to them (ἐν τῷ ἐμῷ ὕδατι, Demosth. *De Coron.* p. 274, § 139). Aeschines (*c. Ctesiph.* § 197), when describing the order in which the several parties were allowed to speak, says that the first water was given to the accuser, the second to the accused, and the third to the

Horologium. (Pompeii.)

judges. An especial officer (ὁ ἐφ' ὕδωρ) was appointed in the courts for the purpose of watching the clepsydra, and stopping it when any documents were read, whereby the speaker was interrupted. The time, and consequently the quantity of water allowed to a speaker depended upon the importance of the case; and we are informed that in a γραφὴ παραπρεσβείας the water allowed to each party amounted to eleven amphorae (Aeschin. *De Fals. Leg.* § 126), whereas in trials concerning the right of inheritance only one amphora was allowed (Demosth. *c. Macart.* p. 1052, § 8). Those actions in which the time was thus measured to the speakers are called by Pollux (viii. 113) δίκαι πρὸς ὕδωρ: others are termed δίκαι ἄνευ ὕδατος, and in these the speakers were not tied down to a certain space of time.

The clepsydra used in the courts of justice, however, was, properly speaking, not a horologium; but smaller ones, made of glass, and of the same simple structure, were undoubtedly used very early in families for the purposes of ordinary life, and for dividing the day into twelve equal parts. In these glass clepsydrae the division into twelve parts must have been visible, either on the glass globe itself, or in the basin into which the water flowed. These instruments, however, did not show the time quite correctly all the year round: first, because the water ran out of the clepsydra sometimes quicker and sometimes slower, according to the different temperature of the water (Plut. *Quaest. Nat.* 7); and secondly, because the length of the hours varied in the different seasons of the year. To remove the second of these defects the inside of the clepsydra was covered with a coat of wax during the shorter days, and when they became longer the wax was gradually taken away again (Aen. Tact. c. 22, § 10). Plato is said to have used a νυκτερινὸν ὡρολόγιον in the shape of a large clepsydra, which indicated the hours of the night, and seems to have been of a complicated structure. This instance shows that at an early period improvements were made on the old and simple clepsydra. But all these improvements were excelled by the ingenious invention of Ctesibius (q. v.), a celebrated mathematician of Alexandria (about B.C. 135). It is called ὡρολόγιον ὑδραυλικόν, and is described by Vitruvius (ix. 9). Water was made to drop upon wheels which were thereby turned. The regular movement of these wheels was communicated to a small statue, which, gradually rising, pointed with a little stick to the hours marked on a pillar which was attached to the mechanism. It indicated the hours regularly throughout the year, but still required to be often attended to and regulated. This complicated clepsydra seems never to have come into general use, and was probably found only in the houses of very wealthy persons. The sundial or gnomon, and a simpler kind of clepsydra, on the other hand, were much used down to a very late period. The twelve parts of the day were not designated by the name ὥρα until the time of the Alexandrian astronomers, and even then the old and vague divisions, described in the article DIES, were preferred in the affairs of common life. At the time of the geographer Hipparchus, however (about B.C. 150), it seems to have been very common to reckon by hours.

There is still existing, though in ruins, a horological building, which is one of the most interesting monuments at Athens. It is the structure formerly called the Tower of the Winds, but now known as the Horological Monument of Andronicus Cyrrhestes. It is expressly called *horologium* by Varro (*R. R.* iii. 5, § 17). This building is fully described by Vitruvius (i. 6, § 4), and the following illustration shows its ground-plan. For the elevation see the article ANDRONICUS.

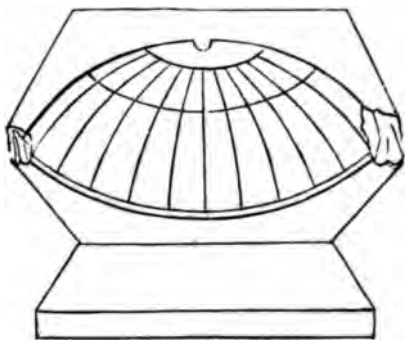
Ground-plan of the Horological Monument of Andronicus Cyrrhestes at Athens.

The structure is octagonal, with its faces to the points of the compass. On the northeast and northwest sides are distyle Corinthian porticos, giving access to the interior; and to the south wall is affixed a sort of turret, forming three-quarters of a circle, to contain the cistern which supplied water to the clepsydra in the interior. On the summit of the building was a bronze figure of a Triton, holding a wand in his hand; and this figure turned on a pivot, so that the wand always pointed above that side of the building which faced the wind then blowing. The directions of the several faces were indicated by figures of the eight winds on the frieze of the entablature. On the plain wall below the entablature of each face, lines are still visible which, with the gnomons that stood out above them, formed a series of sundials. In the centre of the interior of the building was a clepsydra, the remains of which are still visible, and are shown on the plan, where the dark lines represent the channels for the water, which was supplied from the turret on the south, and escaped by the hole in the centre. Three other Athenian horologia are extant, one in the monument of Thrasyllus, another that of Phaedrus in the British Museum (*C. I. G.* 522), a third in the theatre of Dionysus, besides others from different parts of Greece.

The first horologium with which the Romans became acquainted was the sundial (*solarium*, or *horologium sciothericum*), and was, according to some writers, brought to Rome by Papirius Cursor twelve years before the war with Pyrrhus, and placed before the temple of Quirinus (Pliny, *H. N.* vii. § 213). Varro stated that it was brought to Rome from Catina in Sicily, at the time of the First Punic War, by the consul M. Valerius Messala, and erected on a column behind the Rostra. But this solarium, being made for a different latitude, did not show the time at Rome correctly. Ninety-nine years afterwards, the censor Q. Marcius Philippus erected by the side of the old solarium a new one, which was more carefully regulated according to the latitude of Rome. But as sundials, how-

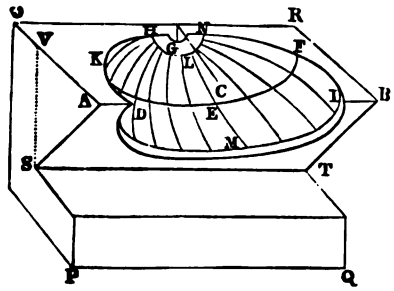
ever perfect they might be, were useless when the sky was cloudy, P. Scipio Nasica, in his censorship, B.C. 159, established a public clepsydra, which indicated the hours both of day and night. This clepsydra was in after-times generally called *solarium* (Cic. *De N. D.* ii. 34, 87). The word *hora* for hour was introduced at Rome at the time when the Romans became acquainted with the Greek horologia, and was in this signification well known at the time of Plautus (*Pseud.* 1307). After the time of Scipio Nasica, several horologia, chiefly solaria, seem to have been erected in various public places at Rome. A magnificent horologium was erected by Augustus in the Campus Martius. It was a gnomon in the shape of an obelisk; but Pliny (*H. N.* xxxvi. § 73) complains that in the course of time it had become incorrect. Horologia of various descriptions seem also to have been commonly kept by private individuals (Cic. *Ad Fam.* xvi. 18, 3); and at the time of the emperors, the wealthy Romans used to keep slaves whose special duty it was to announce the hours of the day to their masters (Juv. x. 216, with Mayor's note; Mart. viii. 67; Petron. 26).

From the number of solaria which have been discovered in modern times in Italy (thirteen having been discovered in the neighbourhood of Rome alone), we must infer that they were very generally used among the ancients. The following illustrations represent one of the simplest horologia which have been discovered; it seems to bear great similarity to that the invention of which Vitruvius ascribes to Berosus. It was discovered in 1741, on the hill of Tusculum, and is described by Zuzzeri (Venice, 1746), and by G. H. Martini, in his *Abhandlung von den Sonnenuhren der Alten*, p. 49 (Leipzig, 1777).



Horologium. (From Tusculum.)

The following illustration shows the same solarium as restored by Zuzzeri:



The same restored.

The breadth as well as the height (A O and P A) are somewhat more than eight inches, and the length (A B) a little more than sixteen inches. The surface (A O R B) is horizontal. S P Q T is the basis of the solarium, which, originally, was probably erected upon a pillar. Its side (A S T B) inclines somewhat towards the basis. This inclination was called ἔγκλιμα, or *inclinatio solarii* and *enclima succisum* (Vitruv. l. c.), and shows the latitude or polar altitude of the place for which the solarium was made. The angle of the enclima is about 40° 43′, which coincides with the latitude of Tusculum. In the body of the solarium is the almost spherical excavation (H K D M I F N), which forms a double hemicyclium. Within this excavation the eleven hour-lines are marked which pass through three semicircles (H L N, K E F, and D M J). The middle one (K E F) represents the equator, the two others the tropic lines of winter and summer. The curve representing the summer tropic is somewhat more than a semicircle, the other two curves somewhat smaller. The ten middle parts or hours in each of the three curves are all equal to one another; but the two extreme ones, though equal to each other, are by one-fourth smaller than the rest. In the middle (G) of the curve (D K H N I J), there is a little square hole, in which the gnomon or pointer must have been fixed, and a trace of it is still visible in the lead by means of which it was fixed. It must have stood in a perpendicular position upon the surface (A B R O), and at a certain distance from the surface it must have turned in a right angle above the spheric excavation, so that its end (C) extended as far as the middle of the equator, as it is restored in the last illustration.

Clepsydrae were used by the Romans in their camps, chiefly for the purpose of measuring accurately the four watches into which the night was divided (Caes. *B. G.* v. 13).

The custom of using clepsydrae as a check upon the speakers in the courts of justice at Rome is said to have been introduced by a law of Cn. Pompeius, in his third consulship (Tac. *De Clar. Orat.* 38), who adds, before that time the speakers had been under no restrictions, but spoke as long as they deemed proper. But there is some inaccuracy here, as Cicero in B.C. 70 (*In Verr.* i. 9, 25) speaks of his *legitimae horae;* in B.C. 63 (*Pro Rab. Perd.* 2, 6) his defence is limited to half an hour; and in B.C. 59 (*Pro Flacc.* 33, 82) six hours are allotted. At Rome, as at Athens, the time allowed to the speakers depended upon the importance of the case. Pliny (*Epist.* ii. 11) states that on one important occasion he spoke for nearly five hours, ten large clepsydrae having been granted to him by the judices, but the case was so important that four others were added. (Cf. Pliny, *Epist.* vi. 2.) The law of Pompeius only limited the time during which the accuser was allowed to speak to two hours, while the accused was allowed three hours in the case of prosecutions *de vi*. It is clear from the case of Pliny (*Epist.* iv. 9) and others that this restriction was not observed on all occasions. An especial officer was at Rome as well as at Athens appointed to stop the clepsydra during the time when documents were read (Apul. *Apolog.* i. and ii.). See Ernesti, *De Solariis*, in his *Opuscul. Philolog. et Crit.* pp. 21–31; Wöpcke, *Disquisitiones Arch. Math. Circa Solaria Veterum* (Berlin, 1842); Becker-Göll, *Gallus*, ii. pp. 407 foll.; and especially Marquardt, *Privatl.* pp. 370 foll.

Horoscŏpus. A horoscope. See ASTRONOMIA, p. 146.

Horreum (ὡρεῖον, σιτοφυλακεῖον, ἀποθήκη). (1) A granary, especially at Rome a public granary, in which grain was stored at the expense of the State for distribution to the people. (See FRUMENTARIAE LEGES.) (2) A warehouse or storehouse where anything might be deposited for safe-keeping. These were common at Rome under the Empire, and were used for the storage of securities, money, goods, etc. (*Cod.* iv. 24, 9; *Dig.* i. 15, 3). Keepers of *horrea* in either sense of the word were called *horrearii* or *vilici ex horreis*.

Horse-races. See CIRCUS; HIPPODROMUS.

Horta or **Hortānum.** Now Orte; a town in Etruria, at the junction of the Nar and the Tiber, so called from the Etruscan goddess Horta, whose temple at Rome always remained open. (Cf. Müller, *Die Etrusker*, ii. p. 62.)

Hortālus. See HORTENSIUS (2).

Hortātor (κελευστής). On board ship, the officer who gave out the chant (κέλευσμα), which was sung or played to make the rowers keep the stroke, and, as it were, encourage them at their work (Ovid, *Met.* iii. 619; cf. Verg. *Aen.* v. 177; Serv. *ad loc.*), whence the name (*solet hortator remiges hortarier*, Plaut. *Merc.* iv. 2, 5). He sat on the stern of the vessel, with a truncheon in his hand, which he used to beat the time, as represented in the above illustration.

Hortator. (From the Vatican Vergil.)

Hortensia. The daughter of the orator Hortensius (q. v.), who inherited her father's eloquence. When the members of the Second Triumvirate had imposed a heavy tax upon the Roman matrons and no one of the other sex dared to espouse their cause, Hortensia appeared as their advocate, and made so able a speech that a large portion of the burden was removed (Val. Max. viii. 3, 3). This harangue was extant in Quintilian's time, who speaks of it with praise (Quint. i. 1, 6).

Hortensius, QUINTUS. (1) A celebrated orator, who began to distinguish himself by his eloquence in the Roman Forum at the age of nineteen. He was born of a plebeian family, B.C. 114, eight years before Cicero. He served at first as a common soldier, and afterwards as military tribune, in the Social War. In the contest between Marius and Sulla he remained neutral, and was one of the twenty quaestors established by Sulla. He afterwards obtained in succession the offices of aedile, praetor, and consul. As an orator he for a long time shared the reputation of Cicero; but, as his orations are lost, we can only judge of him by the account which his rival gives of his abilities. "Nature had given him," says Cicero, in his *Brutus* (88), "so splendid a memory that he never had any need of committing to writing any discourse which he had thought over; while, after his opponent had finished speaking, he could recall, word by word, not only what the other had said, but also the authorities which had been cited against himself. His industry was indefatigable. He never let a day pass without speaking in the Forum, or preparing himself to appear on the morrow; oftentimes he did both. He excelled particularly in the art of dividing his subject, and in then reuniting it in a luminous manner, adapting, at the same time, even some of the arguments which had been urged against him. His diction was noble, elegant, and rich; his voice strong and pleasing; his gestures carefully studied." The eloquence of Hortensius would seem, in fact, to have been of the showy species called Asiatic, which flourished in the Greek colonies of Asia Minor, and was infinitely more florid and ornamental than the oratory of Athens, or even of Rhodes, being full of brilliant thoughts and sparkling expressions. This glowing style of rhetoric, though deficient in

Hortensius. (Villa Albani, Rome.)

solidity and weight, was not unsuitable in a young man; and, being further recommended by a beautiful cadence of periods, met with great applause. But Hortensius, as he advanced in life, did not correct this exuberance; and his somewhat tawdry taste in phraseology, which, even in his earliest years, had occasionally excited ridicule among the senators, being now totally inconsistent with his advanced age and dignity, his reputation in consequence waned. Possibly, too, from his declining health and strength, which greatly failed in his latter years, he may not have been able to give its full effect to that showy rhetoric in which he had indulged. A constant toothache and swelling in the jaws greatly impaired his powers of elocution and utterance, and became at length so severe as to accelerate his end. A few months, however, before his death, which happened in B.C. 50, he pleaded for his nephew Messala, who was accused of illegal canvassing, and acquitted more in consequence of the exertions of his uncle than the justice of his cause. So discreditable, indeed, was the case esteemed

that, though the speech of Hortensius had been much admired, he was received, on entering the theatre on the following day, with loud hisses (Cic. *Ad Fam.* viii. 2). The speech, however, revived all the admiration of the public for his oratorical talents, and convinced them that, had he possessed the same perseverance as Cicero, he would not have been inferior to that orator.

It appears from Macrobius that Hortensius was much ridiculed by his contemporaries on account of his affected gestures. In pleading, his hands were constantly in motion, whence he was often attacked by his adversaries in the Forum for resembling an actor; and on one occasion he received from his opponent the appellation of Dionysia, the name of a celebrated dancing-girl (Aul. Gell. i. 5). The actors Aesopus and Roscius frequently attended his pleadings to catch his gestures and imitate them on the stage (Val. Max. viii. 10). Such, indeed, was his exertion in action that it was commonly said that it could not be determined whether people went to hear or to see him. Like Demosthenes, he selected and put on his dress with the most studied care and neatness. He is said not only to have prearranged his gestures, but also to have adjusted the folds of his toga before a mirror when about to go to the Forum. He so arranged his gown that the folds did not fall by chance, but were formed with great care by help of a knot carefully tied and concealed by his robe, which apparently flowed carelessly around him (Macrob. *Sat.* iii. 13). Macrobius also records a story of his instituting an action of damages against a person who had jostled him while walking in this elaborate dress, and had ruffled his toga when he was about to appear in public with his drapery adjusted according to his favourite arrangement.

Hortensius stood, for thirteen years, at the head of the Roman bar; and being, in consequence, engaged during that long period on one side or other in every case of importance, he soon amassed an enormous fortune. He lived, too, with a magnificence corresponding to his wealth. His house at Rome formed the nucleus of the imperial palace, which was enlarged from the time of Augustus to that of Nero, till it nearly covered the whole Palatine Mount and branched over other hills. (See PALATIUM.) Besides his mansion in Rome, he possessed villas at Tusculum, Bauli, and Laurentum, where he was accustomed to give the most elegant and elaborate entertainments. His olive plantations he is said to have regularly moistened with wine; and, on one occasion, during the hearing of an important case in which he was engaged with Cicero, he begged the latter to change with him the previously arranged order of pleading, as he was obliged to go to the country to pour wine on a favourite plane-tree, which grew near his Tusculan villa (Macrob. *Sat.* iii. 13). Notwithstanding this profusion, his heir found no less than 10,000 casks of wine in his cellar after his death (Pliny, *H. N.* xiv. 14). Besides his taste for wine and fondness for plantations, he indulged in a passion for pictures and fish-ponds. At his Tusculan villa he built a hall for the reception of a painting of the expedition of the Argonauts, by the painter Cydias, which cost the sum of 144,000 sesterces. At his country-seat near Bauli, on the sea-shore, he vied with Lucullus and Philippus in the extent of his fish-ponds, which were constructed at an immense cost, and so formed that the tide flowed into them (Varr. *R. R.* iii. 3); yet such was his reluctance to diminish the supply that when he gave entertainments at Bauli he generally sent to the neighbouring town of Puteoli to buy the fish; and Varro declares that a friend could more easily get his chariot-mules out of his stable than a mullet from his ponds. He was more anxious about the welfare of his fish than the health of his slaves, and less solicitous that a sick servant might not take what was unfit for him than that his fish might not drink water which was unwholesome. It is even said (Pliny, *H. N.* ix. 55) that he was so passionately fond of a particular lamprey as to shed tears for its untimely death. At his Laurentan villa, Hortensius had a wooded park of fifty acres encompassed with a wall. This enclosure he called a nursery of wild beasts, all of which came for their food at a certain hour on the blowing of a horn. See Forsyth, *Hortensius* (London, 1879). (2) Son of the preceding, called also HORTĀLUS, a dissipated person who fought on Caesar's side in the Civil War. In B.C. 44, after Caesar's death, he joined Brutus and put to death C. Antonius, brother of the triumvir. After the battle of Philippi, Hortalus was himself taken and slain.

Hortus (κῆπος). A garden. Gardens among the ancients were usually of a strictly utilitarian character. Even the mythical garden of Alcinoüs, described in the *Odyssey* (vii. 112–130), is divided into a fruit-garden, a vineyard, and a kitchen-garden, with no mention of flowers; and when, in later times, flower-gardens are spoken of (e. g. κήπους εὐώδεις, Aristoph. *Aves*, 1066), they are probably gardens in which flowers were cultivated for profit. The ancients, in fact, had much less love of landscape beauties than the moderns, and some of their garden arrangements seem shocking to modern taste. Longus (*Pastoralia*, ii. 3) describes a garden in which flowers were mingled with fruits; and Plutarch says that the beauty of roses and violets is enhanced by planting them side by side with onions and leeks! The suburbs of Athens abounded in market-gardens, which supplied the city with both flowers and vegetables (Pliny, *H. N.* xxxvi. 18). Plato speaks of books on gardening (*Min.* p. 316 E).

Roman gardens are described in two letters of the Younger Pliny (ii. 17; v. 6), from which it appears that they were rather prim and formal in their plan, with regular walks (*ambulationes*) lined by closely-clipped hedges of box, yew, and cypress; and diversified with statues, pyramids, and summer-houses (*diaetae*). As in modern Italy and in France under Louis XV., so at Rome the trees and shrubs were often cut into figures of animals, ships, letters, and grotesque forms (*ars topiaria*), so that the regular name for an ornamental gardener is *topiarius*. (Cf. Pliny, *H. N.* xvi. 140; xxi. 68; xxii. 76.) The principal flowers known to the ancients were the rose, violet, crocus, narcissus, lily, iris, poppy, amaranth, and gladiolus.

Conservatories with windows closed by *specularia* (windows of talc) are mentioned by the writers of the first century A.D. (Mart. viii. 14 and 68; Sen. *Epist.* 90; Pliny, *Epist.* ii. 17). Columella speaks of forcing-houses for grapes and melons. For flowers in private houses see DOMUS.

Ornamental gardens were called *viridaria*. The regular name for a gardener is *cultor hortorum*, *vilicus*, *viridarius*, and *topiarius*.

HORTUS PENSĪLIS is a term meaning (1) a hang-

ing (i. e. terraced) garden (see BABYLON); and (2) a frame like our frames for melons and cucumbers, and used for forcing vegetables and fruits. See Pliny, *H. N.* xix. 64.

Horus (Ὥρος, Egyptian *Har*). An Egyptian god, the son of Osiris and Isis. At the death of his father he was still a child, but when he had grown to be a stalwart youth (Harver — i. e. "stronger Horus"), he overcame and captured Typhon, the murderer of his father, after a combat lasting over many days, and handed him over to Isis, who, however, let him go free. By the Egyptians he was deemed the victorious god of light, who overcame darkness, winter, and drought, and was identified with Apollo by the Greeks. He is often represented with the head of a sparrow-hawk, which was sacred to him. He must be distinguished from a younger Horus, the Harpocrates of the Greeks (in Egyptian Harpechruti — i. e. "Har, the Child"), who was received by Isis from Osiris in the under-world, and is the representative of the winter-sun, and also the image of early vegetation, and therefore identified with Priapus (q. v.). Statues represent him as a naked boy with his finger on his mouth. Misunderstanding this symbol of childhood, the Greeks made him the god of Silence and Secrecy. Afterwards, in the time when mysteries were in vogue, his worship was widely extended among the Greeks, and also among the Romans. See Beauregard, *Les Divinités Égyptiennes* (Paris, 1866); and ISIS.

Hostia. A victim. See SACRIFICIUM.

Hostilia. Now Ostiglia; a small town in Gallia Cisalpina, on the Po, and on the road from Mutina Verona; the birthplace of Cornelius Nepos.

Hostilius, TULLUS. See TULLUS HOSTILIUS.

Hostis. See HOSPITIUM in Appendix.

Hostius. A Roman poet, perhaps a contemporary of Lucilius the satirist. He wrote a poem on the Istrian War, which took place in B.C. 178. Some fragments of this have reached our time. Hostius wrote also metrical annals, after the manner of Ennius. See Bergk, *Kl. Schr.* i. 252.

Hotels. See CAUPONA.

Hounds. See CANIS.

Hour-glass. See HOROLOGIUM.

House. See DOMUS.

House-breakers. See EFFRACTOR.

Household Gods. See LARES; PENATES.

House-rent. See DOMUS, p. 541.

Hunnĕric. King of the Vandals in Africa (A.D. 477–484), succeeding his father Genseric. His reign is memorable for his persecution of the Christians.

Hunni (Οὖννοι, Χοῦνοι). An Asiatic people who dwelt for some centuries in the plains of Tartary, and were formidable to the Chinese Empire long before they were known to the Romans. It was against them, in fact, that the famous Chinese wall was built. A portion of the nation crossed into Europe, and were allowed by Valens to settle in Thrace, A.D. 376. Under their king, Attila (A.D. 434–453), they devastated the fairest portions of the Empire; but a few years after Attila's death their power was completely destroyed by the Turks.

The Huns were probably remotely descended from the Hiung-nu, a race of Turkish ("Turanian") stock, though fable declared them to be the offspring of the Scythian witches and the unclean and infernal spirits with whom these witches consorted in the desert. They are described as being dark, stunted, and uncouth, with shrill voices. Like the Mongolians, they were a race of horseman, fighting with bone-tipped javelins and with slings and lassoes. They ate meat nearly raw, and herbs; and wore the hides of wild beasts. See De Guignes, *Histoire Générale des Huns* (1756); Neumann, *Die Völker des südlichen Russland* (2d ed. 1855); Thierry, *Histoire d'Attila* (4th ed. 1874); and Howorth, in the *Journal of the Anthropological Institute* (English) for 1872–74.

Hunting. See VENATIONES.

Hyacinthia (τὰ Ὑακίνθια). A festival, celebrated for three days in the summer of each year, at Amyclae, in honour of Apollo and his unhappy favourite Hyacynthus (q. v.). Müller gives strong reasons for supposing that the Hyacinthia was originally a festival of Demeter. Like other festivals in honour of nature, the festival of the Hyacinthia, celebrated by the Spartans at Amyclae for three days in July, down to the time of the Roman emperors, was connected with the expression of grief at the death of vegetation, of joy over the harvest, and of cheerful trust in the re-awakening of nature. On the first day, which was dedicated to silent mourning, sacrifice to the dead was offered at the grave of Hyacinthus, which was under the statue of Apollo in the temple at Amyclae. The following day was spent in public rejoicing in honour of Apollo, in which all the populace, including the slaves, took part. They went in festal procession with choruses of singing boys and girls, accompanied by harps and flutes, to the temple of Apollo, where games and competitions, sacrifices and entertainments to one another took place, and a robe, woven by the Spartan women, was offered to the god.

Hyacinthus (Ὑάκινθος). (1) Son of King Amyclas, of Amyclae in Laconia, and of Diomedes. He was beloved for his beauty by Apollo and Zephyrus. As Apollo was one day teaching the boy how to play at quoits, on the banks of the river Eurotas, the wind-god in his jealousy drove the quoit with such violence against the head of Hyacinthus that the blow killed him. From his blood Apollo caused a flower of the same name to spring up, with the exclamation of woe, AI, AI, marked upon its petals. (See AIAX.) Hyacinthus, like Adonis, is a personification of vegetation, which flourishes in the spring-time, but is scorched and killed by the glowing heat of the summer sun, which is symbolized by the quoit or discus. (2) The flower sprung from the blood of Hyacinthus, described in the older poets as dark but later as rather light; so that several flowers have been included under the name. (3) The jacinth, or perhaps the sapphire.

Hyădes (Ὑάδες). According to some, the daughters of Atlas and sisters of the Pleiades. The best accounts, however, make them to have been the nymphs of Dodona, to whom Zeus confided the nurture of Bacchus. Pherecydes gives their names as Ambrosia, Coronis, Eudora, Dioné, Aesula, and Polyxo. Hesiod, on the other hand, calls them Phaesula, Coronis, Cleea, Phaeo, and Eudora. The names generally given to the seven stars are Ambrosia, Eudora, Pedilé, Coronis, Polyxo, Phyto, and Dioné or Thyené. The Hyades went about with

their divine charge, communicating his discovery to mankind, until, being chased with him into the sea by Lycurgus, Zeus, in compassion, raised them to the skies and transformed them into stars. According to the more common legend, however, the Hyades, having lost their brother Hyas, who was killed by a bear or lion, or, as Timaeus says, by an asp, were so disconsolate at his death that they pined away and died; and after death they were changed into stars (Hyg. *Fab.* 192). The stars called Hyades (Ὑάδες) derived their name from ὕειν, "to make wet," "to rain," because their setting, at both the evening and morning twilight, was for the Greeks and Romans a sure presage of wet and stormy weather, these two periods falling respectively in the latter half of April and November. Horace, with a double allusion to both fable and physical phenomena, calls the stars in question *tristes Hyadas* (*Carm.* i. 3, 14). The Roman writers sometimes call these stars by the name of Suculae, "little pigs," for which epithet Pliny assigns a singular derivation. According to this writer, the Roman farmers mistook the etymology of the Greek name Hyades, and deduced it, not from ὕειν, "to rain," but from ὗς, "a sow" (Pliny, *H. N.* xviii. 26). It is more probable, however, that Suculae was the oldest Roman name, given before the Greek appellation was known, and to be compared with our popular astronomical terms such as "the Dipper," "Charles's Wain," etc. Isidorus derives the term Suculae from *succus*, in the sense of "moisture" or "wet" (*a succo et pluviis*, Isidor. *Orig.* iii. 70), an etymology which has found its way into many later works. Some grammarians, again, sought to derive the name Hyades from the Greek Υ (upsilon), in consequence of the resemblance which the cluster of stars bears to that letter.

The Hyades, in the celestial sphere, are at the head of the Bull (ἐπὶ τοῦ βουκράνου).

Hyălos (ὕαλος). Glass. See VITRUM.

Hyampēa (Ὑάμπεια). One of the two lofty rocks which rose perpendicularly from behind Delphi, and obtained for Parnassus the epithet of δικόρυφος, or the two-headed (Eurip. *Phoen.* 234; Herod. viii. 39). The other was called Nauplea. It was from these elevated crags that culprits and sacrilegious criminals were hurled. See PARNASSUS.

Hyampŏlis (Ὑάμπολις). A town in Phocis, east of the Cephissus, near Cleonae, founded by the Hyantes. It was first destroyed by Xerxes, and afterwards rebuilt to be destroyed again in part by Philip and the Amphictyons.

Hyantes (Ὕαντες). The ancient inhabitants of Boeotia, from which country they were expelled by the Cadmeans. Part of the Hyantes emigrated to Phocis, where they founded Hyampolis and part to Aetolia. The poets use the adjective Hyantius as equivalent to Boeoticus.

Hyas (Ὕας). The son of Atlas, and father or brother of the Hyades (q. v.), and said to be the ancestor of the Hyantes (q. v.).

Hybla (Ὕβλη). Three towns in Sicily. (1) MAIOR (ἡ μεγάλη), on the southern slope of Mount Aetna and on the river Symaethus, was originally a town of the Siculi. (2) MINOR (ἡ μικρά), afterwards called Megara. (3) HERAEA, in the south of the island, on the road from Syracuse to Agrigentum. It is doubtful from which of these three places the Hyblaean honey came, so frequently mentioned by the poets.

Hybreas (Ὑβρέας). (1) A Carian, a native of Mylasa, who was well known as an orator in the time of M. Antonius, the triumvir. (2) A Cretan lyric poet, the author of a drinking-song preserved in Athenaeus and edited by Gräfenhan (Mulhausen, 1834).

Hybreōs Graphé (ὕβρεως γραφή). In Attic law, a criminal prosecution for assault or personal violence of any kind. In it any penalty might be demanded, and in extreme cases, death. The case was tried before a Heliastic court.

Hyccăra (τὰ Ὕκκαρα). A town of the Sicani on the north coast of Sicily, west of Panormus, taken by the Athenians, and its inhabitants sold as slaves, B.C. 415. Among the captives was the beautiful Timandra, the mistress of Alcibiades and the mother of Laïs. The place was said to get its name from the fish ὕκαι.

Hydarnes (Ὑδάρνης). One of the seven Persians who conspired against the Magi, B.C. 521. See PERSIA.

Hydaspes (Ὑδάσπης). The modern Jhelum; the northernmost of the five great tributaries of the Indus, which, with the Indus itself, water the great plain of northern India, which is bounded on the north by the Himalaya range, and which is now called the Punjab—i. e. five rivers. The Hydaspes falls into the Acesines (Chenâb), which itself falls into the Indus. The epithet *fabulosus*, which Horace applies to the Hydaspes, refers to the marvellous stories current among the Romans, who knew next to nothing about India. See INDIA.

Hydra. See HERACLES, p. 790.

Hydraōtes (Ὑδραώτης). A tributary to the Indus, now the Ravi. Strabo and Quintus Curtius call it the Hyarotes or Hyarotis.

Hydraulus (ὕδραυλος). A water-organ. According to Athenaeus, it was the invention of Ctesibius of Alexandria (q. v.), who evidently took the idea of his organ from the syrinx or Pandean pipes, a musical instrument of the highest antiquity among the Greeks. His object being to employ a row of pipes of great size, and capable of emitting the most powerful as well as the softest sounds, he contrived the means of adapting keys with levers (ἀγκωνίσκοι), and with perforated sliders (πώματα) to open and shut the mouths of the pipes (γλωσσόκομα), a supply of wind being obtained, without intermission, by bellows, in which the pressure of water performed the same part which is fulfilled in the modern organ by a weight (Hero, *Spirit.* 228). On this account the instrument invented by Ctesibius was called the water-organ (ὕδραυλις, ὑδραυλικὸν ὄργανον, Heron, *Spirit.*; *hydraulica machina*, Vitruv. x. 13; *hydraulus*, Pliny, *H. N.* ix. § 24; Cic. *Tusc.* iii. 18, § 43). It is described in an epigram by the emperor Julian (Brunck, *Anal.* ii. 403 = *Anth. Pal.* ix. 365), who mentions the swift fingers of the performer, but not the water-bellows; and more clearly in the lines of Claudian (*De Manl. Theod. Cons.* 316–319). We have here the keys, the innumerable pipes of metal, the lever as large as a beam which sets the water in motion. Its pipes were partly of bronze (χαλκεὴ ἄρουρα, Julian; *seges aëna*, Claudian), and partly of reed (δόνακες, Julian). The number of its stops, and consequently of its

rows of pipes, varied from one to eight, so that Tertullian (*De Anima*, 14) describes it with reason as an exceedingly complicated instrument. We are still in the dark as to the exact part played by the water, which, besides, must have rendered the instrument much less portable. As invented by Ctesibius, the organ was doubtless hydraulic: but the epigram of Julian omits all mention of the water, and probably, in later times, the mechanism was simplified and the bellows blown directly by the pedal, as in the modern harmonium.

The organ was well adapted to gratify the Roman people in the splendid entertainments provided for them by the emperors and other opulent persons. Nero was very curious about organs, both in regard to their musical effect and their mechanism (Suet. *Ner.* 41, 54). A contorniate coin of this emperor in the British Museum (see illustration) shows a small organ with a sprig of laurel on one side and a man standing on the other. The general form of the organ is also clearly exhibited in a poem by Publilius Porphyrius Optatianus, describing the instrument, and composed of verses so constructed as to show both the lower part which contained the bellows, the wind-chest which lay upon it, and over this the row of twenty-six pipes. These are represented by twenty-six lines, which increase in length each by one letter, until the last line is twice as long as the first (Wernsdorf, *Poetae Lat. Min.* vol. ii. pp. 394–413).

Organ, from a coin of Nero. (British Museum.)

There can be little doubt that ὑδραύλης, *hydraula* or *hydraules*, denotes the organist (Suet. *Ner.* 54; Petron. *Sat.* 36). See MUSICA.

Hydrĕa (Ὑδρέα). The modern Hydra; a small island in the Gulf of Hermioné, off Argolis (Herod. iii. 59; and E. Curtius, *Peloponnesos*, ii. p. 456).

Hydria (ὑδρία). (1) A vessel for holding water. (2) A balloting-urn in the Attic law-courts. (See SITELLA.) (3) A cinerary urn.

Hydriaphoria (ὑδριαφορία). "The carrying of a water-pot," a service performed by the wives of resident aliens at the Panathenaea (q. v.). See SCIADEPHORIA.

Hydromĕli (ὑδρόμελι). See VINUM.

Hydruntum or **Hydrus** (Ὕδρουν). The modern Otranto. One of the most ancient towns of Calabria, situated on the southeast coast, near a mountain of the same name. It had a good harbour, from which persons frequently crossed over to Epirus.

Hygiēa (Ὑγίεια). In Greek mythology, the goddess of Health, daughter of Asclepius (Aesculapius), with whom she is often worshipped. In works of art she is represented by his side, as a maiden of kindly aspect, with a serpent to whom she is giving drink from a saucer. As the giver of mental health, she is sometimes confused with Athenê Hygiea (Aesch. *Eumen.* 522). By the Romans she was identified with Salus (q. v.).

Hygīnus. (1) GAIUS IULIUS. A celebrated grammarian. He is mentioned by Suetonius as a native of Spain, though some have supposed him an Alexandrian, and to have been brought to Rome after the capture of that city by Caesar. Hyginus was a freedman of Augustus Caesar, and was put by that emperor in charge of the library on the Palatine Hill. (See BIBLIOTHECA.) He also gave instruction to numerous pupils. Hyginus was intimately acquainted with Ovid and other writers of the day, and was said to be the imitator of Cornelius Alexander, a Greek grammarian. Some suppose him to have been the faithless friend of whom Ovid complains in his *Ibis*. His works, which were numerous, are frequently quoted by the ancients with great respect. The principal ones appear to have been: (*a*) *De Situ Urbium Italicarum*; (*b*) *De Troianis Familiis*; (*c*) *De Claris Viris*; (*d*) *De Proprietatibus Deorum*; (*e*) *De Diis Penatibus*; (*f*) A commentary on Vergil; (*g*) A treatise on Agriculture. These are all lost. Those which are extant, and are ascribed to Hyginus, were possibly written by another individual of the same name. These are: (*a*) *Fabularum Liber*, a collection of 277 fables, taken for the most part from Grecian sources, and embracing all the most important legends of antiquity. It is written in a very inferior style, but is still of great importance for the mythologist. Text by Schmidt (Jena, 1872), and see the paper by Wölfflin, *Zur Kritik von Hyg. Fabeln*, in the *Philologus*, x. 303. (*b*) *De Astrologia*, also called *Poetica Astronomia*. This, like the previous work, is in prose, and consists of four books, being partly astronomical and mathematical, partly mythological and philosophical in its character, since it gives the origin of the Catasterisms according to the legends of the poets. The proëm of the work is addressed to a certain Quintus Fabius. This work is written in a careless manner, but is very important for obtaining a knowledge of ancient astronomy, and for a correct understanding of the poets. Text by Bunte (Dresden, 1875), and see Robert's edition of the *Catasterismi* of Eratosthenes (Berlin, 1878). (2) A gromatic writer of whom nothing is known, but to whom are often ascribed two works —one on legal boundaries (*De Limitibus Constituendis*), and one on castrametation (*De Munitionibus Castrorum*), though they are really by two different writers, as the language shows. They are to be assigned to the third century A.D. The text is to be found in the Lachmann-Rudorff editions of the *Agrimensores* (Berlin, 1848).

Hyksos Kings. See AEGYPTUS, p. 28.

Hylaeus (Ὑλαῖος, i. e. "the Woodman"). The name of an Arcadian centaur who was slain by Atalanta when he pursued her. According to some legends, Hylaeus fell in the fight against the Lapithae, and according to others he was one of the centaurs slain by Heracles.

Hylas (Ὕλας). Son of Theodamas, king of the Dryopes, and the nymph Menodicé. He was a favourite of Heracles, whom he accompanied on the Argonautic expedition. When Heracles disembarked upon the coast of Mysia to cut himself a fresh oar, Hylas followed him to draw water from a fountain, whose nymphs drew the youth down into the water. The Argonauts having gone on their way, Heracles, with his sister's son Polyphe-

mus, remained behind to search for him. On failing to find him, he did not leave until he had taken hostages from the Mysians, and made them promise that they would produce the boy either dead or alive. After that, the inhabitants of Cios (founded by Polyphemus and afterwards called Prusias) continually sought for Hylas, and sacrificed to him every year at the fountain, thrice calling him by name. The story of Hylas suggested a song of Thomas Moore's, and is the subject of a poem, *Hylas*, by Bayard Taylor. See Calverly's translation of the thirteenth idyl of Theocritus.

Hylé (Ὕλη) and **Hylae** (Ὕλαι). A small town in Boeotia, situated on Lake Hylicé, which was called after this town.

Hylias. A river in Bruttium, separating the territories of Sybaris and Croton.

Hylicé (ἡ Ὑλικὴ λίμνη). See HYLÉ.

Hylicus (Ὑλικος). A small river in Argolis near Troezen.

Hyllus (Ὕλλος). The son of Heracles and Deïanira, and husband of Iolé. When he and the rest of the children of Heracles, at their father's death, were pursued everywhere by the enmity of Eurystheus, they at last found succour from Theseus, or his son Demophon. When Eurystheus drew near with his army to compel the Athenians to give them up, Macaria, daughter of Heracles, freely offered herself up as a sacrifice for her brethren, who, aided by the Athenians, defeated the enemy, Eurystheus being slain as a fugitive by Hyllus himself. Having withdrawn from Attica to Thessaly, Hyllus was adopted by the Dorian prince Aegimius, whom Heracles had once assisted in the war between the Lapithae and the Dryopes, under promise of his abdication of the royal power, together with a third part of the kingdom. Thus the rule over the Dorians passed to him and his descendants. When commanded by the Delphic oracle to attempt to conquer the kingdom of Eurystheus immediately after "the third fruit," he endeavoured after the lapse of three years to invade the Peloponnesus by way of the Isthmus. He was, however, repulsed by Atreus, the successor of Eurystheus, and fell in single combat with Echemus, king of Tegea. It was in the "third generation" after him that the sons of his grandson Aristomachus — viz. Temenus, Cresphontes, and Aristodemus—at last conquered the Peloponnesus, which was then under the rule of Tisamenus, son of Orestes. See HERACLIDAE.

Hyllus (Ὕλλος). A river of Lydia, falling into the Hermus on its north side.

Hymenaeus (Ὑμέναιος) or **Hymen** (Ὑμήν). The Greek god of marriage and of the marriage-song named after him. He is sometimes described as the son of Apollo and a Muse (either Terpsichoré, Urania, or Calliopé), who had vanished on his own wedding-day, and was consequently always sought for at every wedding. He is also described as a son of the Thessalian Magnes and of the Muse Calliopé, and as beloved by Apollo and Thamyris; or as the son of Dionysus and Aphrodité, who lost his voice and life while singing the nuptial song at the marriage of Dionysus and Ariadné. According to Attic tradition, he was an Argive youth who, in the disguise of a girl, followed to the feast of Demeter at Eleusis a young Athenian maiden whom he loved without winning the consent of her parents. Hymenaeus and some of the maidens who were celebrating the festival, were carried off by pirates, whom he afterwards killed in their sleep, and henceforth became the champion of all women and damsels. In art he is represented like Eros, as a beautiful, winged youth, only with a more serious expression, and carrying in his hand the marriage torch and nuptial veil. The marriage-song called *Hymenaeus*, which is mentioned as early as Homer (*Il.* xviii. 493), was sung by young men and maidens, to the sound of flutes, during the festal procession of the bride from the house of her parents to that of the bridegroom. In character it was partly serious and partly humorous. The several parts always ended with an invocation of Hymenaeus. (See Catullus, 61 and 62, with the rendering by Sir Theodore Martin; and the article EPITHALAMIUM.) On the Roman god of weddings, see TALASSIO.

Hymettus (Ὑμηττός). A mountain in Attica, about three miles south of Athens, celebrated for its marble and its honey (Herod. vi. 137). See ATHENAE.

Hymnus (ὕμνος). In general, an invocation of the gods, especially in the form of an ode sung by a choir, to the accompaniment of the cithara, while they stood round the altar. For the so-called Homeric Hymns (to Aphrodité, Hermes, Demeter, etc.), see the article HOMERUS. For wedding hymns, see EPITHALAMIUM. For the Orphic Hymns, see ORPHEUS. Many of the Pindaric odes, written in lyric measures, are to be classed as ὕμνοι. (Cf. Aristoph. *Eq.* 530.) Famous among Greek hymns is the noble hymn to Zeus by the Stoic Cleanthes (q. v.). See MUSICA.

In Latin, examples of hymns in the older sense are the songs of the Salii (*carmina Saliaria*), sung by the priests of Mars (see SALII); the hymn of the Arval Brethren (see FRATRES ARVALES); the hymns composed by Horace (*carmen saeculare*) for the Ludi Saeculares in B.C. 17, and sung in honour of Diana and Apollo (see LUDI SAECULARES); and some of later date, like the poem called *Laus Herculis*, in 137 hexameters, by an anonymous author (see Bährens in the *Neue Jahrbücher für Philologie*, etc., 105, 52. 503); the *Hymnus Claudii ad Lunam* (*Poet. Lat. Min.*, ed. Bährens, iii. 163); and the parodic hymn to Pan (id. iii. 170).

The early Christian hymns in Greek and Latin are interesting. Of those in Greek, only a comparatively few are written in the classic metres—e. g. those by Clemens Alexandrinus (about A.D. 220), Englished by Dr. Dexter in his "Shepherd of Early Youth;" Gregory of Nanzianzus (A.D. 360), Synesius (A.D. 400), and Sophronius (A.D. 629). Others, and especially those used by the Eastern Church, are strongly Oriental in style, due to the constant study of the Jewish Psalter. No authors of Latin hymns are mentioned earlier than A.D. 325, the date of the Council of Nice. Soon after, however, two great hymnologists—St. Hilary and St. Ambrose—appear, both in the fourth century, followed by Prudentius (A.D. 350–410), whose poems in 1860 reached a sixty-third edition; Sedulius of the same period; Venantius Fortunatus (A.D. 530–609), and Gregory the Great (A.D. 540–604). Some of the most magnificent of the Latin hymns are of unknown authorship. Such are the famous *Veni, Creator Spiritus*, popularly ascribed to Charlemagne, but really of earlier date; the hymn be-

ginning *Verbum Dei, Deo Natum;* and, above all, the sublime *Dies Irae*, the despair of translators, which is often attributed to Thomas of Celano, but on no sure authority (Mohnike, *Hymnologische Forschungen*, i. pp. 1–24).

The Latin hymns are interesting from a linguistic and metrical standpoint, as usually reverting to the older and more natural accentual system of prosody instead of preserving the artificial and unpopular distinctions of syllabic quantity. Among the common people, in their folk-songs (e. g. the songs of the soldiers in their barracks and during the triumphs, the chants, spells, and nursery songs), the accentual system still survived, and, as in the *Instructiones* of Commodianus, written in the third century A.D., the popular system sometimes made its way even into written literature. It was natural that the Christian hymns, being composed not for the learned and fastidious, but for the common people—for provincials and non-Romans—should avail themselves of the far freer range allowed by the loose laws of accent. Thus St. Augustine, even in the title of one of his psalms (*Psalmus contra Partem Donati*), shows his desire to escape from the rigid restrictions of the Augustan prosody—in other words, to write a *canticum* and not a *carmen*. In the later hymns, many metrical ingenuities are introduced, such as the so-called leonine and other rhymes (see LEONINI VERSUS), of which a good account will be found in the introduction and notes to Archbishop Trench's *Sacred Latin Poetry* (London, 1874).

For the Greek Christian hymns, see Christ and Paranika's *Anthologia Graeca Carminum Christianorum* (1871); Chatfield's *Hymns of the Eastern Greek Christian Poets* (1876)—the former giving the original text and the latter the English reading; and Petra, *Hymnographie de l'Église-Grecque* (1867); *Analecta Sacra Inedita* (Paris, 1876). On the Latin hymns, see the work of Trench already cited; Cardinal Newman's *Carmina Ecclesiae* (1876); Du Méril, *Poésies Populaires Latines* (1843); Mone, *Hymni Latini*, 3 vols. (1853–55); and Duffield (1888).

There is a dictionary of Hymnology by Julian (1888). On the versification of the Christian hymns (usually trochaic and iambic metres with a special preference for the iambic dimeter, with rhyme and frequent alliteration), see Schuch, *De Poësis Latinae Rhythmis et Rimis* (1851); Hümer, *Der iamb. Dimeter bei den christl.-lat. Hymnendichtern der vorkaroling. Zeit* (Vienna, 1876); id. *Die ältesten lat.-christl. Rhythmen* (Vienna, 1879); and the article RHYME.

Hypacŷris, Hypacăris, or **Pacăris.** A river in European Sarmatia, flowing through the country of the nomad Scythians and falling into the Sinus Carcinites in the Euxine Sea.

Hypaea. See STOECHADES INSULAE.

Hypaepa (Ὕπαιπα). A city of Lydia, on the southern slope of Mount Tmolus, near the north bank of the Caÿster.

Hypaethral Temple. A temple not covered by a roof, and in form usually decastyle. See Dörpfeld in the *Mittheilungen d. deutschen archäol. Inst. zu Athen* for 1891, pp. 334–344; and the article TEMPLUM.

Hypăna (τὰ Ὕπανα) and **Hypănē** (Ὑπάνη). A town in Elis belonging to the so-called Pentapolis.

Hypănis (Ὕπανις). The modern Bog; a river in European Sarmatia, falling into the Euxine Sea west of the Borysthenes (Herod. iv. 17, etc.).

Hypaspistae (ὑπασπισταί). The shield-bearers in the Greek army, who followed the heavy-armed warriors and carried a portion of their burdensome equipment, principally the shield, the necessary baggage, and the usual provision for three days. Among the Macedonians the light infantry were so called to distinguish them from the heavy φαλάγγιται (see HOPLITES) and the archers. They wore a round felt hat (see CAUSIA), a linen jerkin, and had a long dagger and a short hand-pike. They were a standing body of 6000 men, and in war formed the king's body-guard. See EXERCITUS.

Hypăta (τὰ Ὕπατα). A town of the Aenianes in Thessaly, south of the Sperchens, whose inhabitants were notorious for witchcraft. It is now Neopatra (Turk. Batrajik).

Hypatia (Ὑπατία). A mathematician of Alexandria, daughter of Theon, and still more celebrated than her father. She was born about the end of the fourth century. In her studies she applied herself in particular to the philosophy of Plato. Following the example of her master, she resolved to add to her information by travelling; and, having reached Athens, attended there the lectures of the ablest instructors. On her return to her native city, she was invited by the magistrates to give lectures in philosophy, and Alexandria beheld a woman succeed to that long line of illustrious teachers which had rendered its school one of the most celebrated in the world. She was an Eclectic; but the exact sciences formed the basis of all her instruction, and she applied their demonstrations to the principles of the speculative sciences. She numbered among her disciples many celebrated men, among others Synesius, afterwards bishop of Ptolemaïs, who preserved during his whole life the most friendly feelings towards her, although she constantly refused to become a convert to Christianity. Hypatia united to a masculine intellect many of the attractions and all the virtues of her sex. Her dress was remarkable for its simplicity; her conduct was always above suspicion; and she knew well how to compel the respect of those of her auditors who felt the influence of her charms. All idea of marriage was constantly rejected by her as threatening to interfere with her devotion to her favourite studies. Orestes, governor of Alexandria, admired the talents of Hypatia, and frequently had recourse to her for advice. He was desirous of repressing the too ardent zeal of St. Cyril, who saw in Hypatia one of the principal supports of paganism. The partisans of the bishop, on their side, beheld in the measures of the governor the result of the counsels of Hypatia; the most fanatical of their number, in March, A.D. 415, seized upon Hypatia as she was proceeding to her school, forced her to descend from her chariot, and dragged her into a neighbouring church, where, stripped of her vestments, she was put to death by her brutal foes. Her body was hacked to pieces with oyster-shells, and the bloody remains were dragged through the streets and finally burned.

The works of Hypatia were lost in the burning of the Alexandrian Library. In the number of these were a commentary on Diophantus, an Astronomi-

cal Canon, and a commentary on the Conics of Apollonius of Perga. The very names of her other productions are lost. The Greek Anthology contains an epigram in praise of Hypatia, attributed to Paulus Silentiarius. Canon Kingsley's historical romance (London, 1853) has done much to make her name familiar to English readers. See the exhaustive monograph on Hypatia by Hoche in the *Philologus*, xv. 435 foll. (1860).

Hypatodōrus (Ὑπατόδωρος). A Theban sculptor, who flourished about B.C. 372.

Hyperbŏlus (Ὑπέρβολος). An Athenian demagogue in the Peloponnesian War, of servile origin. In order to get rid of either Nicias or Alcibiades, Hyperbolus called for the exercise of the ostracism. But the parties endangered combined to defeat him, and the vote of exile fell on Hyperbolus himself—an application of that dignified punishment by which it was thought to have been so debased that the use of it was never recurred to. Some years afterwards he was murdered by the oligarchs at Samos, B.C. 411 (Thuc. viii. 74).

Hyperborei (Ὑπερβόρεοι, lit. "dwellers beyond the north wind"). A people of Greek legend, whose existence was denied by some of the ancients, while others endeavoured to define their position more precisely. They were said to dwell far in the North, where the sun rose and set only once a year—a fancy due, perhaps, to some dim report of the long arctic summer day. The fruits of the earth ripened quickly with them; they lived in unbroken happiness, knowing no violence or strife, and reached the age of a thousand years; any who were weary of life casting themselves from a sacred rock into the sea. The myth is connected with the worship of the god of light, Apollo, who during the dark winter was supposed to visit them, as his priestly people, in a chariot drawn by swans; returning to Delphi for the summer. There was a tradition in Delos that in earlier times they used to send to that island the first-fruits of their harvests by way of Dodona, Thessaly, and Euboea.

Hyperborei Montes. Originally the mythical name of an imaginary range of mountains in the north of the earth. It was afterwards applied by the geographers to various chains; as, for example, the Caucasus, the Rhipaei Montes, and others.

Hyperesia (Ὑπερεσίη). The more ancient name of Aegira in Achaia. Pausanias (vii. 26) relates the story which accounts for the subsequent change of name.

Hyperīa (Ὑπέρεια). A fountain of Thessaly, placed by some in the vicinity of Argos Pelasgicum, while others think that it was near Pherae.

Hyperīdes (Ὑπερείδης and Ὑπερίδης). One of the Ten Attic Orators, born about B.C. 390, son of the Athenian Glaucippus. He was a pupil of Plato and Isocrates, and won for himself an important position as a forensic and political orator, although his private life was not unblemished. As a statesman, he decidedly shared the views of Demosthenes, and was his steadfast ally in the struggle against the Macedonian party. It is true that he afterwards (B.C. 324) took part in the prosecution of Demosthenes, when accused of having taken bribes from Alexander's treasurer, Harpalus, and that he contributed to his condemnation on that charge. After the destruction of Thebes by Alexander (335) it was only with difficulty that he and Demosthenes escaped being given up to the Macedonians. After the death of Alexander (323) he was the chief instigator of the Lamian War, at the unfortunate conclusion of which he and Demosthenes (who had been reconciled to one another in the meantime) and other patriots were condemned to death by the Macedonian party. He fled for sanctuary to a temple in Aegina, but was dragged away from it by force, and by order of Antipater put to death at Corinth in 322.

Of the seventy-seven speeches which were known to antiquity as the work of Hyperides, only a few fragments were known until recent times; but in 1847, in a tomb at Thebes, in Egypt, extensive fragments were found of his speech against Demosthenes, together with a speech for Lycophron, and the whole of his oration for Euxenippus. In 1856 there was a further discovery in Egypt of an important part of the funeral oration delivered in 322 over those who had fallen in the siege of Lamia. In 1889 M. Eugène Revillout announced the purchase by the Louvre of a papyrus containing portions of the first oration of Hyperides against Athenogenes (*Revue des Études Grecques*, Jan.–March, 1889).

Though the speeches of Hyperides never attain to the force and depth of those of Demosthenes, nevertheless they were valued highly on account of the skill of their construction and the grace and charm of their expression. They are the productions of a practical pleader who is thoroughly in command of all his powers, and who is, above all, an accomplished man of the world—slightly indolent, witty, refined, with a delicious fund of irony, of perfect taste, entertaining and urbane. He is, oratorically speaking, to Demosthenes what Lord Salisbury is to Mr. Gladstone.

The text of Hyperides is edited by Blass in the Teubner series; and there is a good edition of the orations for Lycophron and Euxenippus by Babington, with fac-similes of the MSS. (Cambridge, 1853). The best account of his oratory is that of Blass in his *Attische Beredsamkeit*, iii. 2. 1–72 (1877). See, also, Hager's *Quaestiones Hyperideae* (Leipzig, 1870); Caffiaux, *Hypéride* (Valenciennes, 1860); Jebb, *The Attic Orators*, ii. pp. 381–92 (London, 1876); and Böhnecke, *Demosthenes, Lykurgos, Hyperides und ihr Zeitalter* (Berlin, 1874).

Hyperīon (Ὑπερίων). One of the Titans, father of the Sun-god Helios, who himself is also called Hyperion in Homer. See TITANES.

Hypermnestra (Ὑπερμνήστρα). (1) The only one of the daughters of Danaüs who spared her husband, Lynceus. (See DANAÜS.) (2) Daughter of Thestius and Eurythemis, wife of Oïcles, and mother of Amphiaraüs.

Hyperōōn (ὑπερῷον). The upper story of a Greek house. See DOMUS.

Hyphăsis (Ὕφασις), **Hypăsis** (Ὕπασις) or **Hypănis** (Ὕπανις). A river of India, now the Gharra, falling into the Acesines. See HYDASPES.

Hypius (Ὕπιος). A river and mountain in Bithynia.

Hypnos (Ὕπνος). The god of sleep.

Hypocaustum. See BALNEAE.

Hypocrĭtes (ὑποκριτής). An actor. See HISTRIO.

Hypodēma (ὑπόδημα). See CALCEUS.

Hypogaeum. See DOMUS; SEPULCRUM.

Hyponŏmus. See EMISSARIUM.

Hyporchēma (ὑπόρχημα). A species of lyric, choral song in lively rhythms; its subject was generally gay, and contained imitative dance movements. Like the paeans, these choral odes were mostly sung in honour of Apollo.

Hyposcenium. See THEATRUM.

Hypothēca. See PIGNUS.

Hypozōma (ὑπόζωμα). See NAVIS.

Hypsas (Ὕψας). A river of Sicily falling into the Crinisus.

Hypseus (Ὑψεύς). A son of Peneüs and Creüsa. He was king of the Lapithae (q. v.) and father of Cyrené.

Hypsĭcles (Ὑψικλῆς). An astronomer of Alexandria, who flourished under Ptolemy Physcon, about B.C. 146. He is considered by some to have been the author of the fourteenth book appended to Euclid's *Elements*, in which he discussed the regular solids. No one, however, disputes his claim to a small work entitled Περὶ τῆς τῶν Ζωδίων Ἀναφορᾶς, in which he gives a method, far from exact, of calculating the risings of each sign or portion of the ecliptic.

Hypsipȳlé (Ὑψιπύλη). Daughter of Thoas of Lemnos. The Lemnian women had, from jealousy of their Thracian maids, killed all the men of the island; Hypsipylé alone spared her father Thoas, having been the means of aiding his flight. When the Argonauts landed at Lemnos and united with the women, Hypsipylé bore twin sons to Iason—Euneus, who in Homer figures as king of Lemnos and carries on trade with the Greeks before Troy; and Thoas (also called Deïphilus and Nebrophonus), who is sometimes described as a son of Dionysus. When the news of her father's escape was rumoured among the Lemnian women, Hypsipylé was forced to flee for her life, and was captured by pirates, who sold her to Lycurgus of Nemea. There, as the nurse of Opheltes, the infant son of the king, she accidentally caused his death by a snake (see SEVEN AGAINST THEBES), and was exposed to the greatest danger, from which she was only rescued by the intervention of her sons, who were sent to her aid by Dionysus.

Hypsus (Ὑψοῦς). A town in Arcadia on a mountain of the same name.

Hyrcania (Ὑρκανία). A province of the ancient Persian Empire, on the south and southeast shores of the Caspian or Hyrcanian Sea, and separated by mountains on the west, south, and east from Media, Parthia, and Margiana. It flourished most under the Parthians, whose kings often resided in it during the summer.

Hyrcānum or **Hyrcanium Maré.** See CASPIUM MARE.

Hyrcānus (Ὑρκανός). (1) IOANNES, prince and high-priest of the Jews, was the son and successor of Simon Maccabaeus, the restorer of the independence of Iudaea. He succeeded to his father's power B.C. 135, and died in 106. Although he did not assume the title of king, he may be regarded as the founder of the monarchy of Iudaea, which continued in his family till the accession of Herod. (2) High-priest and king of the Jews, was the eldest son of Alexander Iannaeus and his wife Alexandra, and was frequently engaged in war with his brother Aristobulus, who was, however, taken to Rome as a prisoner by Pompey in B.C. 63. Hyrcanus was put to death by his successor, Herod, in B.C. 30.

Hyria (Ὑρία). (1) A town in Boeotia near Tanagra. (2) A town in Apulia. (3) A city in Calabria.

Hyrieus (Ὑριεύς). (1) An Arcadian monarch, for whom Agamedes and Trophonius constructed a treasury. The story about this treasury resembles the one told by Herodotus (ii. 121) of the treasury of the Egyptian king Rhampsinitus. In the construction of the treasury of Hyrieus, Agamedes and Trophonius contrived to place one stone in such a manner that it could be taken away outside, and thus formed an entrance to the treasury, without any one perceiving it. Agamedes and Trophonius now constantly robbed the treasury; and the king, seeing that locks and seals were uninjured while his treasures were constantly decreasing, set traps to catch the thief. Agamedes was thus ensnared, and Trophonius cut off his head to avert the discovery. After this Trophonius was immediately swallowed up by the earth. On this spot there was afterwards, in the grove of Lebadea, the cave of Agamedes with a column by the side of it. Here, also, was the oracle of Trophonius. A tradition mentioned by Cicero (*Tusc.* i. 47) states that Agamedes and Trophonius, after building the temple of Apollo at Delphi, prayed to the god to grant them in reward for their labour what was best for men. The god promised to do so on a certain day, and when the day came, the two brothers died. (2) A peasant of Hyria in Boeotia, whose name is connected with the legend of the birth of Orion. See ORION.

Hyrminé (Ὑρμίνη). The daughter of Neleus (or Nycteus), wife of Phorbas, and mother of Actor.

Hyrtăcus (Ὕρτακος). A Trojan, to whom Priam gave his own first wife Arisba on marrying Hecuba. Homer makes him the father of Asius, called Hyrtacides. In Vergil, Nisus and Hippocoön are also represented as sons of Hyrtacus.

Hysiae (Ὑσιαί). (1) A town in Argolis, south of Argos, destroyed by the Spartans in the Peloponnesian War. (2) A town in Boeotia, east of Plataeae, called by Herodotus (v. 74) a demus of Attica, but probably belonging to Plataeae.

Hystaspes (Ὑστάσπης). (1) Father of the Persian king, Darius I. He had been satrap of Persis under Cambyses. (2) The son of Darius I. and Atossa. He commanded a force of Bactrians and Sacae in the army of his brother Xerxes.